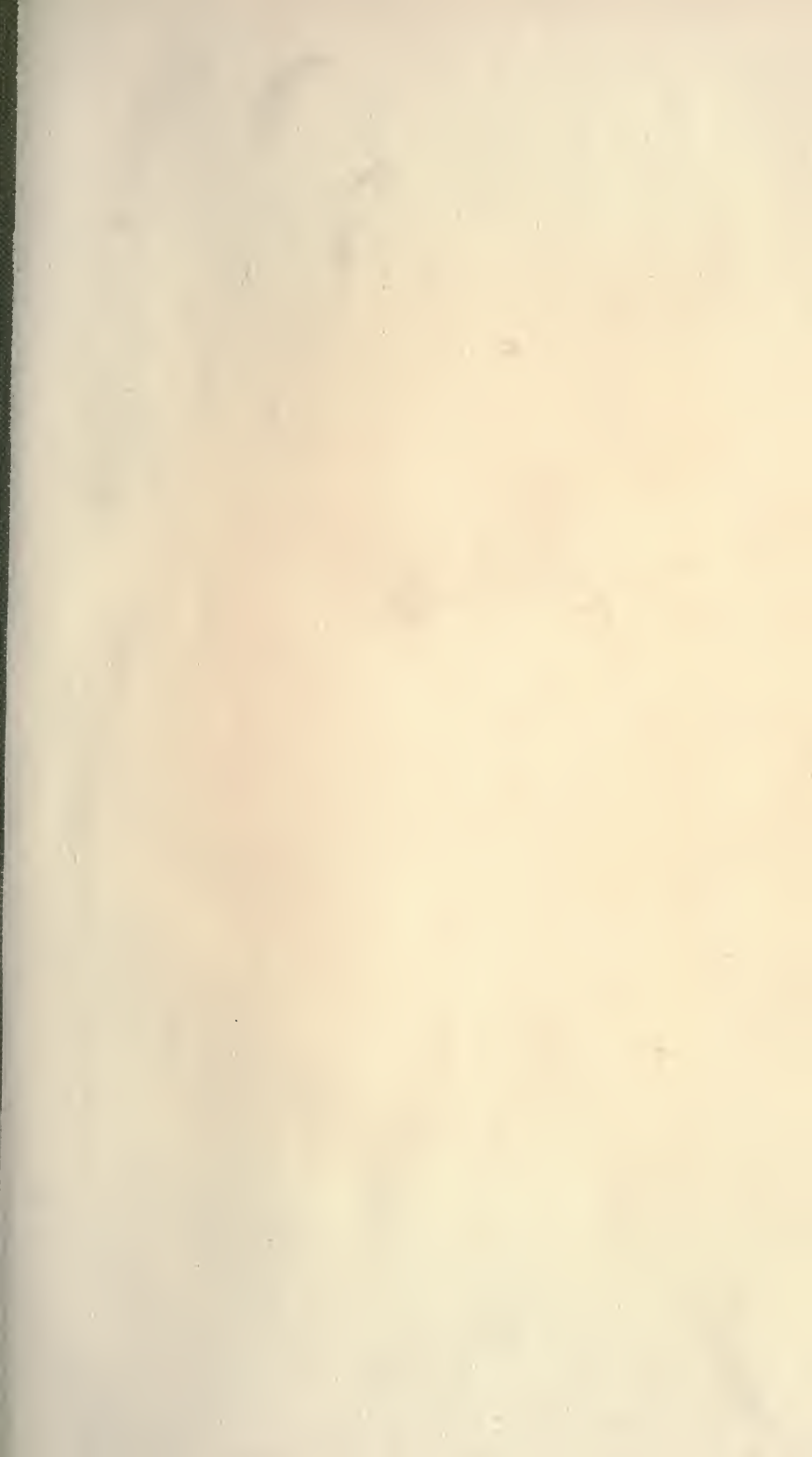


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HEATH (BENJAMIN), a lawyer of eminence, and town-clerk of Exeter, was a celebrated scholar and an author. He wrote, 1. "An Essay towards a demonstrative Proof of the Divine Existence, Unity, and Attributes; to which is premised, a short Defence of the Argument commonly called, *à priori*, 1740." This pamphlet was dedicated to Dr. Oliver of Bath, and is to be ranked amongst the ablest defences of Dr. Clarke's, or rather Mr. Howe's, hypothesis; for it appears to be taken from Howe's "Living Temple." 2. "The Case of the County of Devon with respect to the Consequences of the new Excise Duty on Cyder and Perry. Published by the direction of the Committee appointed at a General Meeting of that County to superintend the Application for the Repeal of that Duty, 1763," 4to. To this representation of the Circumstances peculiar to Devonshire, the repeal of the act is greatly to be ascribed. The piece indeed was considered as so well-timed a service to the public, that Mr. Heath received some honourable notice on account of it at a general meeting of the county. 3. "Notæ five Lectiones ad Tragicorum Græcorum veterum, Æschyli, &c. 1752," 4to; a work which places the author's learning and critical skill in a very conspicuous light: a principal object of which was to restore the metre of the Grecian tragic poets. It is highly valued by all sound critics of our own and foreign countries. The same solidity of judgment apparent in the preceding, distinguished the author's last production; 4. "A Revival of Shakspeare's Text, wherein the alterations introduced into it by the more modern editors and critics are particularly considered, 1765," 8vo. It appears from the list of Oxford graduates, that Mr. Benjamin Heath was created D. C. L. by diploma, March 31, 1762. The brother of

VOL. VIII. B this

this author, Mr. Thomas Heatⁿ, an alderman of Exeter, published "An Essay towards a new Version of Job," &c. in 1755.

HEBENSTREIT (JOHN ERNEST), a celebrated physician and philologer of Leipzig, was born at Neuenhoff in the diocese of Neustadt, in the year 1702. In 1719, he went to the university of Jena, but, not finding a subsistence there, removed to Leipzig. He passed the greater part of his life in the latter university, and finally died there in 1756. Besides his academical and physiological tracts, he published, in 1739, 1. "Carmen de usu partium," or Physiologia metrica, in 8vo. 2. "De homine sano et ægroto Carmen, sistens Physiologiam, Pathologiam, Hygienem, Therapiam, materiam medicam, cum præfatione de antiqua medicinâ." Leipzig, 1753, 8vo. 3. "Oratio de Antiquitatibus Romanis per Africam repertis," 1733, 4to. 4. "Museum Richterianum," &c. Leipf. 1743. And, 5. A posthumous work, entitled, "Palæologia therapix," Halæ, 8vo, 1779. This author had also an elder brother, John Christian Hebenstreit, who was a celebrated divine, and profoundly versed in the Hebrew language. Ernesti has published an eulogium of each, in his *Opuscula Oratoria*.

HECHT (CHRISTIAN), a native of Hall, and minister of Essen in East Friesland, died in 1748, at the age of 52. His principal works are, 1. "Commentatio philologico-critico-exegetica," &c. 2. "Antiquitas Haræorum inter Judæos in Polonia," &c. Besides these, he wrote several smaller works in German. He had a brother, Godfrey Hecht, who was the author of several very learned dissertations.

HECQUET (PHILIP), a French physician of singular merit and skill, but a strong partizan of the use of warm water and of bleeding; for which reason he was ridiculed by Le Sage in his *Gil Blas*, under the name of *Dr. Sangrado*. He was born at Abbeville, in 1661, and practised first in that city, then at Port-royal, and lastly, at Paris. He was not properly *san grado*, for he took the degree of doctor in 1697; and in 1698 had more business than he could attend. Though attached to the most simple mode of life, he was obliged to keep his carriage, in which he studied with as much attention as in his closet. In 1712, he was appointed dean of the faculty of medicine, and superintended the publication of a sort of dispensary, called, "The New Code of Pharmacy," which was published some time afterwards. Hecquet was no less zealous in religious matters than studious in his own profession, and is said never to have prescribed in doubtful cases, without having a previous recourse to prayer. He lived in the most abstemious manner, and in 1727 retired to a convent of Carmelites in Paris, where he continued accessible only to the poor, to whom he was a friend, a comforter, and a father. He died in 1737, at the age of 76.

This

This able physician published several works, none of them devoid of merit. They are thus enumerated. 1. "On the indecency of men-midwives, and the obligation of women to nurse their own children," 12mo, 1728. The reasons he adduces on these subjects are both moral and physical. 2. "A Treatise on the dispensations allowed in Lent," 2 vols. 12mo. 1705 and 1715. His own abstemious system inclined him very little to allow the necessity of any indulgence. 3. "On Digestion, and the Disorders of the Stomach," 2 vols. 12mo. 4. "Treatise on the Plague," 12mo. 5. "Novus Medicinæ conspectus," two vols. 12mo. 6. "Theological Medicine," two vols. 12mo, 7. "Natural Medicine," ditto. 8. "De purganda Medicinâ a curarum sordibus," 12mo. 9. "Observations on Bleeding in the Foot," 12mo. 10. "The Virtues of common Water," two vols. 12mo. This is the work in which he chiefly supports the doctrines ridiculed by Le Sage. 11. "The abuse of Purgatives," 12mo. 12. "The roguery of Medicine," in three parts, 12mo. 13. "The Medicine, Surgery, and Pharmacy of the Poor," 3 vols. 12mo; the best edition is in 1742. 14. "The Natural History of the Convulsions," in which he very sagaciously referred the origin of those disorders to roguery in some, a depraved imagination in others, or the consequence of some secret malady. The life of this illustrious physician has been written at large by M. le Fevre de St. Marc, and is no less edifying to Christians than instructive to medical students.

HEDELIN (FRANCIS), at first an advocate, afterwards an ecclesiastic, and abbé of Aubignac and Meimac; was born at Paris in 1604. Cardinal Richelieu, whose nephew he educated, gave him his two abbeys, and the protection of that minister gave him consequence both as a man of the world and as an author. He figured by turns as a grammarian, a classical scholar, a poet, an antiquary, a preacher, and a writer of romances; but he was most known by his book entitled, "Pratique du Theatre," and by the quarrels in which his haughty and presumptuous temper engaged him, with some of the most eminent authors of his time. The great Corneille was one of these, whose disgust first arose from the entire omission of his name in the celebrated book above-mentioned. He was also embroiled, on different accounts, with madame Scuderi, Menage, and Richelet. The warmth of his temper exceeded that of his imagination, which was considerable; and yet he lived at court a good deal in the style of a philosopher, rising early to his studies, soliciting no favours, and associating chiefly with a few friends, as unambitious as himself. He describes himself as of a slender constitution, not capable of taking much exercise, or even of applying very intensely to study, without suffering from it in his health; yet not attached to any kind of play. "It is,"

says he, "too fatiguing for the feebleness of my body, or too indolent for the activity of my mind." The abbé d'Aubignac lived to the age of 72, and died at Nemours in 1676. His works are, 1. "*Pratique du Theatre*," Amsterdam, 1717, two vols. 8vo; also in a 4to edition published at Paris; a book of considerable learning, but little calculated to inspire or form a genius. 2. "*Zenobie*," a tragedy, in prose, composed according to the rules laid down in his "*Pratique*," and a complete proof of the total inefficacy of rules to produce an interesting drama, being the most dull and fatiguing performance that was ever represented. The prince of Condé said, on the subject of this tragedy, "We give great credit to the abbé d'Aubignac for having so exactly followed the rules of Aristotle, but owe no thanks to the rules of Aristotle for having made the abbé produce so vile a tragedy." He wrote a few other tragedies also, which are worse, if possible, than *Zenobia*. 3. "*Macaride; or the Queen of the Fortunate Islands*," a novel. Paris, 1666, 2 vols. 8vo. 4. "*Conseils d'Ariste à Celimene*," 12mo. 5. "*Histoire du tems, ou Relation du Royaume de Coqueterie*," 12mo. 6. "*Terence justifié*," inserted in some editions of his "*Pratique*." 7. "*Apologie de Spectacles*," a work of no value. A curious book on satyrs, brutes, and monsters, has been attributed to him; but though the author's name was Hedelin, he does not appear to have been the same.

HEDERICUS, or HEDERICH (BENJAMIN), of Hain, or Grossen-hayn, in Misnia, was born in 1675. His first publication was an edition of Empedocles de Sphæra, with his own notes, and the Latin version of Septimius Florens, in 1711, Dresden, 4to. He then published, a "*Notitia Auctorum*," in 8vo, 1714. His celebrated manual lexicon was published, first at Leipzig, in 8vo, 1722, and has been republished here with many additions, by Young and Patrick; but it has since been much more improved by Ernesti, and republished at Leipzig, in 1767. Hederich published other lexicons on different subjects, and died in 1748. Ernesti says of him, that he was a good man, and very laborious, but not a profound scholar in Greek, nor well qualified for compiling a lexicon for the illustration of Greek authors.

HEEMSKIRK. See HEMSKIRK.

HEIDEGGER (JOHN HENRY), a protestant divine of Switzerland, born at Ursevellon, a village near Zurich, in 1633. He was first a teacher of Hebrew and philosophy at Heidelberg, then of divinity and ecclesiastical history at Steinfurt; and lastly, of morality and divinity at Zurich, where he died in 1698. He published, 1. "*Exercitationes selectæ de Historiâ sacrâ Patriarcharum*," in two volumes, 4to, the first of which appeared at Amsterdam, in 1667, the latter in 1671. 2. "*De ratione*

studiorum

studiorum opuscula aurea," &c. 12mo, Zurich, 1670. 3. "Tumulus Tridentini Concilii," Zurich, 1690, 4to. 4. "Historia Papatûs," Amst. 1698, 4to. There is also ascribed to him, 5. A tract, "De peregrinationibus religiosâs," in 8vo, 1670. And, 6. "A System of Divinity," folio, 1700.

HEIDEGGER (JOHN JAMES), was the son of a clergyman, and a native of Zurich in Switzerland, where he married, but left his country in consequence of an intrigue. Having had an opportunity of visiting the principal cities of Europe, he acquired a taste for elegant and refined pleasures, which, united to a strong inclination for voluptuousness, by degrees qualified him for the management of public amusements. In 1708, when he was near 50 years old, he came to England on a negotiation from the Swiss at Zurich; but, failing in his embassy, he entered as a private soldier in the guards for protection. By his sprightly, engaging conversation, and insinuating address, he soon worked himself into the good graces of our young people of fashion; from whom he obtained the appellation of "the Swiss count [A]." He had the address to procure a subscription, with which in 1709 he was enabled to furnish out the opera of *Thomyris* [B], which was written in English, and performed at the queen's theatre in the Haymarket. The music, however, was Italian; that is to say, airs selected from several operas by Bononcini, Scarlatti, Steffani, Gasparini, and Albinoni. Most of the songs in "*Thomyris*" were excellent, those by Bononcini especially: Valentini, Margarita, and Mrs. Tofts sung in it; and Heidegger by this performance alone was a gainer of 500 guineas [C]. The judicious remarks he made on several defects in the conduct of our operas in general, and the hints he threw out for improving the entertainments of the royal theatre, soon established his character as a good critic. Appeals were made to his judgement; and some very magnificent and elegant decorations, introduced upon the stage in consequence of his advice, gave such satisfaction to George II. who was fond of operas, that, upon being informed to whose genius he was indebted for these improvements, his majesty was pleased from that time to countenance him, and he soon obtained the chief management of the Opera-house in the Haymarket. He then undertook to improve another species of diversion, not less agreeable to the king, which was the masquerades, and over these he always presided at the king's theatre. He was like-

[A] He is twice noticed under this title in the "*Tatler*," Nos. 12, and 18; and in Mr. Duncombe's "*Collection of Letters of several eminent Persons deceased*," is a humorous dedication of Mr. Hughes's "*Vision of Chaucer*," to "the Swiss

Count."

[B] There was another opera of the same name, by Peter Motteux, in 1719.

[C] "*Thomyris*" and "*Camilla*," were both revived in 1726; but neither then succeeded.

wife appointed master of the revels. The nobility now caressed him so much, and had such an opinion of his taste, that all splendid and elegant entertainments given by them upon particular occasions, and all private assemblies by subscription, were submitted to his direction [D].

From the emoluments of these several employments, he gained a regular and considerable income; amounting, it is said, in some years, to 5000*l.* which he spent with much liberality; particularly in the maintenance of perhaps somewhat too luxurious a table; so that it may be said, he raised an income, but never a fortune. His foibles, however, if they deserve so harsh a name, were completely covered by his charity, which was boundless. After a successful masquerade, he has been known to give away several hundred pounds at a time. "You know poor objects of distress better than I do," he would frequently say to the father of the gentleman who furnished this anecdote, "Be so kind as to give away this money for me." This well-known liberality, perhaps, contributed much to his carrying on that diversion with so little opposition as he met with.

That he was a good judge of music, appears from his opera; but this is all that is known of his mental abilities [E]; unless we add, what we have good authority for saying in honour to his *memory*, that he walked from Charing-cross to Temple-bar, and back again; and when he came home, wrote down every sign on each side the Strand.

As to his person, though he was tall and well made, it was not very pleasing, from an unusual hardness of features [F]. But he was the first to joke upon his own ugliness; and he once laid a wager with the earl of Chesterfield, that, within a certain given time, his lordship would not be able to produce so hideous a face in all London. After strict search, a woman was found, whose features were at first sight thought stronger than Heidegger's; but, upon clapping her head-dress upon himself, he was universally allowed to have won the wager. Jolly, a well-known taylor, carrying his bill to a noble duke; his grace, for evasion,

[D] The writer of this note has been favoured with the sight of an amethyst snuff-box set in gold, presented to Heidegger in 1731, by the duke of Lorrain, afterwards emperor of Germany, which Heidegger very highly valued, and bequeathed to his executor Lewis Way, esq; of Richmond, and which is now (July 1784) in the possession of his son Benjamin Way, esq;

[E] Pope (*Dunciad*, I. 289.) calls the bird which attended on the goddesses,

"— a monster of a fowl,
Something betwixt a Heidegger and owl."

And explains Heidegger to mean "a strange bird from Switzerland, and not (as some have supposed) the name of an eminent person, who was a man of parts, and, as was said of Petronius, *Arbiter Elegantiarum*."

[F] There is a *metzotinto* of Heidegger by J. Faber, 1742, (other copies dated 1749) from a painting by Vanloo, a striking likeness, now (1784) in the possession of Peter Crawford, esq. His face is also introduced in more than one of Hogarth's prints.

said,

said, " Damn your ugly face, I never will pay you till you bring me an uglier fellow than yourself!" Jolly bowed and retired, wrote a letter, and sent it by a servant to Heidegger; saying, " his grace wished to see him the next morning on particular business." Heidegger attended, and Jolly was there to meet him; and in consequence, as soon as Heidegger's visit was over, Jolly received the cash.

The late facetious duke of Montagu (the memorable contriver of the bottle conjurer at the theatre in the Haymarket) gave an entertainment at the Devil-tavern, Temple-bar, to several of the nobility and gentry, selecting the most convivial, and a few hard drinkers, who were all in the plot. Heidegger was invited, and a few hours after dinner, was made so dead drunk that he was carried out of the room, and laid insensible upon a bed. A profound sleep ensued; when the late Mrs. Salmon's daughter was introduced, who took a mould from his face in plaster of Paris. From this a mask was made, and a few days before the next masquerade (at which the king promised to be present, with the countess of Yarmouth) the duke made application to Heidegger's valet de chambre, to know what suit of clothes he was likely to wear; and then procuring a similar dress, and a person of the same stature, he gave him his instructions. On the evening of the masquerade, as soon as his majesty was seated (who was always known by the conductor of the entertainment and the officers of the court, though concealed by his dress from the company) Heidegger, as usual, ordered the music to play " God save the King;" but his back was no sooner turned, than the false Heidegger ordered them to strike up " Charly over the Water." The whole company were instantly thunderstruck, and all the courtiers, not in the plot, were thrown into a stupid consternation. Heidegger flew to the music-gallery, swore, stamped, and raved, accused the musicians of drunkenness, or of being set on by some secret enemy to ruin him. The king and the countess laughed so immoderately, that they hazarded a discovery. While Heidegger stayed in the gallery, " God save the King" was the tune; but when, after setting matters to rights, he retired to one of the dancing-rooms, to observe if decorum was kept by the company, the counterfeit stepping forward, and placing himself upon the floor of the theatre, just in front of the music gallery, called out in a most audible voice, imitating Heidegger, damned them for block-heads, had he not just told them to play " Charly over the Water?" A pause ensued; the musicians, who knew his character, in their turn thought him either drunk or mad; but, as he continued his vociferation, " Charly" was played again. At this repetition of the supposed affront, some of the officers of the guards, who always attended upon these occasions, were for

ascending the gallery, and kicking the musicians out; but the late duke of Cumberland, who could hardly contain himself, interposed. The company were thrown into great confusion. "Shame! Shame!" resounded from all parts, and Heidegger once more flew in a violent rage to that part of the theatre facing the gallery. Here the duke of Montagu, artfully addressing himself to him, told him, "the king was in a violent passion; that his best way was to go instantly and make an apology, for certainly the musicians were mad, and afterwards to discharge them." Almost at the same instant, he ordered the false Heidegger to do the same. The scene now became truly comic in the circle before the king. Heidegger had no sooner made a genteel apology for the insolence of his musicians, but the false Heidegger advanced, and, in a plaintive tone, cried out, "Indeed, Sire, it was not my fault, but that devil's in my likeness." Poor Heidegger turned round, stared, staggered, grew pale, and could not utter a word. The duke then humanely whispered in his ear the sum of his plot, and the counterfeiter was ordered to take off his mask. Here ended the frolic; but Heidegger swore he would never attend any public amusement, if that witch the wax-work woman did not break the mould, and melt down the mask before his face [G].

Being once at supper with a large company, when a question was debated, which nation of Europe had the greatest ingenuity; to the surprise of all present, he claimed that character for the Swiss, and appealed to himself for the truth of it. "I was born a Swiss," said he, "and came to England without a farthing, where I have found means to gain 5000*l.* a year, and to spend it. Now I defy the most abie Englishman to go to Switzerland, and either to gain that income, or to spend it there." He died Sept. 4, 1749, at the advanced age of 90 years, at his house at Richmond in Surrey, where he was buried. He left behind him one natural daughter, miss Pappet, who was married Sept. 2, 1750, to captain (afterwards sir Peter) Denis [H].

[G] To this occurrence the following imperfect stanzas, transcribed from the hand-writing of Pope, are supposed to relate. They were found on the back of a page containing some part of his translation, either of the "Iliad," or "Odyssey," in the British Museum.

XIII.

Then he went to the side-board, and call'd
for much liquor,
And glass after glass he drank quicker and
quicker;

So that Heidegger quoth,
Nay, saith on his oath,

Of two hogheads of Burgundy, Satan
drank both.

Then all like a — the Devil appear'd,
And strait the whole tables of dishes he
clear'd:

Then a friar, then a nun,
And then he put on

A face all the company took for his own.
Even thine, O false Heidegger! who wert
so wicked
To let in the Devil —

[H] Who died June 12, 1778, being
then vice-admiral of the red. See me-
moirs of him in Gent. Mag. 1780, p.
208.

Part of this lady's fortune was a house at the north-west corner of Queen-square, Ormond-street, which sir Peter afterwards sold to the late Dr. Campbell, and purchased a seat in Kent, pleasantly situated near Westram, then called Valence, but now (by its present proprietor, the earl of Hillsborough) Hill Park.

HEINECCIUS (JOHN-GOTTLIEB), a German lawyer, was born at Eiseberg in 1681, and trained in the study of philosophy and law. He became professor of philosophy at Hall, in 1710, and of law in 1721, with the title of counsellor. In 1724, he was invited to Franeker; and, three years after, the king of Prussia influenced him to accept the law-professorship at Francfort upon the Oder. Here he continued till 1733, when the same prince almost forced him to resume the chair at Hall, where he remained till his death in 1741, although he had strong invitations from Denmark, Holland, &c. His principal works (for they are numerous) are, 1. "*Antiquitatum Romanorum Jurisprudentiam illustrantium syntagma.*" The best edition of which is the fifth, published at Leward in 1777. 2. "*Elementa Juris Civilis secundum ordinem Institutionum & Pandectarum,*" 2 vols. 8vo. 3. "*Elementa Philosophiæ Rationalis & Moralis, quibus præmissa historia Philosophica.*" This is reckoned a good abridgment of logic and morality. 4. "*Historia Juris Civilis, Romani ac Germanici.*" 5. "*Elementa Juris Naturæ & Gentium.*" 6. "*Fundamenta styli Cultioris;*" a work of his youth, but much approved, and often reprinted, with notes by Gesner and others. Also several academic dissertations upon various subjects. His works were published collectively at Geneva in 1744, and form eight volumes in quarto.

HEINECKEN (CHRISTIAN HENRY), a child, greatly celebrated for the wonderfully premature developement of his talents, was born at Lubeck, Feb. 6, 1721, and died there, June 27, 1725, after having displayed the most amazing proofs of intellectual powers. He could talk at ten months old, and scarcely had completed his first year of life, when he already knew and recited the principal facts contained in the five books of Moses, with a number of verses on the creation; at 13 months he knew the history of the Old Testament, and the New at 14; in his 30th month, the history of the nations of antiquity, geography, anatomy, the use of maps, and nearly 8000 Latin words. Before the end of his third year, he was well acquainted with the history of Denmark, and the genealogy of the crowned heads of Europe; in his fourth year, he had learned the doctrines of divinity, with their proofs from the Bible; ecclesiastical history; the institutes; 200 hymns, with their tunes; 80 psalms; entire chapters of the Old and New Testament; 1500 verses and sentences from ancient Latin classics; almost the whole *Orbis Pictus* of Comenius, whence he had derived all his knowledge of the Latin language; arithmetic; the history of the European empires and kingdoms;

kingdoms; could point out in the maps whatever place he was asked for, or passed by in his journies, and recite all the ancient and modern historical anecdotes relating to it. His stupendous memory caught and retained every word he was told: his ever active imagination used, whatever he saw or heard, instantly to apply some examples or sentences from the Bible, geography, profane or ecclesiastical history, the *Orbis Pictus*, or from ancient classics. At the court of Denmark, he delivered twelve speeches without once faltering; and underwent public examinations on a variety of subjects, especially the history of Denmark. He spoke German, Latin, French, and Low Dutch, and was exceedingly good-natured and well-behaved, but of a most tender and delicate bodily constitution; never ate any solid food, but chiefly subsisted on nurses milk, not being weaned till within a very few months of his death, at which time he was not quite four years old. There is a dissertation on this child, published by M. Martini at Lubeck, in 1730, where the author attempts to assign the natural causes for the astonishing capacity of this great man in embryo, who was just shewn to the world, and snatched away.

HEINSIUS (DANIEL), a celebrated scholar and critic, professor of politics and history at Leyden, and also librarian of the university there, was born at Ghent in Flanders, May 1580, of an illustrious family, who had possessed the first places in the magistracy of that town. He was frequently removed in the younger part of his life. He began his studies at the Hague, and afterwards went with his parents into Zeland, where he was instructed in polite literature and philosophy. He comprehended very well the principles of morality and politics, but did not relish logic, and had an unconquerable aversion to grammar. He discovered early a strong propensity to poetry, and began to make verses, before he knew any thing of prosody or the rules of art. He composed a regular elegy, at ten years of age, upon the death of a play-fellow; and there are several epigrams and little poems of his, which were written when he was not above twelve, and shew a great deal of genius and facility.

He is represented, however, as having been a very idle boy, and not likely to make any progress in Greek and Latin learning; on which account his father sent him, at fourteen years of age, to study the law in the university of Franeker. But from that time, as if he had been influenced by a spirit of contradiction, nothing would please him but classics; and he applied himself there to Greek and Latin authors, as obstinately as he had rejected them in Zeland. He afterwards removed to Leyden, where he became a pupil of Joseph Scaliger; and was obliged to the encouragement and care of that great man for the perfection

tion to which he afterwards arrived in literature, and which at the beginning of his life there was so little reason to expect. He published an edition of "Silius Italicus," in 1600; and he added to it notes of his own, which he called "Crepundia Siliiana," to shew that they were written when he was extremely young. He was made Greek professor at eighteen, and afterwards succeeded Scaliger in the professorship of politics and history. When he was made librarian to the university, he pronounced a Latin oration, afterwards published, in which he described the duties of a librarian, and the good order and condition in which a library should be kept. He died Feb. 25, 1655, after having done great honour to himself and country by various works of ability and learning. He distinguished himself as a critic by his labours upon Silius Italicus, Theocritus, Hesiod, Seneca, Homer, Hesychius, Theophrastus, Clemens Alexandrinus, Ovid, Livy, Terence, Horace, Prudentius, Maximus Tyrius, &c. He published two treatises "De Satira Horatiana," which Balzac affirms to be master-pieces in their way. He wrote poems in various languages, which have been often printed, and always admired. He was the author of several prose works, some of which were written in an humorous and satirical manner; as "Laus Asini," "Laus Pediculi," &c.

The learned have all joined in their praises of Heinsius. Gerard Vossius says, that he was a very great man; and calls him the ornament of the Muses and the Graces. Causabon admires him equally for his parts and learning. Pareus calls him the Varro of his age. Barthius ranks him with the first writers. Bochart pronounces him a truly great and learned man; and Selden speaks of him, as "tam severiorum quam amoeniorum literarum sol;" a light to guide us in our gay as well as severe pursuits in letters. Some however have thought, that he was not so well formed for criticism; and Le Clerc, in his account of the Amsterdam edition of Bentley's "Horace," has the following passage: "Daniel Heinsius," says he, "was doubtless a learned man, and had spent his life in the study of criticism. Yet, if we may judge by his Horace, he was by no means happy in his conjectures, of which our author Bentley has admitted only one, if my memory does not deceive me; for I cannot recollect the place where he passes this judgement of Daniel Heinsius. But he speaks much more advantageously of his son Nicolas Heinsius; who, though not so learned a man as his father, had yet a better taste for criticism [1]."

We must not forget to observe, that Daniel Heinsius was highly honoured abroad as well as at home; and received uncommon marks of respect from foreign potentates. Gustavus Adolphus, king of Sweden, gave him a place among his coun-

[1] Bibl. Chois. XXVI. p. 262.

fellors of state: the republic of Venice made him a knight of their order of St. Mark: and pope Urban VIII. was such an admirer of his fine talents and consummate learning, that he made him great offers, if he would come to Rome; "to rescue that city from barbarism," as the pontiff is said to have expressed himself.

HEINSIUS (NICOLAS), the son of Daniel, was born at Leyden in 1620, and became as great a Latin poet, and a greater critic than his father. His poems have been several times printed: but the best edition is that of Amsterdam, 1666. Some have admired them so much, as to think him worthy to be called "The Swan of Holland." He wrote notes upon, and gave editions of, Virgil, Ovid, Valerius Flaccus, Claudian, Prudentius, &c. Bentley, in a note upon Horace, 2 Sat. vi. 108. calls his edition of Virgil, "*editio castigatissima*." His Claudian is dedicated, in a Latin poem, to Christina queen of Sweden; and his Ovid to Thuanus. At his death, which happened at the Hague in 1681, he disowned all his works; and expressed the utmost regret at having left behind him so many "Monuments of his vanity," as he called them. Nicolas Heinsius was as much distinguished by his great employments in the state, as he was by his parts and learning. All the learned of his time speak well of him; and he is represented as having been possessed of good qualities as well as great ones.

HELE (THOMAS), by birth an Englishman, arrived at the singular distinction of being admired in France as a writer in the French language. He was born in Gloucestershire about the year 1740. He began his career in the army, and served in Jamaica till the peace of 1763. A desire of seeing the most remarkable parts of Europe, now carried him into Italy, where he was so captivated with the beauty of the climate, and the innumerable objects of liberal curiosity which presented themselves, that he continued there several years. About the year 1770, having satisfied his curiosity in Italy, he turned his thoughts to France, and went to Paris. There also he studied the state of the arts, and was particularly attentive to the theatre. At length he began to write for the Italian comedy, which had principally attracted his notice, and wrote with considerable success. The pieces for that theatre are written chiefly in French, with French titles, and only one or two characters in Italian. He wrote, 1. "*Le Jugement de Midas*," on the contest between French and Italian music, which was much applauded. But his 2. "*Amant jaloux*," had still more success. 3. His third piece, "*Les Evenemens imprevus*," met with some exceptions, on which he modestly withdrew it, and after making the corrections suggested, brought it forward again, and had the pleasure to find it much approved. The comedies of this writer

are full of plot, the action lively and interesting: his versification is not esteemed by the French to be of consummate perfection, nor his prose always pure; yet his dialogue constantly pleased, and was allowed to have the merit of nature and sound composition. Mr. Hele died at Paris, of a consumptive disorder, in December, 1780; and it may possibly be long before another Englishman will be so distinguished as a writer in the French language. We take this account from French authors, who write his name d'Héle, perhaps it was properly Hale or Dale.

HELENA, the empress, mother of Constantine, and one of the saints of the Romish communion, owed her elevation to the charms of her person. She was of obscure origin, born at the little village of Drepanum in Bithynia, where the first situation in which we hear of her was that of hostess of an inn. Constantius Chlorus became enamoured of her, probably there, and married her; but, on being associated with Dioclesian in the empire, divorced her to marry Theodora, daughter of Maximilian Hercules. The accession of her son to the empire drew her again from obscurity; she obtained the title of Augusta, and was received at court with all the honours due to the mother of an emperor. Her many virtues rivetted the affection of her son to her, and, when he became a christian, she also was converted; yet she did not scruple to admonish him when she disapproved his conduct. When she was near eighty years old, she planned and executed a journey to the Holy Land, where she is said to have assisted at the discovery of the true cross of Christ, reported by the Romanists to have been accompanied by many miracles. In the year 328, soon after this discovery, she died at the age of 80. Helena, wherever she went, left proofs of a truly Christian liberality; she relieved the poor, orphans, and widows; built churches, and in all respects shewed herself worthy of the confidence of her son, who supported her in these pious efforts by an unlimited permission to draw upon his treasures. At her death, he paid her the highest honours, had her body sent to Rome to be deposited in the tomb of the emperors, and raised her native village to the rank of a city, with the new name of Helenopolis. She proved her prudence and political wisdom by the influence she always retained over her son, and by the care she took to prevent all interference of the half-brothers of Constantine, sons of Constantius Chlorus and Theodora; who, being brought into notice after her death, by the injudicious liberality of the emperor, were massacred by their nephews as soon as they succeeded their father in the empire.

HELIODORUS, a native of Emesa in Phœnicia, and bishop of Tricca in Thessaly, flourished in the reigns of Theodosius and Arcadius towards the end of the fourth century. In his youth he wrote a romance, by which he is now better known, than

than by his subsequent bishopric of Tricca. It is entitled, "Ethiopics," and relates the amours of Theagenes and Chariclea, in ten books. The learned Huetius is of opinion, that Heliodorus was among the romance-writers, what Homer was among the poets[κ]; that is, the source and model of an infinite number of imitations, all inferior to their original. The first edition of the *Ethiopics* was printed at Basil, 1533, with a dedication to the senate of Nuremberg, prefixed by Vincentius Opsopæus; who informs us, that a soldier preserved the MS. when the library of Buda was plundered. Bourdelot's notes upon this romance are very learned; and were printed at Paris, in 1619, with Heliodorus's Greek original, and a Latin translation, which had been published by Stanislaus Warzewicki, a Polish knight, (with the Greek) at Basil, in 1551. A notion has prevailed, that a provincial synod, being sensible how dangerous the reading of Heliodorus's *Ethiopics* was, to which the author's rank was supposed to add great authority, required of the bishop, that he should either burn the book, or resign his dignity; and that the bishop chose the latter. But this story is thought to be entirely fabulous; as depending only upon the single testimony of Nicephorus, an ecclesiastical historian of great credulity and little judgement: not to mention, how difficult it is to suppose, that Socrates should omit so memorable a circumstance in the passage; where he observes, that Heliodorus "wrote a love-tale in his youth, which he entitled, *Ethiopics*." Valesius, in his notes upon this passage, not only rejects the account of Nicephorus as a mere fable, but seems inclined to think, that the romance itself was not written by Heliodorus bishop of Tricca; of which, however, Huetius entertained no doubt. Some have fancied, as Opsopæus and Melancthon, that this romance was in reality a true history; but Fabricius thinks this as incredible, as that Heliodorus, according to others, wrote it originally in the Ethiopic tongue. Some again have asserted, that Heliodorus was not a Christian, from his saying at the end of his book, that he was a Phœnician, born in the city of Emesa, and of the race of the sun; since, they say, it would be madness in a Christian, and much more in a bishop, to declare, that he was descended from that luminary. This objection Bayle, who quotes it, answers in the following manner: "It is certain," says he, "that several Christians in the fourth century mentioned the ancientness of their nobility; why then should not we believe, that Heliodorus mentioned his? He did not believe that his family was really descended from the sun; but he might imagine, that he should distinguish it by that mark. This was a title, by which his family had been known a long time, and

[κ] De origin. Fabul. Romanens, p. 381.

which was honourable to him: and though the principle was false, yet one might infer from it some consequences favourable to his family with regard to its antiquity. Such a motive might engage a Christian thus to distinguish the nobility of his extraction. Add to this, that Heliodorus was not yet a bishop, when he wrote his romance; he was still in all the fire of his youth; and as he did not put his name to his work, he might with more liberty make his descent known by the ancient tradition of his family." Bayle refers us, in the course of this solution, to a dissertation of Balzac at the end of his "*Socrate Chretien*:" where it is observed among other things, that St. Jerom makes St. Paul to be descended from Agamemnon, and that Synesius boasted his descent from Hercules.

Besides the *Ethiopics*, Cedrenus tells us of another book of Heliodorus, concerning the Philosopher's Stone, or the art of transmuting metals into gold, which he presented to Theodosius the Great; and Fabricius has inserted in his "*Bibliotheca Græca*," a chemical Greek poem written in Iambic verse, which he had from a MS. in the king of France's library, and which carries the name of Heliodorus, bishop of Tricca; but leaves it very justly questionable, whether it be not a spurious performance. Socrates relates, in the book and chapter above cited, that this bishop introduced the custom of deposing those ministers who lay with their wives after ordination; which Bayle thinks a profitable argument in favour of the prelate's chastity; and adds, that he appears from his romance to have been a lover of this virtue.

HELLANICUS of Mitylene, an ancient Greek historian, born in the year A. C. 496, twelve years before the birth of Herodotus. He wrote a history "of the earliest Kings of various Nations, and the Founders of Cities;" which is mentioned by several ancient authors, but is not extant. He lived to the age of 85. There was another Hellanicus of much later times, who was a Milesian.

HELMONT (JOHN BAPTIST VAN), commonly called Van Helmont, from a borough and castle of that name in Brabant, was a person of quality, and a man of great learning, especially in physic and natural philosophy; and born at Brussels in 1577. But, instead of relating the particulars of his life, we will make him relate them himself, as he does in the two introductory chapters to his works: for nothing can give a juster notion of the man, or, indeed, be more entertaining to the curious reader.

"In the year 1580 [L]," says he, "a most miserable one to the Low Countries, my father died. I, the youngest and least esteemed of all my brothers and sisters, was bred a scholar; and

in the year 1594, which was to me the 17th, had finished the course of philosophy. Upon seeing none admitted to examinations at Louvain, but in a gown, and masked with a hood, as though the garment did promise learning, I began to perceive, that the taking degrees in arts was a piece of mere mockery; and wondered at the simplicity of young men, in fancying that they had learned any thing from their doting professors. I entered, therefore, into a serious and honest examination of myself, that I might know by my own judgement, how much I was a philosopher, and whether I had really acquired truth and knowledge: but found myself altogether destitute, save that I had learned to wrangle artificially. Then came I first to perceive, that I knew nothing, or at least that which was not worth knowing. Natural philosophy seemed to promise something of knowledge, to which therefore I joined the study of astronomy. I applied myself also to logic and the mathematics, by way of recreation, when I was wearied with other studies; and made myself a master of Euclid's Elements, as I did also of Copernicus's Theory *De revolutionibus orbium cœlestium*: but all these things were of no account with me, because they contained little truth and certainty, little but a parade of science falsely so called. Finding after all, therefore, that nothing was found, nothing true, I refused the title of master of arts, though I had finished my course; unwilling, that professors should play the fool with me, in declaring me a master of the seven arts, when I was conscious to myself that I knew nothing.

“ A wealthy canonry was promised me then, so that I might, if I pleased, turn myself to divinity; but saint Bernard affrighted me from it, saying, that ‘ I should eat the sins of the people.’ I begged therefore of the Lord Jesus, that he would vouchsafe to call me to that profession, in which I might please him most. The Jesuits began at that time to teach philosophy at Louvain, and one of the professors expounded the disquisitions and secrets of magic. Both these lectures I greedily received; but instead of grain, I reaped only stubble, and fantastic conceits void of sense. In the mean time, lest an hour should pass without some benefit, I run through some writings of the stoics, those of Seneca, and especially of Epictetus, who pleased me exceedingly. I seemed, in moral philosophy, to have found the quintessence of truth, and did verily believe, that through stoicism I advanced in Christian perfection; but I discovered afterwards in a dream, that stoicism was an empty and swollen bubble, and that by this study, under the appearance of moderation, I became, indeed, most self-sufficient and haughty. Lastly, I turned over Mathioli and Dioscorides; thinking with myself nothing equally necessary for mortal man to know and admire, as the wisdom and goodness of God in vegetables; to the end that he might not
only

only crop the fruit for food, but also minister of the same to his other necessities. My curiosity being now raised upon this branch of study, I enquired, whether there were any book, which delivered the maxims and rule of medicine? for I then supposed, that medicine was not altogether a mere gift, but might be taught, and delivered by discipline; like other arts and sciences: at least I thought, if medicine was a good gift coming down from the Father of lights, that it might have, as an human science, its theorems and authors, into whom, as into Bazzaleel and Aholiab, the spirit of the Lord had infused the knowledge of all diseases and their causes, and also the knowledge of the properties of things. I enquired, I say, whether no writer had described the qualities, properties, applications, and proportions of vegetables, from the hyssop even to the cedar of Libanus? A certain professor of medicine answered me, that none of these things were to be looked for either in Galen or Avicen. I was very ready to believe this, from the many fruitless searches I had made in books for truth and knowledge before; however, following my natural bent, which lay to the study of nature, I read the institutions of Fuchsius and Fernelius; in whom I knew I had surveyed the whole science of medicine, as it were in an epitome. Is this, said I, smiling to myself, the knowledge of healing? Is the whole history of natural properties thus shut up in elementary qualities? Therefore I read the works of Galen twice; of Hippocrates once, whose aphorisms I almost got by heart; all Avicen; as well as the Greeks, Arabians, and moderns, to the tune of 600 authors. I read them seriously and attentively through; and took down, as I went along, whatever seemed curious, and worthy of attention; when at length, reading over my common-place book, I was grieved at the pains I had bestowed, and the years I had spent, in throwing together such a mass of stuff. Therefore I straightway left off all books whatever, all formal discourses, and empty promises of the schools; firmly believing every good and perfect gift to come down from the Father of lights, more particularly that of medicine.

“ I have attentively surveyed some foreign nations; but I found the same sluggishness, in implicitly following the steps of their forefathers, and ignorance among them all. I then became persuaded, that the art of healing was a mere imposture, originally set on foot by the Greeks for filthy lucre’s sake; till afterwards the Holy Scriptures informed me better. I considered, that the plague, which then raged at Louvain, was a most miserable disease, in which every one forsook the sick; and faithless helpers, distrustful of their own art, fled more swiftly than the unlearned common people, and homely pretenders to cure it. I proposed to myself to dedicate one salutation to the

miserable infected; and although then no medicine was made known to me but trivial ones, yet God preserved my innocency from so cruel an enemy. I was not indeed sent for, but went of my own accord; and that not so much to help them, which I despaired of doing, as for the sake of learning. All that saw me, seemed to be refreshed with hope and joy; and I myself, being fraught with hope, was persuaded, that, by the mere free gift of God, I should sometimes obtain a mastery in the science. After ten years travel and studies from my degree in the art of medicine taken at Louvain, being then married, I withdrew myself, in 1609, to Vilvord; that being the less troubled by applications, I might proceed diligently in viewing the kingdoms of vegetables, animals, and minerals. I employed myself some years in chemical operations. I searched into the works of Paracelsus; and at first admired and honoured the man, but at last was convinced, that nothing but difficulty, obscurity, and error, was to be found in him. Thus tired out with search after search, and concluding the art of medicine to be all deceit and uncertainty, I said with a sorrowful heart, ‘Good God! how long wilt thou be angry with mortal man, who hitherto has not disclosed one truth, in healing, to thy schools? How long wilt thou deny truth to a people confessing thee, needful in these days, more than in times past? Is the sacrifice of Molech pleasing to thee? wilt thou have the lives of the poor, widows, and fatherless children, consecrated to thyself, under the most miserable torture of incurable diseases? How is it, therefore, that thou ceaseest not to destroy so many families through the uncertainty and ignorance of physicians?’ Then I fell on my face, and said, Oh, Lord, pardon me, if favour towards my neighbour hath snatched me away beyond my bounds. Pardon, pardon, O Lord, my indiscreet charity; for thou art the radical good of goodness itself. Thou hast known my sighs; and that I confess myself to be, to know, to be worth, to be able to do, to have, nothing; and that I am poor, naked, empty, vain. Give, O Lord, give knowledge to thy creature, that he may affectionately know thy creatures; himself first, other things besides himself, all things, and more than all things, to be ultimately in thee.’

“After I had thus earnestly prayed, I fell into a dream; in which, in the sight or view of truth, I saw the whole universe, as it were, some chaos or confused thing without form, which was almost a mere nothing. And from thence I drew the conceiving of one word, which did signify to me this following: ‘Behold thou, and what things thou seest, are nothing. Whatever thou dost urge, is less than nothing itself in the sight of the Most High. He knoweth all the bounds of things to be done: thou at least may apply thyself to thy own safety.’ In this conception

ception there was an inward precept, that I should be made a physician; and that, some time or other, Raphael himself should be given unto me. Forthwith therefore, and for thirty whole years after, and their nights following in order, I laboured always to my cost, and often in danger of my life; that I might obtain the knowledge of vegetables and minerals, and of their natures and properties also. Meanwhile, I exercised myself in prayer, in reading, in a narrow search of things, in sifting my errors, and in writing down what I daily experienced. At length I knew with Solomon, that I had for the most part hitherto perplexed my spirit in vain; and I said, Vain is the knowledge of all things under the sun, vain are the searchings of the curious. Whom the Lord Jesus shall call unto wisdom, he, and no other, shall come; yea, he that hath come to the top, shall as yet be able to do very little, unless the bountiful favour of the Lord shall shine upon him. Lo, thus have I waxed ripe of age, being become a man; and now also an old man, unprofitable, and unacceptable to God, to whom be all honour."

From the account here given by himself, it is easy to conceive, that Van Helmont, at his first appearance in the world, would pass for no better than an enthusiast and a madman. He certainly had in him a strong mixture of both enthusiasm and madness: nevertheless he was very acute and very profound, and discovered in many cases a wonderful penetration and insight into nature. By his skill in physic, he performed such unexpected cures, that he was put into the inquisition, as a man that did things beyond the reach of nature. He cleared himself before the inquisitors; but, to be more at liberty, retired afterwards into Holland. He died Dec. 30, 1644, and the day before wrote a letter to a friend at Paris, in which were these words: "Praise and glory be to God for evermore, who is pleased to call me out of the world; and, as I conjecture, my life will not last above 24 hours. For this day I find myself first assaulted by a fever, which, such is the weakness of my body, must, I know, finish me within that space." A few days before that, he said to his son Francis Mercurius Van Helmont, "Take all my writings, as well those that are crude and uncorrected, as those that are thoroughly purged, and join them together. I now commit them to thy care; finish and digest them according thy own judgment. It hath so pleased the Lord Almighty, who attempts all things powerfully, and directs all things sweetly."

John Caramuel Lobkowiz has given a good account of this physician and philosopher in a very few words. "Helmont," says he, "for I knew the man, was pious, learned, famous: a sworn enemy of Galen and Aristotle. The sick never languished long under his hands: being always killed or cured in two or

three days. He was sent for chiefly to those who were given up by other physicians; and, to the great grief and indignation of such physicians, often restored the patient unexpectedly to health. His works were published in folio. They are one continued satire against the Peripatetics and Galenists; very voluminous; but not very profitable for instruction in physic." His son, Francis Mercure, who had some fame, was said in his epitaph to be, "Nil patre inferior," but falsely. He died in 1699 at 81.

HELOISE, the concubine, and afterwards the wife, of Peter Abelard; a nun, and afterwards prioress of Argenteuil; and lastly, abbess of the Paraclete, was born about the beginning of the 12th century. The history of her amour with Abelard having been already related in our account of him, we refer the reader to it; and shall content ourselves here, with giving some particulars of Heloise, which we have either not mentioned at all, or but very slightly, under that article.

This lady has usually been celebrated for her great beauty and her great learning. In the age she lived, a young girl with a very small share of erudition, might easily pass for a miracle. This however is not said to derogate from Heloise's merit, who certainly deserves an honourable place among the very learned women: as she was skilled, not only in the Latin language, but also in the Greek and Hebrew. This Abelard expressly declares in a letter, which he wrote to the nuns of the Paraclete. As to those who ascribe to her a ravishing beauty, we may upon very good grounds presume them to be mistaken. Abelard must have been as good a judge of it as any one; he must have had more reason to exaggerate, than to diminish in his account of it, yet he contents himself with saying, that "as she was not the last of her sex in beauty, so in letters she was the first:" "*Cum per faciem non esset infima, per abundantiam literarum erat suprema:*" a very flat eulogium, supposing her to have been an accomplished beauty, and by no means consistent with the passion which Abelard entertained for her. But Abelard's poetry may account for this supposed beauty in Heloise: his verses were filled with nothing but love for her, which, making the name of this mistress to fly all over the world, would naturally occasion persons to ascribe charms to her, which nature had not given. Her passion, on the other hand, was as extravagant for Abelard; and her encomiums upon him have set him perhaps as much too high in the opinion of the women, as she herself has stood in the opinion of the men. Take a little of her language by way of specimen: "What wife, what maid, did not languish for you when absent, and was not all in a flame with love, when you was near? What queen or great lady did not

not envy my joys and my bed? Two qualities you had, seldom to be found among the learned, by which you could not fail to gain all women's hearts: poetry, I mean, and music. With these you unbended your mind after its philosophic labours, and wrote many love verses, which by their sweetness and harmony have caused them to be sung in every corner of the world, so that even the illiterate sound your praise. And as the greatest part of your songs celebrated our loves, they have spread my name to many nations, and kindled there the envy of the women against me." In the mean time, Abelard was very handsome and very accomplished; though probably neither so handsome nor accomplished as, according to Heloise, to make every woman frantic, who should cast her eyes upon him.

When Abelard consented to marry Heloise, she used a thousand arguments to put him out of conceit with the conjugal tie, "I know my uncle's temper," said she to him; "nothing will appease his rage against you: and then what glory will it be to me to be your wife, since I should ruin your reputation by it? What curses have I not reason to fear, if I rob the world of so bright a luminary as you are? What injury shall I not do the church? What sorrow shall I not give the philosophers? What a shame and injury will it be to you, whom nature has formed for the public good, to give yourself up entirely to a woman? Consider these words of St. Paul, 'Art thou loosed from a wife, seek not a wife.' And if the counsel of this great apostle, and the exhortations of the holy fathers, cannot dissuade you from that heavy burden, consider at least what the philosophers have said of it. Hear Theophrastus, who has proved by so many reasons, that a wise man ought not to marry. Hear what Cicero, when he had divorced his wife Terentia, answered to Hirtius, who proposed a match to him with his sister; that 'he could not divide his thoughts between philosophy and a wife.' Besides, what conformity is there between maid servants and scholars, inkhorns and cradles, books and distaffs, pens and spindles? How will you be able to bear, in the midst of philosophical and theological meditations, the cries of children, the songs of nurses, and the disturbance of house-keeping?" Afterwards, in the correspondence which she kept up with him, when she had renounced the world many years, and engaged in a monastic life, she represented to him the disinterestedness of her affection; and how she had neither sought the honour of marriage, nor the advantages of a dowry, nor her own pleasure, but the single satisfaction of possessing her dear Abelard. She tells him, that although the name of wife seems more holy and of greater dignity, yet she was always better pleased with that of his mistress, his concubine, or even strump-

pet; and declares in the most solemn manner, that she had rather be the whore of Peter Abelard, than the lawful wife of the emperor of the world [N]. “Deum testem invoco,” says she, “si me Augustus universo præsidens mundo matrimonii honore dignaretur, totumque mihi orbem confirmaret in perpetuo præsidendum, charius mihi & dignius videretur TUA DICI MERETRIX, quam illius imperatrix [O].” I know not, says Bayle, how this lady meant; but we have here one of the most mysterious refinements in love. It has been, continues he, for several ages believed, that marriage destroys the principal poignancy of this sort of salt, and that when a man does a thing by engagement, duty, and necessity, as a task and drudgery, he no longer finds the natural charms of it; so that, according to these nice judges, a man takes a wife “ad honores,” and not “ad delicias.” “Marriage,” as Montaigne observes, “has on its side, profit, justice, honour, and constancy; a flat but more universal pleasure. Love is founded only upon pleasure, which is more touching, sprightly, and exquisite; a pleasure inflamed by difficulty. There must be in it sting and ardour: ’tis no more love if without darts and fire. The bounty of the ladies is too profuse in marriage: it blunts the edge of affection and desire [P].” And this perhaps made a Roman emperor say to his wife, “Patere me per alias exercere cupiditates meas, nam uxor nomen est dignitatis, non voluptatis [Q]:” that is, “suffer me to satisfy my desires with other women, for spouse is the name of dignity, not of pleasure.”

Heloise died May 17, 1163, about 20 years after her beloved Abelard, and was buried in his grave. A most surprising miracle happened, if we may believe a MS. chronicle of Tours, when the sepulchre was opened, in order to lay Heloise’s body there, viz. “That Abelard stretched out his arms to receive her, and closely embraced her:” but some have ventured to suppose, that this may be a fiction. The letters of Heloise, together with their answers, may be found in Abelard’s works, where more may be seen of this celebrated amour. Love certainly begets much folly and madness among the sons of men: yet, upon comparing the loves of Abelard and Heloise with the loves of the rest of mankind, one shall be apt to apply to the former, what the servant in the play said of his master’s younger son, when he compared him with his elder: “Hic vero est, qui si occeperit amare, ludum jocumque dices fuisse illum alterum, præut hujus rabies quæ dabit:” that is, “If this frantic spark shall once take it into his head to be a lover, you will say that

[N] “Not Cæsar’s empress would I deign
to prove:

No, make me mistress to the man I
love.”

POPE.

[O] Abelard. Op. p. 45.

[P] Essais, Liv. iii. c. 5.

[Q] Ælius Verus apud Spartian. in

Vit.

all that the other has done is but mere sport and jest, compared with the pranks which he will play. [R]."

HELSHAM (RICHARD), doctor of physic, professor of that science and of natural philosophy, in the university of Dublin, was author of a celebrated course of twenty-three lectures on natural philosophy, published after his death by Dr. Bryan Robinson. These lectures were long in high estimation, passed through several editions, and are only superseded now from the necessity of keeping pace in such works with the progress of discoveries. They are clear and plain, though scientific.

HELVETIUS (ADRIAN), a physician of Holland, was born in 1656. He journeyed to Paris, without any design of fixing there, and only to see that new world and sell some medicines, but accident detained him very unexpectedly. The dysentery then prevailed in that city; and all who applied to him are said to have been infallibly cured. His success was celebrated; and Louis XIV. ordered him to publish the remedy, which produced such certain and surprising effects. He declared it to be *Ipecacuanha*, and received 1000 louis-d'ors for the discovery. He settled in Paris, became physician to the duke of Orleans, and was also made inspector general of the military hospitals. He died in 1721, leaving some works behind him; the principal of which is, "Traité des Maladies de plus frequentes, & des Remedies specifiques pour les guerir," 2 vols, 8vo.

HELVETIUS (JOHN-CLAUDE), son of the above, was born in 1685, and died in 1755. He was first physician to the queen, counsellor of state, and greatly esteemed by the town as well as court. He was, like his father, inspector-general of the military hospitals. He was a member of the Academy of Sciences at Paris, of the Royal Society in London, and of the Academies of Prussia, Florence, and Bologna. He cured Louis XV. of a dangerous disorder, which attacked him at the age of seven years, and obtained afterwards the entire confidence of the queen also. Whenever he attended as a physician, he was regarded as a friend, such was the goodness and benevolence of his character. He was particularly attentive to the poor. He was the author of, 1. "Idée Générale de l'économie animale, 1722," 8vo. 2. "Principia Physico-Medica, in tyronum Medicinæ gratiam conscripta," 2 vols. 8vo. This latter work, though drawn up for pupils, may yet be serviceable to masters.

HELVETIUS (CLAUDE ADRIAN), born at Paris in 1515, was son of the preceding Helvetius. He studied under the famous father Porée in the college of Louis the Great, and his tutor, discovering in his compositions remarkable proofs of genius, was particularly attentive to his education. An early as-

sociation with the wits of his time, gave him the desire to become an author, but his principles unfortunately became tainted with false philosophy. He did not publish any thing till the year 1758, when he produced his celebrated book "*de l'Esprit*," which appeared first in one volume 4to., and afterwards in three volumes, 12mo. This work was very justly condemned by the parliament of Paris, as confining the faculties of man to animal sensibility, and removing at once the restraints of vice and the encouragements to virtue. Attacked in various ways at home, on account of these principles, he visited England in 1764, and the next year went into Prussia, where he was received with honourable attention by the king. When he returned into France, he led a retired and domestic life on his estate at Voxé. Attached to his wife and family, and strongly inclined to benevolence, he lived there more happily than at Paris, where, as he said, he "was obliged to encounter the mortifying spectacle of misery that he could not relieve." To Marivaux, and M. Saurin, of the French Academy, he allowed pensions; that, for a private benefactor, were considerable [s], merely on the score of merit; which he was anxious to search out and to assist. Yet, with all this benevolence of disposition, he was strict in the care of his game, and in the exaction of his feudal rights. He was maître-d'hôtel to the queen, and, for a time, a farmer-general, but quitted that lucrative post to enjoy his studies. When he found that he had bestowed his bounty upon unworthy persons, or was reproached with it, he said, "If I was king, I would correct them; but I am only rich, and they are poor, my business therefore is to aid them." Nature had been kind to Helvetius, she had given him a fine person, genius, and a constitution which promised long life. This last, however, he did not attain, for he was attacked by the gout in his head and stomach, under which complaint he languished some little time, and died in December 1771. His works were, 1. The Treatise "*De l'Esprit*," "on the Mind," already mentioned: of which various opinions have been entertained. It certainly is one of those which endeavour to degrade the nature of man, too nearly to that of mere animals; and even Voltaire, who called the author at one time, a true philosopher, has said that it is filled with common place truths, delivered with great parade, but without method, and disgraced by stories very unworthy of a philosophical production. The ideas of virtue and vice, according to this book, depend chiefly upon climate, 2. "*Le Bonheur*," or "happiness," a poem in six cantos; published after his death, in 1772, with some fragments of epistles. His poetical style is still more affected than his prose, and though he produces some fine verses, he is more frequently

[s] To the former 2000, to the latter 3000 livres; near 100 and 150l. sterling.

stiff and forced. His poem on happiness is a declamation, wherein he makes that great object depend, not on virtue, but on the cultivation of letters and the arts. 3. "De l'Homme," 2 vols 8vo. another philosophical work, not less bold than the first. A favourite paradox, produced in this book, under a variety of different forms, is, "that all men are born with equal talents, and owe their genius solely to education." This book is even more dangerous than that on the mind, because the style is clearer, and the author writes with less reserve. He speaks sometimes of the enemies of what he called philosophy, with an asperity that ill accords with the general mildness of his character.

HELVICUS (CHRISTOPHER), professor of the Greek and Eastern languages, and of divinity, in the university of Giessen, was born in 1581, at Sprendlingen, a little town near Frankfort, where his father was minister. He went through his studies in Marburg, where he took his degree of M. A. in 1599, having taken his bachelor's in 1595. He was a most early genius; composed a prodigious number of Greek verses at 15; and was capable of teaching Greek, Hebrew, and even philosophy, before he was 20. The Hebrew he possessed so entirely, that he spoke it as fluently as if it had been his native language. He thoroughly read the Greek authors; and even studied physic for some time, though he had devoted himself to the ministry. In 1605, he was chosen to teach Greek and Hebrew, in the college which the landgrave had lately established at Giessen; and which the year after was converted into an university by the emperor, who endowed it with privileges. Having discharged for five years the several duties of his employment with great reputation, he was appointed divinity professor in 1610. He married this year; yet continued as assiduous as ever in the offices of his profession. A church was offered him in Moravia in 1611, and a professorship at Hamburg with a considerable stipend: but he refused both those offers. In 1613, he took the degree of D. D. at the command of the landgrave; who sent him to Frankfort, that he might view the library of the Jews, who had been lately driven away by popular tumults. Helvicus, fond of reading the rabbins, bought several of their books on that occasion. He died in the flower of his age, in 1617; and his loss was bewailed after a very peculiar manner. All the German poets of the Augsburg confession composed elegies, to deplore his immature death. A collection was made of his poems, which were printed with his funeral sermon and some other pieces, under the title of "Cippus Memorialis," by the care of Winckleman colleague to Helvicus.

He was reputed to have had a most skilful and methodical way of teaching languages. He was a good grammarian; and published several grammars, as Latin, Greek, Hebrew, Chaldee, Syriac:

Syriac: but they were only abridgements. His Hebrew and Latin Lexicons were only, by way of essay, calculated for youth. He was not only a good grammarian, but also an able chronologer. His chronological tables have gone through several editions, and been greatly esteemed, though they are not, as it is difficult to conceive they should be, quite free from errors. He published them in 1609, under the title of "*Theatrum Historicum, sive Chronologiæ Systema Novum, &c.*" and brought them down from the beginning of the world to 1612; but they were afterwards revised and continued by John Balthasar Schuppius, son-in-law to the author, and professor of eloquence and history in the university of Marburg. Helvicus had projected writing a great number of books; and it is plain by the books he actually published, that, had he lived threescore years, his works might have made several volumes in folio. They are not interesting enough to make a particular and minute account of them necessary: his chronology being the only one, whose use has not been superseded.

HELYOT (PIERRE), perhaps Elliot, properly, as he was of British extraction. He was a religious of the order of Picpus near Paris, which is a branch of that of St. Francis. His fame is founded on a large work, the toil of twenty-three years, in eight volumes quarto, which is, "*A History of Monastic Orders, religious and military, and of secular congregations of both sexes,*" &c. &c. He was born in 1660, and died in 1716. His work is full of learned research, and more correct than any thing on that subject which had then appeared. He was a man of exemplary piety, and a neat, though not elegant, or natural writer.

HEMELAR (JOHN), a very learned man, born at the Hague, was a fine poet and orator; and to be compared, says Gronovius [T], with the Roman Atticus for his probity, tranquillity of life, and absolute disregard of honours and public employments. He went to Rome, and spent six years in the palace of cardinal Cesi. He wrote there a panegyric on pope Clement VIII. which was so graciously received, that he was offered the post of librarian to the Vatican, or a very good benefice. He accepted the latter, and was made a canon in the cathedral at Antwerp. Lipsius had a great esteem for him, as appears from letters he wrote to him. He was Grotius's friend, and published verses to congratulate him on his deliverance from confinement. He was uncle by the mother's side to James Golijs, the learned professor at Leyden, who gained so vast a reputation by his profound knowledge in the Oriental languages: but Golijs, who was a zealous protestant, was greatly disaffected to him, for

[T] Joann. Fred. Gronov. in Orat. Funeb. Jacobi Golii, p. 7.

having converted his brother Peter to popery. He applied himself much more to the study of polite literature and to the science of medals, than to theology. "He published, says Gronovius, extremely useful commentaries upon the medals of the Roman emperors, from the time of Julius Cæsar down to Justinian, taken from the cabinets of Charles Arschoot and Nicholas Rocoixius: wherein he concisely and accurately explains by marks, figures, &c. whatever is exquisite, elegant, and suitable or agreeable to the history of those times, and the genius of the monarchs, whether the medals in question be of gold, silver, or brass, whether cast or struck in that immortal city. It is a kind of storehouse of medals; and nevertheless in this work, from which any other person would have expected prodigious reputation, our author has been so modest as to conceal his name." This work of Hemelar's, which is in Latin, is not easily to be met with, yet it has been thrice printed: first at Antwerp, in 1614, at the end of a work of James Bæus; secondly, in 1627, 4to; and thirdly, in 1654, folio. The other works of this canon are some Latin poems and orations. He died in 1640. He is sometimes called Hamelar.

HEMMINGFORD (WALTER DE), a regular canon of Gisborough-abbey, near Cleveland in Yorkshire, flourished in the XIVth century in the reign of Edward III. He had a strong genius for learning, which by his industry was improved to a great degree. History was his particular inclination; and upon this subject it was that he became an author. He begins from the Norman conquest, and continues to the reign of king Edward the IIId. from the year of our Lord 1066 to 1308. The work is written with great care and exactness, and in a style good enough considering the time. Gale enumerates five copies of his history, two at Trinity-college, Cambridge, one at the Herald's-office, one in the Cotton library, and one which he had himself. This author died at Gisborough in 1347.

HEMSKIRK, or HEEMSKIRK (MARTIN), an eminent painter, was a peasant's son, and born at a village of that name in Holland, in 1498. In his youth he was extremely dull, and nothing was expected from him; but afterwards he became a correct painter, easy and fruitful in his inventions. He went to Rome, and intended to stay there a long time; but at the end of three years, returned to his own country. He settled at Haerlem, and lived there the remainder of his days. Most of his works were engraved. Vasari gives a particular account of them, commends them, and says, Michael Angelo was so pleased with one of the prints, that he had a mind to colour it. Nevertheless it is visible from the prints of Hemskirk's works, that he did not understand the *chiaro oscuro*, and that his manner
of

of designing was dry. He died in 1574, at 76 years of age having lived much longer than has been thought usual for painters.

HEMMERLIN or MALLEOLUS (FELIX), a canon of Zurich in 1428. He was put in prison for some political offence. Two works of his in folio, and in black letter, are much sought by some collectors of curiosities, one is 1. "*Opuscula varia; scilicet de Nobilitate et rusticitate dialogus*," &c. 2. "*Variae oblectationis opuscula; nempe contra validos mendicantes contra Beghardos et Beghinos*," &c. They are written with a coarse kind of humour.

HEMSTERHUIS (TIBERIUS), or Hemsterhusius, one of the most famous critics of his country, the son of Francis Hemsterhuis, a physician, was born at Groningen, Feb. 1, 1685. After obtaining the rudiments of literature from proper masters, and from his father, he became a member of his native university in his fourteenth year, 1598. He there studied for some years, and then removed to Leyden, for the sake of attending the lectures of the famous James Perizonius. He was here so much noticed by the governors of the university, that it was expected he would succeed James Gronovius as professor of Greek. Havercamp, however, on the vacancy was appointed, through the intrigues, as Ruhnkenius asserts, of some who feared they might be eclipsed by young Hemsterhuis; who in 1705, at the age of 19, was called to Amsterdam, and appointed professor of mathematics and philosophy. In the former of these branches he had been a favourite scholar of the famous John Bernouilli. In 1717, he removed to Franeker, on being chosen to succeed Lambert Bos as professor of Greek; to which place, in 1738, was added the professorship of history. In 1740 he removed to Leyden to accept the same two professorships in that university. It appears that he was married, because his father-in-law, J. Wild, is mentioned. He died in 1766, having enjoyed to the last the use of all his faculties. He published, 1. "*The three last books of Julius Pollux's Onomasticon*," to complete the edition of which, seven books had been finished by Lederlin. This appeared at Amsterdam in 1706. On the appearance of this work, he received a letter from Bentley, highly praising him for the service he had there rendered to his author. But this very letter was nearly the cause of driving him entirely from the study of Greek criticism: for in it Bentley transmitted his own conjectures on the true readings of the passages cited by Pollux from comic writers, with particular view to the restoration of the metre. Hemsterhuis had himself attempted the same, but when he read the criticisms of Bentley, and saw their astonishing justness, and acuteness, he was so hurt at the inferiority of his own, that he resolved, for the time, never again to open a Greek book. In a month or two this timidity went off, and he returned

returned to these studies with redoubled vigour, determined to take Bentley for his model, and to qualify himself, if possible, to rival one whom he so greatly admired. 2. "Select Colloquies of Lucian, and his Timon." Amst. 1708. 3. "The Plutus of Aristophanes, with the Scholia," various readings and notes, Harlingen, 8vo. 1744. 4. "Part of an edition of Lucian," as far as the 521st page of the first volume; it appeared in 1743 in three volumes quarto. The extreme slowness of his proceeding is much complained of by Gesner and others, and was the reason why he made no further progress. 5. "Notes and emendations on Xenophon Ephesiùs," inserted in the 3—6 volumes of the *Miscellanea Critica* of Amsterdam, with the signature T. S. H. S. 6. "Some observations upon Chrysostom's Homily on the Epistle to Philemon," subjoined to Raphelius's Annotations on the New Testament. 7. "Inaugural Speeches on Various Occasions." 8. "There are also letters from him to J. Matth. Gesner and others," and he gave considerable aid to J. St. Bernard, in publishing the "*Eclogæ Thomæ Magistri*," at Leyden, in 1757 [u]. Ruhnkenius holds up Hemsterhusius as a model of a perfect critic [x], and indeed, according to his account, the extent and variety of his knowledge, and the acuteness of his judgment were very extraordinary.

HENAULT (JOHN D'), a French poet, was the son of a baker at Paris, and at first a receiver of the taxes at Fores. Then he travelled into Holland and England, and was employed by the superintendant Fouquet, who was his patron. After his return to France, he soon became distinguished as one of the finest geniuses of his age; and gained a prodigious reputation by his poetry. His sonnet on the miscarriage of Mad. de Guerchi is looked upon as a master-piece, though it is not written according to the rules of art, and though there happened to be a barbarism in it. He also wrote a satirical poem against the minister Colbert, which is reckoned by Boileau among his best pieces. This was written, by way of revenging the disgrace and ruin of his patron Fouquet, which Henault ascribed to Colbert: yet the minister did not act upon this occasion as Richelieu would have done, but with more good sense and generosity [y]. Being told of this sonnet, which made a great noise, he asked, "Whether there were any satirical strokes in it against the king?" and being informed there was not, "Then," said he, "I shall not mind it, nor shew the least resentment against the author." Henault was a man who loved to refine on pleasures, and to debauch with art and delicacy: and so far, considering him as a poet, some allowances might be made. But

[u] Vriemot Athenæ Frisacæ.
[y] See Art. Grandier.

[x] Ruhnkenii Elogium. Tib. Hemsterhusii.

he was strangely wrongheaded in one respect; for he professed atheism, and gloried in it with uncommon affectation. He went to Holland, on purpose to visit Spinoza, who nevertheless did not much esteem him. Spinoza considered him probably as one of those fashionable gentry, with which every country abounds, who are ready to take up singularities in religion, not from rational conviction, but from a profligate spirit of vain-glory: and on this account might be led to despise the man, whatever he might determine of his opinions. Spinoza did not mistake him, if he considered him in this light; for when sickness and death came to stare him in the face, things took a very different turn. Henault then became a convert, and was for carrying matters to the other extreme; for his confessor was forced to prevent his receiving the Viaticum or Sacrament, with a halter about his neck, in the middle of his bed-chamber. This is not unfrequently the case: men believe or disbelieve, have religion or none, without ever consulting reason, but just as constitution and humour direct; and so it is, that they usually behave ridiculously in whichever state we view them. He died in 1682.

He had printed at Paris, 1670, in 12mo. a small collection of his works, under the title of "*Oeuvres Diverses*," or "*Miscellanies*:" containing sonnets, and letters in verse and prose to Sappho, who was probably the celebrated madam des Houlières, to whom he had the honour to be preceptor. Among these is the following imitation from this passage in the second act of Seneca's *Thyestes*:

" Illi mors gravis incubat,
Qui notus nimis omnibus,
Ignotus moritur sibi."

" Heureux est l'inconnu, qui s'est bien su connoître :
Il ne voit pas de mal à mourir plus qu'à naître :
Il s'en va comme il est venu.

Mais hélas ! que la mort fait une horreur extrême :
A qui meurt de tous trop connu,
Et trop peu connu de soy-même !"

That is, "Happy is the obscure man, who is well known to himself: he sees no more harm in dying, than in being born: he leaves the world as he came into it. But alas! how extremely horrible must death be to that man, who dies too much known to others, and too little to himself!" This shews the philosopher as well as the poet, and is equally distant from atheism and superstition: "*O, si sic omnia.*"—Henault had translated three books of Lucretius: but his confessor having raised in him scruples and fears, he burnt this work, so that there remains nothing of it, but the first 100 lines, which had been copied by his friends. Voltaire says, that "he would have

have gained great reputation, had these books that were lost been preserved, and been equal to what we have of this work."

HENAULT (CHARLES JOHN FRANCIS), was born at Paris, Feb. 8, 1685. His great grandfather, Remi Henault, used to be of Lewis XIII's party at tennis, and that prince called him "The Baron," because of a fief which he possessed near Triel. He had three sons, officers of horse, who were all killed at the siege of Casal. John Remi, his father, an esquire, and lord of Mouffy, counsellor to the king, and secretary to the council, kept up the honour of the family, and becoming farmer-general, made his fortune. He was honoured with the confidence of the count de Pontchartrain; and, being of a poetical turn, had some share in the criticisms which appeared against Racine's tragedies. He married the daughter of a rich merchant at Calais, and one of her brothers being president of that town, entertained the queen of England, on her landing there in 1689. Another brother, counsellor in the parliament of Metz, and secretary to the duke of Berry, was associated with Mr. Crozat in the armaments, and, dying unmarried, left a great fortune to his sister.

Young Henault early discovered a sprightly, benevolent disposition, and his penetration and aptness soon distinguished itself by the success of his studies. Claude de Lisle, father of the celebrated geographer, gave him the same lessons in geography and history which he had before given to the duke of Orleans, afterwards regent. These instructions have been printed in seven volumes, under the title of "Abridgment of Universal History."

On quitting college, Henault entered the congregation of the oratory, where he soon attached himself to the study of eloquence: and, on the death of the Abbé Rene, reformer of La Trappe, he undertook to pronounce his panegyric, which not meeting the approbation of father Massilon, he quitted the oratory after two years, and his father bought for him, of marshal Villeroi, the *lieutenance des chasses*, and the government of Corbeil. At the marshal's he formed connections and even intimate friendships with many of the nobility, and passed the early part of his life in agreeable amusements, and in the liveliest company, without having his religious sentiments tainted. He associated with the wits till the dispute between Rousseau and De la Motte soon gave him a disgust for these trifling societies. In 1707, he gained the prize of eloquence at the French Academy, and another next year, at the Academy des jeux Floraux. About this time, M. Reaumur, who was his relation, came to Paris, and took lessons in geometry under the same master, Guinée. Henault introduced him to the Abbé Bignon, and this was the first step of his illustrious course. In 1713, he brought a tragedy on the stage,
under

under the disguised name of Fufelier. As he was known to the public only by some flightier pieces, "Cornelia the Vestal" met with no better success. He therefore locked it up, without printing. In his old age his passion for these subjects revived, and Mr. Horace Walpole being at Paris in 1768, and having formed a friendship with him as one of the amiable men of his nation, obtained this piece, and had it printed at his press at Strawberry-hill, from whence a beautiful edition of Lucan had before issued. In 1751, Mr. Henault, under a borrowed name, brought out a second tragedy, entitled "Marius," which was well received and printed. The French biographers; however, doubt whether this was not really by M. Caux, whose name it bore.

He had been admitted counsellor in parliament in 1706, with a dispensation on account of age, and in 1710, president of the first chamber of inquests. These important places, which he determined to fill in a becoming manner, engaged him in the most solid studies. The excellent work of Mr. Domat charmed him, and made him eager to go back to the fountain head. He spent several years in making himself master of the Roman law, the ordonances of the French king, their customs, and public law. M. de Morville, procureur-general of the great council, being appointed ambassador to the Hague in 1718, engaged Henault to accompany him. His personal merit soon introduced him to the acquaintance of the most eminent personages at that time there. The grand pensionary, Heinsius, who, under the exterior of Lacedemonian simplicity, kept up all the haughtiness of that people, lost with him all that hauteur which France itself had experienced from him in the negociations for the treaty of Utrecht.

The agitation which all France felt by Law's system, and the consequent sending of the parliament into exile, was a trial to the wise policy of the president Henault. His friendship for the first president, De Mesmes, led him to second all the views of that great magistrate: he took part in all the negociations, and was animated purely by the public good, without any private advantage. On the death of the cardinal du Bois, in 1723, he succeeded in his place at the French Academy. Cardinal Fleury recommended him to succeed himself as director, and he pronounced the eulogium of M. de Malezieux.

History was his favourite study; not a bare collection of dates, but a knowledge of the laws and manners of nations; to obtain which he drew instruction from private conversations, a method he so strongly recommends in his preface. After having thus discussed the most important points of public law, he undertook to collect and publish the result of his inquiries, and he is deservedly

servedly accounted the first framer of chronological abridgements; in which, without stopping at detached facts, he attends only to those which form a chain of events that perfect or alter the government and character of a nation, and traces only the springs which exalt or humble a nation, extending or contracting the space it occupies in the world. His work has had the fortune of those literary phænomena, where novelty and merit united excite minds eager after glory, and fire the ardour of young writers to press after a guide whom few can overtake. The first edition of the work, the result of 40 years reading, appeared in 1744, under the auspices of the chancellor Daguesseau, with the modest title of "An Essay." The success it met with surprised the author. He made continual improvements in it, and it has gone through nine editions, and been translated into Italian, English, and German, and even into Chinese. As the best writers are not secure from criticism, and are indeed the only ones that deserve it, the author read to the Academy of Belles Lettres a defence of his abridgement.

All the ages and events of the French monarchy being present to his mind, and his imagination and memory being a vast theatre whereon he beheld the different movements and parts of the actors in the several revolutions, he determined to give a specimen of what past in his own mind, and to reduce into the form of a regular drama, one of the periods of French history, the reign of Francis II. which, though happy only by being short, appeared to him one of the most important by its consequences, and most easy to be confined within a dramatic compass. His friend the chancellor highly approved the plan, and wished it to be printed. It accordingly went through five editions; the harmony of dates and facts is exactly observed in it, and the passions interested without offence to historic truth.

In 1755, Henault was chosen an honorary member of the Academy of Belles Lettres, having been before elected into the academies of Nanci, Berlin, and Stockholm. The queen also appointed him superintendant of her house. His natural sprightliness relieved her from the serious attendance on his private morning lectures. The company of persons most distinguished by their wit and birth, a table more celebrated for the choice of the guests than its delicacies, the little comedies suggested by wit, and executed by reflection, united at his house all the pleasures of an agreeable and innocent life. All the members of this ingenious society contributed to render it pleasing, and the president was not inferior to any. He composed three delightful comedies: "La Petite Maison," "Le Jaloux de Soi-meme," and "Le Reveil d'Epimenide." The subject of the last was the Cretan philosopher, who is pretended to have slept 27 years. He is introduced fancying that he had slept but one night, and astonished

at the change in the age of all around him : he mistakes his mistress for his mother ; but, discovering his mistake, offers to marry her, which she refuses, though he still continues to love her. The queen was particularly pleased with this piece. She ordered the president to restore the philosopher's mistress to her former youth : he introduced Hebe, and this episode produced an agreeable entertainment.

He was now in such favour with her majesty, that, on the place of superintendant becoming vacant by the death of M. Bernard de Conbert, master of requests, and the sum he had paid for it being lost to his family, Henault solicited it in favour of several persons, till at last the queen bestowed it on himself, and consented that he should divide the profits with his predecessor's widow.—On the queen's death he held the same place under the dauphiness.

A delicate constitution made him liable to much illness, which, however, did not interrupt the serenity of his mind. He made several journeys to the waters of Plombieres : in one of these he visited the deposed king Stanislaus at Luneville ; and in another accompanied his friend the marquis de Pauliny, ambassador to Switzerland.

In 1763 Henault drew near his end. One morning, after a quiet night, he felt an oppression, which the faculty pronounced a suffocating cough. His confessor being sent to him, he formed his resolution without alarm. He mentioned afterwards, that he recollected having then said to himself, "What do I regret?" and called to mind that saying of madame de Sevigne, "I leave here only dying creatures." He received the sacraments. It was believed the next night would be his last ; but by noon the next day he was out of danger. "Now," said he, "I know what death is. It will not be new to me any more." He never forgot it during the following seven years of his life, which, like all the rest, were gentle and calm. Full of gratitude for the favours of Providence, resigned to its decrees, offering to the author of his being a pure and sincere devotion ; he felt his infirmities without complaining, and perceived a gradual decay with unabated firmness. He died Dec. 24, 1771, in his 86th year. He married, in 1714, a daughter of M. le Bas de Montargis, keeper of the royal treasure, &c. who died in 1728, without leaving any issue. He treated as his own children, those of his sister, who had married, in 1713, the count de Jonzac, and by him had three sons and two daughters. The two younger sons were killed, one at Brussels, the other at Lafelt, both at the head of the regiments of which they were colonels ; the eldest long survived, and was lieutenant-general and governor of Collioure and Port Vendre in Roussillon. The elder daughter married M. le Veneur, count

count de Tillieres, and died in 1757; the second married the marquis d'Aubeterre, ambassador to Vienna, Madrid, and Rome.

HENLEY (ANTHONY), [A], was the son of sir Robert Henley, of the Grange in Hampshire, descended from the Henleys of Henley in Somersetshire; of whom sir Andrew Henley was created a baronet in 1660. This sir Andrew had a son of the same name, famous for his frolics and profusion. His seat, called Bramesley, near Hartley-row, in the county of Southampton, was very large and magnificent. He had a great estate in that and the other western counties, which was reduced by him to a very small one, or to nothing. Sir Robert Henley of the Grange, his uncle, was a man of good sense and œconomy. He held the master's place of the King's-bench court, on the pleas side, many years; and by the profits of it, and good management, left his son, Anthony Henley, of the Grange, of whom we now treat, possessed of a very fine fortune, above 3000*l.* a year, part of which arose from the ground-rents of Lincoln's-inn-fields.

Anthony Henley was bred at Oxford, where he distinguished himself by an early relish for polite learning. He made a great proficiency in the study of the classics, and particularly the ancient poets, by which he formed a good taste for poetry, and practised it with success. Upon his coming to London, he was presently received into the friendship and familiarity of persons of the first rank, for quality and wit, particularly the earls of Dorset and Sunderland. The latter had especially a great esteem and affection for him; and as every one knew what a secret influence he had on affairs in king William's court, it was thought strange that Mr. Henley, who had a genius for any thing great, as well as any thing gay, did not rise in the state, where he would have shone as a politician, no less than he did at Will's and Tom's as a Wit. But the Muses and pleasure had engaged him. He had something of the character of Tibullus, and, except his extravagance, was possessed of all his other qualities; his indolence, his gallantry, his wit, his humanity, his generosity, his learning, his taste for letters. There was hardly a contemporary author, who did not experience his bounty. They soon found him out, and attacked him with their dedications; which, though he knew how to value as they deserved, were always received as well as the addressers could wish; and his returns were made so handsomely, that the manner was as grateful as the present.

There was, for a long time, a strict friendship between Mr. Henley and Richard Norton of Southwick in Hampshire, esq. who was often chosen to represent that county. This gentle-

[A] *Memoirs of Illustrious Persons*, 1712, p. 531.

man had the same passion for the Muses; and the similarity there was in their pleasures and studies, made that friendship the more firm and affectionate. They both lived to a good age before they married, and perhaps the breach that happened between them was one reason of their entering both into the state of matrimony much about the same time. Mr. Henley married Mary youngest daughter and co-heiress of the hon. Peregrine Bertie, sister to the countess Pawlet, with whom he had 30,000*l.* fortune, and by her he left several children. Of these Anthony, the eldest, died in 1745; and Robert, the second son, was created baron Henley and lord keeper of the great seal in 1760; became lord chancellor in 1761; and earl of Northington in 1764.

On becoming a husband and a father, Mr. Henley relinquished his gay mode of life, and consented to be chosen a member of parliament for Andover in 1698; after which he was constantly the representative for either Weymouth, or Melcombe Regis, in the county of Dorset. He was always a zealous assertor of liberty in the house of commons, and on all other occasions constant to that course which has furnished Britain with so many patriots; the greatest instance of which was, his moving in the house for an address to her majesty, that she would be graciously pleased to give Mr. Benjamin Hoadly some dignity in the church, for strenuously asserting and vindicating the principles of that revolution which is the foundation of our present establishment in church and state. This made him odious to all the Jacobites, Nonjurors, and some others; and some impotent endeavours were used to have him laid aside in the queen's last parliament; but he carried his election both at his corporation, and afterwards in the house of commons.

Mr. Henley wrote several compositions, though he did not put his name to them; and very frequently assisted the writers of the "Tatler" and "Medley [B]." No man wrote with more wit and more gaiety. He affected a low simplicity in his writings, and in particular was extremely happy in touching the manners and passions of parents and children, masters and servants, peasants and tradesmen, using their expressions so naturally and aptly, that he has very frequently disguised by it both his merit and character.

His most darling diversion was music, of which he was entirely master; his opinion was the standard of taste; and after the Italian music was introduced, no opera could be sure of applause, till it had received his approbation. He was such an admirer of Purcell's music, and the English manner, that he did

[B] No. XXXI, of "The Medley," in particular was his; and several "Tatlers," both in the four volumes of Steele, and in Harrison's fifth volume.

not immediately relish the Italian ; but his good judgment soon threw off that partiality, and he was at last much attached to it. Whether he composed himself, we know not ; but he sung with art, and played on several instruments with judgment. He wrote several poems for music, and almost finished the opera of " Alexander " set by Purcell. As Mr. Henley's taste inclined him to music, that of his friend Mr. Norton was led to the drama. He had a theatre at Southwick, where Betterton, Booth, Mills, Wilks, Mrs. Barry, Mrs. Bracegirdle, Mrs. Oldfield, and all the first players, were entertained for two or three months in the vacation, and acted comedies and tragedies, in which the owner of the house had frequently a part. These representations were given with complete decorations, music, &c. and were eagerly attended by company, from the distance of many miles. Garth in his preface to the Dispensary, has highly praised Henley, who was his friend ; and his death, which happened in 1711, was very generally lamented.

HENLEY (JOHN), better known by the appellation of " Orator Henley," has furnished the world [c] with memorials of himself, which are in some respects worth preserving. He was born at Melton Mowbray, Leicestershire, Aug. 3, 1792. His father, the rev. Simon Henley, and his grand-father, by his mother's side (John Dowel, M. A.) were both vicars of that parish. His grand-father by his father's side, John Henley, M. A. was likewise a clergyman, rector of Salmonby and Thetford in Lincolnshire. He was educated among the Dissenters, and conformed at the restoration. Henley was bred up first in the free-school of Melton, under Mr. Daffy, a diligent and expert grammarian. From this school he was removed to that of Okeham in Rutland, under Mr. Wright, eminent for his knowledge of the Latin, Greek and Hebrew languages.

He was hence removed, about the age of 17, to St. John's-college in Cambridge ; where, on his examination by Dr. Gower then master, Dr. Lambert, Dr. Edmundson, and others, he was, he tells us, particularly approved. While an undergraduate at St. John's, he wrote a letter to the " Spectator," dated from that college, Feb. 3, 1712, signed Peter de Quir, abounding with quaintness and local wit. He began here to be uneasy ; he was more inclined to dispute than to assent to any points of doctrine, and fancied himself able to reform the whole system of academical education.

After he had commenced bachelor of arts, he was first desired by the trustees of the school in Melton to assist in, and then to take the direction of, that school ; which he increased and raised from a declining to a flourishing condition. He established here,

[c] In the " Oratory Transactions," No. I. under the fictitious name of Welstede.

he tells us, a practice of improving elocution, by the public speaking of passages in the classics, morning and afternoon, as well as orations, &c. Here he was invited by a letter from the rev. Mr. Newcome, to be a candidate for a fellowship in St. John's; but as he had long been absent, and therefore lessened his personal interest, he declined appearing for it. Here likewise he began his "Universal Grammar," and finished ten languages, with dissertations prefixed, as the most ready introduction to any tongue whatever. In the beginning of this interval he wrote a poem on "Esther," which was approved by the town, and well received. On the occasion of his "Grammars," Dr. Hutchinson wrote him a complimentary letter.

He was ordained a deacon by Dr. Wake, then bishop of Lincoln; and after having taken his degree of M. A. was admitted to priest's orders by Dr. Gibson, his successor in that see. He did not long consent to rest in the country, but, impatient to obtain wealth and fame in London, resigned his offices of master and curate, and entered upon his new career.

In town, he produced several publications; as, a translation of Pliny's "Epistles," of several works of abbé Vertot, of Montfaucon's "Italian Travels" in folio, and many other books. His most efficient patron was the earl of Macclesfield, who gave him a benefice in the country, the value of which to a resident would have been above 80l. a year; he had likewise a lecture in the city; and, according to his own account, preached more charity-sermons about town, was more numerously followed, and raised more for the poor children, than any other preacher, however dignified or distinguished. This popularity, with his enterprising spirit, and *introducing regular action into the pulpit*, were "the true causes," he says, "why some obstructed his rising in town, from envy, jealousy, and a dislike of those who are not qualified to be complete spaniels. For there was no objection to his being tossed into a country benefice by the way of the sea, as far as Galilee of the Gentiles (like a pendulum swinging one way as far as the other.)" Not being able to obtain preferment in London, and not choosing to return into the country, he struck out the plan of his Lectures, or Orations, which he pushed in the most barefaced manner, as may be seen in the following specimen.

"That he should have the assurance to frame a plan, which no mortal ever thought of; that he should singly execute what would sprain a dozen of modern doctors of the tribe of Issachar; that he should have success against all opposition; challenge his adversaries to fair disputations, without any offering to dispute with him; write, read, and study 12 hours a day, and yet appear as untouched by the yoke, as if he never wore it; compose three dissertations each week, on all subjects, however uncom-

uncommon, treated in all lights and manners by himself, without assistance, as some would detract from him; teach in one year, what schools and universities teach in five; offer to learn—to speak and—to read; not be terrified by cabals, or menaces, or insults, or the grave nonsense of one, or the frothy satire of another; that he should still proceed and mature this bold scheme, and put the church, and all that, in danger;—This man must be a— a— a— &c. [D]”

Henley preached on Sundays upon theological matters, and on Wednesdays upon all other sciences. He declaimed some years against the greatest persons, and occasionally, says Warburton, did Pope that honour. The poet in return thus blazons him to infamy:

“ But, where each science lifts its modern type,
History her pot, Divinity his pipe,
While proud Philosophy repines to show,
Dishonest fight! his breeches rent below;
Imbrown'd with native bronze, lo Henley stands,
Tuning his voice, and balancing his hands.
How fluent nonsense trickles from his tongue!
How sweet the periods, neither said, nor sung!
Still break the benches, Henley! with thy strain,
While Kennet, Hare, and Gibson preach in vain.
O great restorer of the good old stage,
Preacher at once, and Zany of thy age!
O worthy thou of Ægypt's wise abodes,
A decent priest, where monkies were the gods!
But Fate with butchers plac'd thy priestly stall,
Meek modern faith to murder, hack, and maul:
And bade thee live to crown Britannia's praise,
In Toland's, Tindal's, and in Woolston's days.”

This strange man struck medals, which he dispersed as tickets to his subscribers: a star rising to the meridian, with this motto, “ ad summa;” and below, “ Inveniam viam, aut faciam.” Each auditor paid 1s. His audience was generally composed of the lowest ranks; and it is well known, that he once collected a vast number of shoe-makers, by announcing that he could teach them a speedy mode of operation in their business, which proved only to be, the making of shoes by cutting off the tops of ready-made boots. He was author of a weekly paper of unintelligible nonsense, called “ The Hyp Doctor,” for which secret service he had 100l. a year given him. Henley used, every Saturday, to print an advertisement in “ The Daily Advertiser,” containing an account of the subjects on which he intended to

discourse in the ensuing evening, at his Oratory near Lincoln's-inn-fields. The advertisement had a sort of motto before it, which was generally a sneer at some public transaction of the preceding week [p]. Henley died Oct. 14, 1756. In his account of himself he assumes the credit of considerable learning, and a strong zeal for knowledge; but, if we may judge from the specimens we have seen of his compositions, these were only the boasts of empiricism. Both his style and his thoughts are low; vanity and censoriousness are the most conspicuous qualities.

Orator Henley is a principal figure in two very humorous plates of Hogarth; in one of which he is "christening a child;" in the other, called "The Oratory," he is represented on a scaffold, a monkey (over whom is written *Amen*) by his side; a box of pills, and "The Hyp Doctor," lying beside him. Over his head "The Oratory: *Inveniam viam, aut faciam.*" Over the door, "*Ingredere ut proficias.*" A parson receiving the money for admission. Under him, "The Treasury." A butcher stands as porter. On the left hand, Modesty in a cloud; Folly in a coach; and a gibbet prepared for Merit; people laughing. One marked "The Scout," introducing a puritan divine [E].

HENNUYER (JOHN), the bishop of Lisieux, so justly celebrated for his humanity at the time of the dreadful massacre of St. Bartholomew, had been confessor to Henry II. of France, and bishop of Lodève. In the reign of Charles IX. when the royal lieutenant of his province communicated to him the order to massacre all the protestants in the diocese of Lisieux, he did the act for which he is so justly immortalized. He signed a formal and official opposition to the order; for which striking act of clemency, it is wonderful to say, he was not censured or persecuted by the bigotry of the court. The beauty of virtue exacted respect. He died in 1577, universally respected, having gained over more by his mildness than any bigot by his fury.

HENRY II. (PLANTAGENET), king of England, son of Geoffrey Plantagenet, count of Anjou, and of Matilda, daughter of Henry I. was born in 1132. He was educated chiefly under the care of his uncle, the accomplished Robert earl of Gloucester, at Bristol; and during that period, is said to have formed his

[p] Dr. Cobden, one of George II's chaplains, having, in 1748, preached a sermon at St. James's, from these words: "Take away the wicked from before the king, and his throne shall be established in righteousness;" it gave so much displeasure, that the doctor was struck out of the list of chaplains; and the next Saturday, the following parody of his text appeared as a motto to Henley's advertisement:

"Away with the wicked before the king,
And away with the wicked behind him;
His throne it will bless
With righteousness,
And we shall know where to find him."

[E] This description is taken from the "Biographical Anecdotes of Hogarth," by Mr. Nichols, who doubts, however, whether "The Oratory" be a genuine production of Hogarth.

attachment to the beautiful Rosamond, daughter of lord Clifford. In the long civil contest between his mother and king Stephen, he was too young to take a conspicuous part; but in 1147 he departed for Normandy, which his father had secured. In 1149 he returned to England, to assert his claim to the crown, and went publicly in great splendor to Scotland, where he received knighthood from David king of Scotland. In 1150, he was invested with the dukedom of Normandy, and in 1151 married Eleanor heiress of Poitou and Guienne. In 1153, on the death of Eustace, son of Stephen, he was solemnly acknowledged as successor to that monarch, whom he actually succeeded in 1154. He commenced his reign by the redress of several grievances, renewing the charter of Henry I. and the laws of Edward the Confessor. He dismissed the foreign mercenaries, restored the coinage, enforced the laws against offenders, and destroyed the castles of the haughty nobles which Stephen had imprudently permitted to be built. In 1159, he carried war into France, to enforce his claim to the earldom of Toulouse; but Louis VII. king of France, throwing himself into that capital, he raised the siege, and the war was soon terminated by an accommodation very honourable to Henry. Among the abuses which he was anxious to reform, were the exorbitant power of the clergy, and the great relaxation of morals then prevalent in that order; and the contest that ensued, proved fatal in 1170 to Becket archbishop of Canterbury, who had been his chancellor and principal favourite. He was engaged in several wars, and was generally successful. Ireland he invaded, and finally accomplished the conquest of it in 1168. He also compelled William, king of Scotland, to do homage to him for his dominions, in 1175. The latter part of his life and reign were rendered turbulent and unhappy by the frequent rebellions of his sons aided by the kings of France. He resisted them with various success, but not without much anguish at their ingratitude; till at length, the junction of his youngest and favourite son John, in the confederacy against him, overpowered his patience, and is said to have brought on the fever which proved fatal to him in his 57th year, at Chinon in Touraine, A. D. 1189. Henry was distinguished above most princes by valour, prudence, generosity, genius, extent of knowledge, for the time in which he lived, skill in the arts of government, constantly exerted in the formation of the most salutary laws. To counterbalance these great qualities, he had excessive pride, immoderate ambition, and a total want of command over his passions. The life of this prince, written by lord Lyttelton, is well known as an important and valuable piece of English history; and fully shews how well the subject of it deserves to be commemorated as one of the

the ablest, and, in political qualities, most distinguished of our English monarchs.

HENRY IV. (of Bourbon), king of France. The most illustrious of the French monarchs also was a Henry. He was born in 1553, in the castle of Pau, the capital of Béarn, being the son of Antony of Bourbon, king of Navarre, and Joan d'Albret. By his descent from Robert of Clermont, fifth son of Louis IX. (called St. Louis) he became heir to the crown of France. He was educated in a hardy manner; and from his earliest years gave the strongest proofs of an intrepid and noble character. His mother being a protestant, he was educated in that persuasion, and was for many years the chief of that party. Henry was early initiated in war, being present at the battle of Jarnac, in 1569, when he was only sixteen years of age; and he there shewed great marks of military talent. After the peace of St. Germain, in 1570, he was taken to court, and two years afterwards married the princess Margaret of Valois, sister to Charles IX. It was during the rejoicings for this marriage, that the horrible massacre of St. Bartholomew's eve was perpetrated by that perfidious and cruel court. The young prince of Navarre was kept for three years afterwards a kind of state prisoner. He escaped in 1576, and put himself at the head of the Hugonot, or protestant party, where he exposed himself to all the hazards of a civil war, as much as the meanest soldier; harrassed without intermission, undergoing the greatest hardships, and frequently in want of necessaries. In 1587, he gained the victory of Courtras, where he performed the most signal acts of valour. By the death of his mother he became king of Navarre in 1572, and king of France by that of Henry III. in 1589. He did not here succeed to a quiet throne; the famous league was strong in force against him, while he had few friends, few strong places, no money, and a small army. His resources were his courage and activity. In the year of his accession he gained the battle of Arques, and that of Ivry, in 1590. Here it was that he made his famous address to his soldiers: "If you lose your standards, rally round my white plume; you will always find it in the path of honour and glory." Henry now laid siege to Paris, which he pushed to great extremities; but, during the siege, some conferences were held between the chiefs of the two parties, which ended in a kind of accommodation: the king agreed to abjure protestantism, which he did at St. Denys, in 1593; after which he was crowned at Chartres, and the year following Paris opened her gates to him. In the year 1595, was published the celebrated edict of Nantes, giving a degree of toleration to the protestants, and much tranquillity to the kingdom, till it was revoked with so much impolicy by Louis XIV. In the same year he was involved in a war with Spain,
which

which continued to 1598. The duke of Mayenne, chief of the leaguers, had submitted in 1596, and the duke of Mercœur in 1598, after which period his kingdom enjoyed peace, with hardly any interruption, till his death. Beloved as Henry was in general for his many virtues, and his very conciliating manners, the fanatics never could pardon his former attachment to the protestant cause, and almost every year produced some attempt upon his life. One, at length, named Ravaillac, to the great misfortune of France, succeeded in his enterprise, and gave him, on May 14, 1610, a wound which proved fatal. He died in the 57th year of his age, and the 22d of his reign. His first marriage with Margaret of Valois, had been annulled, and he married afterwards Mary of Medicis, by whom he left three sons and three daughters. There is, perhaps, no prince recorded in history, of whom so many anecdotes are extant, as of Henry IV. Most of them tend to display a singular liveliness and generosity of character, with a goodness of heart, which endeared his memory to his countrymen in the strongest manner, till they imbibed an indiscriminating antipathy against all monarchs. "My wish is," said he, "that every peasant in my kingdom should have a fowl in the pot on Sundays;" an expression which well illustrates the benevolence of his disposition. It is still more proved by what he said to his excellent and justly-favoured minister, Sully, when he was dangerously ill in 1598. "My friend, I have no fear of death; you have seen me brave it in a thousand instances; but I regret losing my life before I have been able, by governing my subjects well, and alleviating all their burthens, to demonstrate to them that I love them as my own children." His actions were conformable to these expressions, and he was continually employed in plans to make his people flourishing and happy. A violent turn for gallantry, and some particular amours, to which he devoted himself too much, are the chief faults imputed to this prince, whose virtues, actions, and character, have given occasion to the only able attempt towards an epic poem that his country has produced, the *Henriade* of Voltaire. It is impossible even for foreigners to read the history of Henry IV. without much interest; no wonder, therefore, that his countrymen have loved so much to dwell upon it.

HENRY (PHILIP), one of the fathers of Nonconformity[F], or, as he was called by some of his admirers, "the good, the heavenly Mr. Henry," was born at Whitehall, in 1631: his father, John Henry, was page of the back-stairs to the king's second son, James duke of York. About twelve years old he was admitted into Westminster-school, under Mr. Thomas Vincent, then usher; very diligent in his business, but who grieved

[F] The life of Mr. Philip Henry, by Matthew Henry, 1765.

so much at the dulness of many of his scholars, that he fell into a consumption, and was said to be "killed with false Latin." In the regular time, he was taken into the upper school under Dr. Busby, with whom he was a great favourite; and was employed by him, with some others, in collecting materials for that excellent Greek grammar which he afterwards published. Soon after the civil wars broke out, there was a daily morning lecture, set up at the abbey church, by the assembly of divines. His pious mother requested Dr. Busby to give her son leave to attend this, and likewise took him with her every Thursday to Mr. Case's lecture, at St. Martin's: she took him also to the monthly fasts at St. Margaret's, where the house of commons attended; and where the service was carried on with great strictness and solemnity, from eight in the morning till four in the evening: in these, as he himself has curiously expressed it, he had often "sweet meltings of soul."

He was elected from Westminster to Christ-church Oxford, where he was admitted a student in 1648, and vigorously applied himself to the proper studies of the place. When he had completed his master's degree, he was entertained in the family of judge Puleston, at Emerald in Flintshire, to take the care of his sons, and to preach at Worthenbury. He was ordained to the work of the ministry in this place in 1657, according to the known directory of the assembly of divines, and the common usage of the presbyterians. He soon after married the only daughter and heiress of Mr. Daniel Mathews, of Broad-oak, near Whitchurch, by whom he became possessed of a competent estate. When the king and episcopacy were restored, he refused to conform; was ejected, and retired with his family to Broad-oak. Here, and in this neighbourhood, he spent the remainder of his life, about twenty-eight years; relieving the poor, employing the industrious, instructing the ignorant, and exercising every opportunity of doing good. His moderation in his non-conformity was eminent and exemplary; and upon all occasions he bore testimony against uncharitable and schismatical separation. In church-government, he desired and wished for apb. Usher's reduction of episcopacy. He thought it lawful to join in the common-prayer in the public assemblies; which, during the time of his silence and restraint, he constantly attended with his family, with reverence and devotion.

Upon the whole, his character seems to have been highly exemplary and praise-worthy: and it may be asked, as Dr. Busby asked him, "What made him a nonconformist?" The reason which he principally insisted on was, that he could not submit to be re-ordained. He was so well satisfied with his call to the ministry, and solemn ordination to it, by the laying on the hands of the presbytery, that he durst not do that which looked like

like a renunciation of it as null and sinful, and would at least be a tacit invalidating and condemning of all his administrations. Despairing to see an accommodation, he kept a meeting at Broad-oak, and preached to a congregation in a barn.

HENRY (MATTHEW), an eminent dissenting teacher [c], and a voluminous writer, was the son of the foregoing, and born in 1662. He continued under his father's eye and care till about eighteen; and had the greatest advantages of his education from him, both in divine and human literature. He was very expert in the learned languages, especially in the Hebrew, which had been made familiar to him from his childhood; and from first to last, the study of the scriptures was his most delightful employment. For further improvement, he was placed in 1680 at an academy at Islington. He was afterwards entered in Gray's-inn, for the study of the law; where he went on with his usual diligence, and became acquainted with the civil law, and the municipal law of his own country. His proficiency was soon observed; and it was the opinion of those who knew him, that his great industry, quick apprehension, tenacious memory, and ready utterance, would render him very eminent in that profession. But he adhered to his first resolution of making divinity his study and business, and attended the most celebrated preachers in town; and, as an instance of his judgement, was best pleased with Dr. Stillingfleet for his serious practical preaching; and with Dr. Tillotson, for his admirable sermons against popery, at his lectures at St. Lawrence Jewry. In 1686, he returned into the country, and preached several times as a candidate for the ministry with such success and approbation, that the congregation at Chester invited him to be their pastor. To this place he was ordained in 1687, where he lived about twenty-five years. He had several calls from London, which he constantly declined; but was at last prevailed on to accept a very important and unanimous one from Hackney. He died in 1714, at Nantwich, of an apoplectic fit, upon a journey, and was interred at Trinity-church in Chester.

He was universally lamented; every pulpit of the Dissenters gave notice of the great breach that was made in their church; every sermon was a funeral sermon for Mr. Henry. The writings he published, besides several single sermons, are, 1. "A Discourse concerning the Nature of Schism, 1689." 2. "The Life of Mr. Philip Henry, 1696." 3. "A Scripture Catechism, 1702." 4. "Family Hymns, 1702." 5. "The Communicant's Companion, 1704." 6. "Four Discourses against Vice and Immorality, 1705." 7. "A Method for Prayer, 1710." 8. "Directions for daily Communion with God, 1712." 9. "Expositions of the Bible," 5 vols. folio.

[c] Life of Matt. Henry, by W. Tong, 1716.

HENRY (ROBERT), author of a history of England on a new plan, which has been generally and highly approved, was the son of James Henry, a farmer, at Muirtown in the parish of St. Ninian's, Scotland, and of Jean Galloway his wife, of Stirling-shire [H]. He was born on Feb. 18, 1718; and, having early resolved to devote himself to a literary profession, was educated first under a Mr. John Nicholson, at the parish school of St. Ninian's, and for some time at the grammar school at Stirling. He completed his academical studies at the university of Edinburgh, and afterwards became master of the grammar school of Annan. He was licensed to preach on the 27th of March, 1746, and was the first licentiate of the presbytery of Annan, after its erection into a separate presbytery. Soon after he received a call from a congregation of presbyterian dissenters at Carlisle, where he was ordained in November, 1748. In this station he remained twelve years, and, on the 13th of August, 1760, became pastor of a dissenting congregation in Berwick upon Tweed. Here, in 1763, he married the daughter of Mr. Balderston, a surgeon, and though he had no children, enjoyed to the end of his life a large share of domestic happiness. In 1768, he was removed from Berwick, to be one of the ministers of Edinburgh, and was minister of the church of the New Grey Friars, from that time till November, 1776. He then became colleague-minister in the old church, and in that station remained till his death, which happened in November, 1790. The degree of Doctor in Divinity was conferred on him by the university of Edinburgh, in 1770; and in 1774, he was unanimously chosen moderator of the general assembly of the church of Scotland, and is the only person on record who obtained that distinction the first time he was a member of the assembly.

It is thought to have been about 1763, that Dr. Henry first conceived the idea of his history of Great Britain; the plan of which is indisputably his own. In every period it arranges, under seven distinct heads, or chapters, 1. The civil and military history of Great Britain; 2. The history of religion; 3. The history of our constitution, government, laws, and courts of justice; 4. The history of learning, of learned men, and of the chief seminaries of learning; 5. The history of arts; 6. The history of commerce, shipping, money, &c.; and 7. The history of manners, customs, &c. Under these heads, which extend the province of an historian greatly beyond its usual limits, and compel him to attend to all these points uniformly and regularly, every thing curious or interesting in the history of any country may be comprehended. The first volume of his history, in quarto, was published in 1771, the second in 1774, the third in 1777, the fourth in 1781,

[H] Life of Dr. Henry, prefixed to Vol. VI. 4to, of his history.

and the fifth, (which brings down the history to the accession of Henry VII.) in 1785. The sixth volume, a posthumous work, the greater part of which he had prepared for publication before his death, appeared in 1793. Dr. Henry published his volumes originally at his own risk, and suffered for some time from the malignity of unfair attacks from his own country. The English critics were more liberal, and very early allowed to his work that merit which has since been universally acknowledged. In 1786, when an octavo edition was intended, Dr. Henry conveyed the property to messrs. Cadell and Strahan, for the sum of 1000*l.* reserving to himself what remained unfold of the quarto edition. His profits on the whole, including this sum, he found to amount to 3,300*l.* a strong proof of the intrinsic merit of the work. The prosecution of this history had been his favourite object for almost thirty years of his life. He had naturally a sound constitution, with a more equal and a larger portion of animal spirits than is commonly possessed by literary men. From the year 1789, his bodily strength was sensibly impaired, yet he persisted steadily in preparing his sixth volume.

Henry was naturally fond of society, and few men enjoyed it more perfectly, or were capable of contributing so much to the pleasures of society. Though his literary pursuits might have been supposed to have given him sufficient employment, he always found time for social conversation, for the offices of friendship, and for objects of public utility. Of the public societies in Edinburgh he was always one of the most useful and indefatigable members; and he conversed with the ardour, and even the gaiety of youth, long after his bodily strength had yielded to the infirmities of age. His library he left to the magistrates of Linlithgow, &c. under such regulations as he conceived would tend to form a library calculated to diffuse knowledge and literature in the country. Both as a man, and as an author, he has left a character which will, and ought to be esteemed.

HENRY (DAVID), a writer in the Gentleman's Magazine, and an active manager in the conduct of that publication for more than half a century, was born in December, 1710, and educated as a printer. He found an early friend in Mr. Cave of St. John's Gate, whose sister he married in 1736. Mr. Henry published, 1. in 1772, "The complete English Farmer, or a practical System of Husbandry," but without a name. This was the result of his attention to a considerable farm which he occupied at Beckenham. 2. "An historical Account of all the Voyages round the World," 4 vols. 8vo, 1774. 3. Several smaller works, containing descriptions of the curiosities of London,

dom, as the Tower, St. Paul's, &c. improved by him through several successive editions. He died on the 5th of June, 1792.

HERACLITUS, a famous philosopher of antiquity, and founder of a sect, was born at Ephesus, and flourished about the 69th Olympiad, in the time of Darius Hystaspes [1]. He gave early signs of profound wisdom, and was of an exceedingly high spirit. Being desired to take upon him the supreme power, he slighted it, because the city in his opinion was prepossessed with an ill way of governing. He retired to the temple of Diana, and played at dice there with the boys; saying to the Ephesians that stood about him, "Worst of men, what do ye wonder at? is it not better to do thus, than to govern you?" Darius wrote to this philosopher to come and live with him; but he refused the monarch's offer, and returned the following rude and insolent answer to his letter: "All men living refrain from truth and justice, and pursue unsatiableness and vain-glory, by reason of their folly: but I, having forgot all evil, and shunning the society of inbred pride and envy, will never come to the kingdom of Persia, being contented with a little according to my own mind." He is said to have continually bewailed the wicked lives of men, and as often as he came among them to have fallen into tears; in which, by the way, he was not near so wise as Democritus, who made the follies of men the constant object of his laughter. At last, growing into a great hatred of mankind, he retired into the mountains, and lived there, feeding upon grass and herbs. But this diet bringing him into a dropsy, he was constrained to return to the city; where he asked the physicians, "Whether they could of a shower make a drought?" They not understanding his enigmatical manner, which he constantly used, he shut himself up in an ox-stall, hoping that the hydro-pical humours would be extracted by the warmth of the dung: but this doing him no good, he died at 60 years of age. His writings gained so great a reputation, that his followers were called Heraclitians. Laertius speaks of a treatise upon nature, divided into three books; one concerning the universe, the second politic, the third theologic. This work he deposited in the temple of Diana; and, as some affirm, he affected to write obscurely, that he might only be read by the more learned. It is related, that Euripides brought this book of Heraclitus to Socrates to be read; and afterwards asking his opinion of it, "The things," said Socrates, "which I understand in it, are excellent, and so I suppose are those which I understand not; but they require a Delian diver."

HERALDUS (DESIDERIUS), in French Herault, a counsellor of the parliament of Paris, has given good proofs of un-

[1] Diogenes Laertius.

common learning by very different works. His "*Adversaria*," appeared in 1599; which little book, if the "*Scaligerana*" may be credited, he repented having published. His notes on Tertullian's "*Apology*," on "*Minutius Fœlix*," and on "*Arnobius*," have been esteemed. He also wrote notes on Martial's "*Epigrams*." He disguised himself under the name of David Leidhresser, to write a political dissertation on the independence of kings, some time after the death of Henry IV. He had a controversy with Salmasius "*de jure Attico ac Romano*:" but did not live to finish what he had written on that subject. What he had done, however, was printed in 1650. He died in June 1649. Guy Patin says [K], that "he was looked upon as a very learned man, both in the civil law and in polite literature, and wrote with great facility on any subject he pitched on." Daille, speaking of such protestant writers as condemned the executing of Charles I. king of England, quotes the "*Pacifique Royal en deuil*," by Herault. This author, son to our Desiderius Heraldus, was a minister in Normandy, when he was called to the service of the Walloon-church of London under Charles I. and he was so zealous a royalist, that he was forced to fly to France, to escape the fury of the commonwealths-men. He returned to England after the Restoration, and resumed his ancient employment in the Walloon-church at London: some time after which he obtained a canonry in the cathedral of Canterbury, and enjoyed it till his death.

HERBELOT (BARTHOLOMEW D'), an eminent orientalist of France, was born at Paris Dec. 14, 1625 [L]. When he had gone through classical literature and philosophy, he applied himself to the oriental languages; and especially to the Hebrew, for the sake of understanding the original text of the Old Testament. After a continual application for several years, he took a journey to Rome, upon a persuasion that conversing with Armenians, and other Eastern people who frequented that city, would make him perfect in the knowledge of their languages.

Here he was particularly esteemed by the cardinals Barberini and Grimaldi, and contracted a firm friendship with Lucas Holstenius and Leo Allatius. Upon his return from this journey, in which he did not spend above a year and a half, Fouquet invited him to his house, and settled on him a pension of 1500 livres. The disgrace of this minister, which happened soon after, did not hinder Herbelot from being preferred to the place of interpreter for the Eastern languages; because, in reality, there was nobody else so fit for it: for Voltaire says, "he was the first among the French who understood them [M]."

[K] Lett. Tom. I. dated Nov. 3, 1649. [L] Niceron, *Hommes Illustres*, Tom. Daille, *Replique à Adam & à Cottibé*, IV. part ii. c. 21.

[M] *Siècle de Louis XIV.* Tom. II.

Some years after, he took a second journey into Italy, where he acquired so great a reputation, that persons of the highest distinction for their rank and learning solicited his acquaintance. The grand duke of Tuscany Ferdinand II. whom he had the honour to see first at Leghorn, gave him extraordinary marks of his esteem; had frequent conversations with him; and made him promise to visit him at Florence. Herbelot arrived there July 2, 1666, and was received by a secretary of state, who conducted him to a house prepared for him, where he was entertained with great magnificence, and had a chariot kept for his use, at the expence of the grand duke. These were very uncommon honours. But this was not all; for a library being at that time exposed to sale at Florence, the duke desired Herbelot to see it, to examine the MSS. in the oriental languages, and to select and value the best: and when this was done, the generous prince made him a present of them; and it was undoubtedly the most acceptable present he could have made him.

The distinction with which he was received by the duke of Tuscany, taught France to know his merit, which had hitherto been but little regarded; and he was afterwards recalled and encouraged by Colbert, who encouraged every thing that might do honour to his country. The grand duke was very unwilling to let him go, and even refused to consent, till he had seen the express order of the minister for his return. When he came to France, the king often did him the honour to converse with him, and gave him a pension of 1500 livres. During his stay in Italy, he began his "Bibliothèque Orientale, or Universal Dictionary, containing whatever related to the Knowledge of the Eastern World;" and he finished it in France. This work, equally curious and profound, comprises the substance of a great number of Arabic, Persian, and Turkish books, which he had read; and informs us of an infinite number of particulars unknown before in Europe. He wrote it at first in Arabic, and Colbert had a design to print it at the Louvre, with a set of types cast on purpose. But after the death of that minister, this resolution was waved; and Herbelot translated his work into French, in order to render it more universally useful. He committed it to the press, but had not the satisfaction to see the impression finished; for he died Dec. 8, 1695, and it was not published till 1697. It is a large folio. What could not be inserted in this work, was digested by him under the title of "Anthologie:" but this was never published, any more than a Turkish, Persian, Arabian, and Latin dictionary, to which, as well to other works, he had given the last hand.

He was no less conversant in the Greek and Latin learning, than in the oriental languages and history. He was indeed an universal scholar; and, what was very valuable in him, his

modesty was equal to his erudition, and his uncommon abilities were accompanied with the utmost probity, piety, charity, and other Christian virtues, which he practised uniformly through the course of a long life.

HERBERT (MARY), countess of Pembroke^[N], and a very illustrious female, became wife of Henry earl of Pembroke in 1576, and lived in the reigns of Elizabeth and James I. She was also the sister of sir Philip Sidney; whose "Arcadia," from being dedicated to her, was denominated by the author himself, "the Countess of Pembroke's Arcadia." She was a great encourager of letters; and not only an encourager in others, but a careful cultivator of them herself. She translated from the French a tragedy, called, "Annius, 1595," in 12mo. She is supposed also to have made an exact translation of "David's Psalms" into English metre; and some psalms by her are printed in Harrington's "Nugæ Antiquæ, 1779," in 3 vols. 12mo. She died at her house in Aldersgate-street, London, Sept. 25, 1621. Osborn, in his memoirs of the reign of king James, gives her this character. "She was," says he, "that sister of sir Philip Sidney, to whom he addressed his Arcadia; and of whom he had no other advantage, than what he received from the partial benevolence of fortune in making him a man; (which yet she did, in some judgements, recompense in beauty) her pen being nothing short of his, as I am ready to attest,—having seen incomparable letters of her's. But, lest I should seem to trespass upon truth, which few do unsuborned, (as I protest I am, unless by her rhetoric) I shall leave the world her epitaph, in which the author doth manifest himself a poet in all things but untruth:

"Underneath this sable hearse
Lies the subject of all verse:
Sidney's sister, Pembroke's mother.
Death! ere thou kill'st such another,
Fair, and good, and learn'd, as she,
Time shall throw a dart at thee."

HERBERT (EDWARD), lord Herbert, of Cherbury in Shropshire^[O], and eminent English writer, was descended from a very ancient family, and born, 1581, at Montgomery-castle in Wales. At the age of fourteen, he was entered as a gentleman-commoner at University-college in Oxford, where he laid, says Wood, the foundation of that admirable learning, of which he was afterwards a complete master^[P]. From thence he travelled abroad, and applied himself to military exercises in foreign countries, by which he became a most accomplished gentleman. After his return he was made Knight Banneret, when prince

^[N] Biographia Dramatica.
^[P] Athen. Oxon.

^[O] Walton's Life of Mr. George Herbert.

Henry was installed Knight of the Garter, July 2, 1603. He was afterwards one of the counsellors to king James for military affairs. Next he was sent ambassador to Louis XIII. of France, to mediate for the relief of the protestants of that realm, then besieged in several parts; but was recalled in July, 1621, on account of a dispute between him and the constable de Luines [Q]. Camden informs us, that he had treated the constable irreverently, "irreverenter tractasset:" but Walton tells us that "he could not subject himself to a compliance with the humours of the duke de Luines, who was then the great and powerful favourite at court: so that, upon a complaint to our king, he was called back into England in some displeasure; but at his return gave such an honourable account of his employment, and so justified his comportment to the duke and all the court, that he was suddenly sent back upon the same embassy."

Another writer relates this more particularly. Sir Edward, while he was in France, had private instructions from England to mediate a peace for the protestants in France; and, in case of a refusal, to use certain menaces. Accordingly, being referred to de Luines, he delivered to him the message, reserving his threatenings till he saw how the matter was relished. De Luines had concealed a gentleman behind the curtain of the reformed religion; who, being an ear-witness of what passed, might relate to his friends what little expectations they ought to entertain of the king of England's intercession. De Luines was very haughty, and would needs know what our king had to do in this affair. Sir Edward replied, "It is not to you, to whom the king my master oweth an account of his actions; and for me it is enough that I obey him. In the mean time I must maintain, that my master hath more reason to do what he doth, than you to ask why he doth it. Nevertheless, if you desire me in a gentle fashion, I shall acquaint you farther." Upon this, de Luines bowing a little, said, "Very well." The ambassador then gave him some reasons; to which de Luines said, "We will have none of your advices." The ambassador replied, "that he took that for an answer, and was sorry only, that the affection and good-will of the king his master was not sufficiently understood; and that, since it was rejected in that manner, he could do no less than say, that the king his master knew well enough what to do." De Luines answered, "We are not afraid of you." The ambassador smiling a little, replied, "If you had said you had not loved us, I should have believed you, and given you another answer. In the mean time all that I will tell you more is, that we know very well what we have to do." De Luines upon this, rising from his chair with a fashion and countenance a little discom-

[Q] Camdeni Apparatus, &c. subjoined to his Epistolæ, &c. p. 73.

posed,

posed, said, "By God, if you were not monsieur the ambassador, I know very well how I would use you." Sir Edward Herbert rising also from his chair, said, that as he was the king of Great Britain's ambassador, so he was also a gentleman; and that his sword, whereon he laid his hand, should give him satisfaction, if he had taken any offence." After which, de Luines making no reply, the ambassador went on towards the door, and de Luines seeming to accompany him, sir Edward told him, that "there was no occasion to use such ceremony after such language," and so departed, expecting to hear farther from him. But no message being brought from de Luines, he had, in pursuance of his instructions, a more civil audience from the king at Cöignac; where the marshal of St. Geran told him, that "he had offended the constable, and was not in a place of security there:" to which he answered, that "he thought himself to be in a place of security, wheresoever he had his sword by him." De Luines resenting the affront, procured Cadinet his brother, duke of Chaun, with a train of officers, of whom there was not one, as he told king James, but had killed his man, to go as an ambassador extraordinary: who misrepresented the affair so much to the disadvantage of sir Edward, that the earl of Carlisle, who was sent to accommodate the misunderstanding which might arise between the two crowns, got him recalled; until the gentleman who stood behind the curtain, out of a regard to truth and honour, related all the circumstances so, as to make it appear, that though de Luines gave the first affront, yet sir Edward had kept himself within the bounds of his instructions and honour. He afterwards fell on his knees to king James, before the duke of Buckingham, requesting, that a trumpeter, if not an herald, might be sent to de Luines, to tell him, that he had made a false relation of the whole affair; and that sir Edward Herbert would demand satisfaction of him sword in hand. The king answered, that he would take it into consideration; but de Luines died soon after, and sir Edward was sent again ambassador to France [R].

In 1625, sir Edward was advanced to the dignity of a baron of the kingdom of Ireland, by the title of lord Herbert of Castle-Island; and, in 1631, to that of lord Herbert of Chisbury in Shropshire. After the breaking out of the civil wars, he adhered to the parliament; and, Feb. 25, 1644, "had an allowance granted him for his livelihood, having been spoiled by the king's forces[s]," as Whitelocke says; or as Wood relates it, "received satisfaction from the members of that house, for their causing Montgomery castle to be demolished[T]." He died at his house in Queen-street, London, Aug. 20, 1648; and

[R] Lloyd, &c. p. 1018.

[S] Memorials of the English Affairs, p. 104.

[T] Ath. Oxon.

was buried in the chancel of St. Giles's in the Fields, with this inscription upon a flat marble stone over his grave: "Heic inhumatur corpus Edvardi Herbert equitis Balnei, baronis de Cherbury & Castle-Island, auctoris libri, cui titulus est, De Veritate. Reddor ut herbæ, vicesimo die Augusti anno Domini 1648."

This noble lord was the author of some very singular and memorable works: the first of which was his book, "*De Veritate*," which we have seen just mentioned in his epitaph. It was printed at Paris in 1624, and reprinted there in 1633; after which it was printed in London, in 1645, under this title; "*De Veritate, prout distinguitur à revelatione, à verisimili, à possibili, à falso. Cui operi additi sunt duo alii tractatus: primus de causis errorum; alter de Religione Laici.*" The design of it to assert the sufficiency, universality, and absolute perfection of natural religion, with a view to discard all extraordinary revelation as needless; and on this account it is, that he has very justly been ranked among the deists. A learned and candid author, however, has lately published a most extraordinary anecdote relating to him, which, if true, shews him to have been a most conscientious deist: and this writer seems to consider it as a fact. He tells us, that it is taken "from a MS. life of lord Herbert drawn up from memorials penned by himself, and which is now in the possession of a gentleman of distinction[v]." His book "*De Veritate*," was, we are informed, his favourite work; yet as it was written in a manner so very different from what had been heretofore written on that subject, his lordship had great doubts within himself, whether he should publish or rather suppress it. This the MS. life above-mentioned, sets forth in his lordship's own words; after which it represents him relating the following surprising incident, as he calls it. "Being thus doubtful in my chamber," says lord Herbert, "one fair day in the summer, my casement being open towards the south, the sun shining clear, and no wind stirring, I took my book, '*De Veritate*,' in my hands, and kneeling on my knees, devoutly said these words: O thou eternal God, author of this light, which now shines upon me, and giver of all inward illuminations, I do beseech thee, of thine infinite goodness, to pardon a greater request than a sinner ought to make. I am not satisfied enough, whether I shall publish this book: if it be for thy glory, I beseech thee give me some sign from heaven; if not, I shall suppress it.' I had no sooner spoken these words, but a loud, though yet gentle noise, came forth from the heavens, for it was like nothing on earth, which did so cheer and comfort me, that I took my petition as

[v] Leland's View of Deistical Writers, Vol. I. p. 469.

granted,

granted, and that I had the sign I demanded; whereupon also I resolved to print my book. This, how strange soever it may seem, I protest before the eternal God, is true: neither am I any way superstitiously deceived herein, since I did not only clearly hear the noise, but in the sereneſt ſky that ever I ſaw, being without all cloud, did, to my thinking, ſee the place from whence it came." The celebrated Gaſſendi wrote a conſutation of this book, "*De Veritate*," at the deſire of Peireſcius and Elias Diodati, and finiſhed it at Aix, without publiſhing it: and when lord Herbert paid him a viſit in Sept. 1647, Gaſſendi was ſurpriſed to find, that this piece had not been delivered to him, for he had ſent him a copy: upon which he ordered another copy to be taken of it, which that nobleman carried with him to England. It was afterwards publiſhed in Gaſſendi's works, under the title of "*Ad librum D. Edvardi Herberti Angli de Veritate epiſtola*;" but is imperfect, ſome ſheets of the original being loſt.

His "*Hiſtory of the Life and Reign of Henry VIII.*" was publiſhed in 1649, a year after his death, and is a work which has always been much admired. Nicolſon, in his Engliſh "*Hiſtorical Library* [x]," ſays, that lord Herbert "*acquitted himſelf in this hiſtory with the like reputation, as the lord chancellor Bacon gained by that of Henry VIIth.* For in the public and martial part this honourable author has been admirably particular and exact from the beſt records that were extant; though as to the eccleſiaſtical, he ſeems to have looked upon it as a thing out of his province, and an undertaking more proper for men of another profeſſion." In 1663, appeared his book "*De Religione Gentilium, errorumque apud eos cauſis* [y]." The firſt part was printed at London, in 1645; and that year he ſent the MS. of it to Gerard Voſſius, as appears from a letter of his lordſhip's, and Voſſius's answer. An Engliſh tranſlation of this work was publiſhed in 1705, under this title: "*The ancient Religion of the Gentiles, and Cauſes of their Errors conſidered. The Miſtakes and Failures of the Heathen Priests and wiſe Men, in their Notions of the Deity and Matters of Divine Worſhip, are examined with regard to their being deſtitute of Divine Revelation.*" Lord Herbert wrote alſo in 1630, "*Expediſio Buckinghami ducis in Ream inſulam*," which was publiſhed in 1656; and "*Occaſional Verſes*," publiſhed in 1665, by his ſon Henry Herbert, and dedicated to Edward lord Herbert, his grandſon. He was, upon the whole, as Wood tells us [z], "*a perſon well ſtudied in the arts and languages, a good philoſopher and hiſtorian, and underſtood men as well as books*,"

[x] Part I. p. 226, 1696, 8vo.
Voſſii Epiſtolæ.

[y] *Clarorum Virorum ad Voſſ. Epiſt. &*

[z] *Athen. Oxon.*

but Christian Kortholt, on account of his book "*De Veritate*," has ranked him with Hobbes and Spinoza, in his dissertation, entitled, "*De tribus impostoribus magnis, Edvardo Herbert, Thoma Hobbes, & Benedicto Spinoza Liber*," printed at Kilon in 1680.

HERBERT (GEORGE), an English poet and divine [A], was brother of the preceding, and born at Montgomery-castle in Wales, Apr. 3, 1593. He was educated at Westminster-school; and being a king's scholar, was elected to Trinity-college in Cambridge, about 1608. He took both the degrees in arts, and became fellow of his college: and in 1619, was chosen orator of the university, which office he held eight years. During that time he had learned the Italian, Spanish, and French languages very perfectly: hoping, says his biographer, that he might in time, as his predecessors sir Robert Naunton and sir Francis Netherfole had done, obtain the place of secretary of state; for he was at that time highly esteemed by the king and the most eminent of the nobility. This and the love of a court-conversation, "mixed," says the same author, "with a laudable ambition to be somewhat more than he then was," drew him often from Cambridge to attend his majesty, wherever the court was: and the king gave him a sinecure, which queen Elizabeth had formerly conferred on sir Philip Sidney, worth about 120*l.* per ann. His ambition, however, was disappointed: for upon the death of the duke of Richmond and the marquis of Hamilton, his hopes of court preferment were at an end, and he entered into orders. July 1626, he was collated to a prebend in the church of Lincoln; and about 1630, he married a lady, who was nearly related to the earl of Danby. The same year, he was inducted into the rectory of Bemerton near Salisbury; where he discharged the duties of his function in a most exemplary manner. We have no exact account of the time of his death; but it is supposed to have happened about 1635. His poems, entitled, "*The Temple*," were printed at London in 1635, 12mo: and his "*Priest to the Temple, or, The Country Parson's Character and Rules of holy Life*," was published in 1652. His works have since been published together in a volume, 12mo, but are now little read. Nevertheless, he was highly valued by the most eminent persons of his age. Dr. Donne inscribed to him a copy of Latin verses; and lord Bacon dedicated to him his "*Translation of some Psalms into English Metre*."

HERBERT (WILLIAM), earl of Pembroke, was born at Wilton in Wiltshire, April 8, 1580, and admitted of New-college in Oxford in 1592, where he continued about two years [B]. In 1601, he succeeded to his father's honours and estate; was

[A] Walton's Life of Herbert, Lond. 1675.

[B] Ath. Oxon.

made knight of the garter in 1604; and governor of Portsmouth six years after. In 1626, he was elected chancellor of the university of Oxford; and about the same time made lord steward of the king's household. He died suddenly at his house called Baynard's-castle, in London, April 10, 1630; according to the calculation of his nativity, says Wood, made several years before by Mr. Thomas Allen, of Gloucester-hall. Clarendon relates, concerning this calculation, that some considerable persons connected with lord Pembroke being met at Maidenhead, one of them at supper drank a health to the lord steward: upon which another said, that he believed his lordship was at that time very merry; for he had now outlived the day, which it had been prognosticated upon his nativity he would not outlive: but he had done it now, for that was his birth-day, which had completed his age to 50 years. The next morning, however, they received the news of his death [c]. Whether the noble historian really believed this and other accounts relating to astrology, apparitions, providential interpositions, &c. which he has inserted in his history, we do not presume to say: he delivers them, however, as if he did not actually disbelieve them. Lord Pembroke was not only a great favourer of learned and ingenious men, but was himself learned, and endued with a considerable share of poetic genius. All that are extant of his productions in this way, were published with this title: "Poems written by William earl of Pembroke, &c. many of which are answered by way of repartee by sir Benjamin Rudyard, with other poems written by them occasionally and apart, 1660," 8vo.

The character of this noble person is not only one of the most amiable in lord Clarendon's history, but is one of the best drawn. "He was," says the great historian, "the most universally beloved and esteemed of any man of that age; and having a great office in the court, he made the court itself better esteemed, and more revered in the country: and as he had a great number of friends of the best men, so no man had ever the confidence to avow himself to be his enemy. He was a man very well bred, and of excellent parts, and a graceful speaker upon any subject, having a good proportion of learning, and a ready wit to apply it, and enlarge upon it: of a pleasant and facetious humour, and a disposition affable, generous, and magnificent.—He lived many years about the court before in it, and never by it; being rather regarded and esteemed by king James, than loved and favoured.—As he spent and lived upon his own fortune, so he stood upon his own feet, without any other support than of his proper virtue and merit.—He was exceedingly beloved in the court, because he never desired to get that for

himself which others laboured for, but was still ready to promote the pretences of worthy men: and he was equally celebrated in the country, for having received no obligations from the court, which might corrupt or sway his affections and judgment.—He was a great lover of his country, and of the religion and justice which he believed could only support it: and his friendships were only with men of those principles.—Sure never man was planted in a court who was fitter for that soil, or brought better qualities with him to purify that air. Yet his memory must not be flattered, that his virtues and good inclinations may be believed: he was not without some alloy of vice, and without being clouded by great infirmities, which he had in too exorbitant a proportion. He indulged to himself the pleasures of all kinds, almost in all excesses. He died exceedingly lamented by men of all qualities, &c.”

HERBERT (THOMAS), an eminent person of the same family, was born at York, where his grand-father was an alderman, and admitted of Jesus-college, Oxford, in 1621 [D]: but before he took a degree, removed to Trinity-college in Cambridge. He made a short stay there, and then went to wait upon William earl of Pembroke, recorded in the preceding article; who owning him for his kinsman, and intending his advancement, sent him in 1626 to travel, with an allowance to bear his charge. He spent four years in visiting Asia and Africa; and then returning, waited on his patron at Baynard's-castle in London. The earl dying suddenly, his expectations of preferment were at an end; upon which he left England a second time, and visited several parts of Europe. After his return he married, and now being settled, gave himself up to reading and writing. In 1634, he published in folio, “A Relation of some Years Travels into Africa and the great Asia, especially the Territories of the Persian Monarchy, and some Parts of the Oriental Indies, and Isles adjacent.” The edition of 1677 is the fourth, and has several additions. This work was translated by Wiquefort into French, with “An Account of the Revolutions of Siam in 1647, Paris, 1663,” in 4to. All the impressions of Herbert's book are in folio, and adorned with cuts.

Upon the breaking out of the civil wars, he adhered to the parliament; and, by the endeavours of Philip earl of Pembroke, became not only one of the commissioners of parliament to reside in the army of sir Thomas Fairfax, but a commissioner also to treat with those of the king's party for the surrender of the garrison at Oxford. He afterwards attended that earl, especially in Jan. 1646, when he, with other commissioners, was sent from the parliament to the king at Newcastle about peace, and to bring his majesty nearer London. While the king was at

Oldenby, the parliament commissioners, pursuant to instructions, addressed themselves to his majesty, and desired him to dismiss such of his servants as were there and had waited on him at Oxford: which his majesty with great reluctance consented to do. He had taken notice in the mean time of Mr. James Harrington, the author of the "*Oceana*," and Mr. Thomas Herbert, who had followed the court from Newcastle; and being certified of their sobriety and education, was willing to receive them as grooms of his bedchamber with the others that were left him; which the commissioners approving, they were that night admitted. Being thus settled in that honourable office, and in good esteem with his majesty, Herbert continued with him when all the rest of the chamber were removed; even till his majesty was brought to the block. The king, though he found him, says Wood, to be presbyterianly affected; yet withal found him very observant and loving, and therefore entrusted him with many matters of moment. At the restoration he was made a baronet by Charles II. "for faithfully serving his royal father during the two last years of his life;" as the letters patent for that purpose expressed. He died at his house in York, March 1, 1681-2.

Besides the travels already mentioned, he was the author of other things. He wrote in 1678, "*Threnodia Carolina*, containing an historical Account of the two last Years of the Life of King Charles I." and the occasion of it was this. The parliament having a little before taken into consideration the appointing of 70,000*l.* for the funeral of that king, and for a monument to be erected over his grave, sir William Dugdale, then garter king of arms, sent to our author, living at York, to know of him, whether the king had ever spoke in his hearing, where his body should be interred. To this sir Thomas Herbert returned a large answer, with many observations concerning his majesty; which sir William Dugdale being pleased with, desired him by another letter, to write a treatise of the actions and sayings of the king, from his first confinement to his death: and accordingly he did so. He wrote also an account of the last days of that king, which was published by Wood in the 2d volume of his "*Athenæ Oxonienses*." At the desire of his friend John de Laet of Leyden, he translated some books of his "*India Occidentalis*:" he assisted also sir William Dugdale, in compiling the third volume of his "*Monasticon Anglicanum*." A little before his death, he gave several MSS. to the public library at Oxford, and others to that belonging to the cathedral at York; and in the Ashmolean Museum at Oxford, there are several collections of his, which he made from the registers of the archbishops of York, given to that repository by sir William Dugdale.

HERBINIUS (JOHN), a native of Bitschen in Silesia, deputed by the Polish protestant churches to those of Germany, Holland, &c. in 1664. This employment leading him to travel, he took the opportunity of examining such matters as interested his curiosity, particularly cataracts and water-falls, wherever they were to be found. Several of his publications were on these subjects; as, 1. "*De Admirandis Mundi Cataractis*," &c. 4to, Amsterdam, 1678. 2. "*Kiovia subterranea*." 3. "*Terræ motus et quietis examen*." He wrote also, 4. "*De itatu Ecclesiæ Augustanæ confessionis in Polonia*," 4to, 1670. 5. "*Tragicocomœdia, et Ludi innocui de Juliano Imperatore Apostata*," &c. He died in 1676, at the age of 44 years only.

HERITIER (NICOLAS L'), a French poet of the last century. He was nephew to du Vair, a celebrated keeper of the seals. His original profession was military, but being disabled by a wound from actual service, he bought the place of treasurer to the French guards. He was afterwards appointed historiographer of France, and died in 1680. He wrote only two tragedies, of no great merit, "*Hercule furieux*," and "*Clavis*," and a few fugitive poems, some of which have a degree of elevation, particularly the "*Portrait d'Amaranthe*."

HERITIER (MARIE JEANNE L'), de Villandon, was a daughter of the preceding, and born at Paris, in 1664. She inherited a taste and talent for poetry, and was esteemed also for the sweetness of her manners, and the dignity of her sentiments. The academy of the "*Jeux Floraux*," received her as a member in 1696, and that of the "*Ricovrati*," at Padua in 1697. She died at Paris in 1734. Her works are various, in prose and verse. 1. "*A Translation of Ovid's Epistles*," sixteen of them in verse. 2. "*La Tour ténébreuse*," an English tale. 3. "*Les Caprices du Destin*," another novel. 4. "*L'avare puni*," a novel in verse; with a few poems of an elegiac or complimentary nature.

HERMAN (PAUL), a celebrated botanist of the 17th century, and a native of Halle in Saxony. He practised as a physician in the Dutch settlements at Ceylon, and afterwards became professor of botany at Leyden. He died in 1695. His principal works are, 1. "*A Catalogue of the Plants in the public garden at Leyden*," 8vo, 1687. 2. "*Cynofura Materiæ Medicæ*," 2 vols. 4to. 3. "*Lugduno-Batavæ Flores*," 1690. 4. "*Paradisus Patavus*," 1705. 5. "*Museum Zeylanicum*," 1717.

HERMANN (JAMES), a mathematician of Bâle, a friend of Leibnitz, and much known throughout Europe, most parts of which he visited. He was first mathematical professor at Padua; from 1724 to 1727, he was with the czar Peter I. assisting him in forming an academy; afterwards professor of morality at Bâle,

Bâle, where he died in 1733, at the age of 55. His works are various, on subjects of pure and mixed mathematics.

HERMANT (GODEFROI), a learned and pious doctor of the Sorbonne, and a voluminous author, was born at Beauvais, in 1617, and displayed early propensities for learning. Potier bishop and earl of Beauvais sent him to the various colleges of Paris for education. He obtained a canonry of Beauvais, was rector of the university of Paris in 1646, and died in 1690, after being excluded from his canonry and the Sorbonne for some ecclesiastical dispute. Hermant had the virtues and defects of a recluse student, and was much esteemed for his talents and piety, by Tillemont and others of the solitaries at Port Royal. His style was noble and majestic, but sometimes rather inflated. His works are numerous: 1. "The Life of St. Athanasius," 2 vols. 4to. 2. Those of "St. Basil and Gregory Nazianzen," of the same extent. 3. "The Life of St. Chrysostom," written under the name of Menart. And 4. That of "St. Ambrose," both in 4to. 5. A translation of some tracts from St. Chrysostom. 6. Another from St. Basil. 7. Several polemical writings against the Jesuits, who therefore became his mortal enemies, and contrived to interfere with his monumental honours after death, by preventing the inscription of a very commendatory epitaph. 8. "A Defence of the Church against Labadie." 9. "Index Universalis totius juris Ecclesiastici," folio. 10. "Discours Chrétien sur l'établissement du Bureau des pauvres de Beauvais," 1653. A life of him has been published by Baillet.

HERMAS Pastor, or Hermas commonly called the Shepherd, was an ancient father of the church, and is generally supposed to have been the same whom St. Paul mentions in Rom. xvi. 14. He is ranked amongst those who are called Apostolical Fathers, from his having lived in the times of the Apostles: but who he was, what he did, and what he suffered, for the sake of Christianity, are all in a great measure, if not altogether, unknown to us. He seems to have belonged to the church at Rome, when Clement was bishop of it; that is, according to Dodwell, from the year 64 or 65 to the year 81 [E]. This circumstance we are able to collect from his "Second Vision," of which, he tells us, he was commanded to communicate a copy to Clement. What his condition was before his conversion, we know not; but that he was a man of some consideration, we may conclude from what we read in his "Third Vision;" where he owns himself to have been formerly unprofitable to the Lord, upon the account of those riches, which afterwards he seems to have dispensed in works of charity and beneficence. What he did after his conversion we

have no account; but that he lived a very strict life we may reasonably conjecture, since he is said to have had several extraordinary revelations vouchsafed to him, and to have been employed in several messages to the church, both to correct their manners, and to warn them of the trials that were about to come upon them. His death, if we may believe the "Roman Martyrology," was conformable to his life; where we read, that being "illustrious for his miracles, he at last offered himself a worthy sacrifice unto God." But upon what grounds this account is established, Baronius himself could not tell us; insomuch that in his "Annals" he durst not once mention the manner of his death, but is content to say, that "having undergone many labours and troubles in the time of the persecution under Aurelius, (and that too without any authority) he at last rested in the Lord July the 26th, which is therefore observed in commemoration of him [F]." And here we may observe a very pleasant mistake, and altogether worthy of the "Roman Martyrology." For Hermas, from a book of which we shall speak immediately, being sometimes called by the title of "Pastor, or Shepherd [G]," the martyrologist has very gravely divided the good man into two saints: and they observe the memorial of Hermas May the 9th, and of Pastor July the 26th.

The book just mentioned, and for which chiefly we have given Hermas a place in this work, is, as we have observed, entitled, "The Shepherd;" and is the only remains of this father. Ancients and moderns are not a little divided in their judgements of this book [H]. Some there are, and those nearest to the time when it was written, who put it almost upon a level with the canonical Scriptures. Irenæus quotes it under the very name of Scripture. Origen, though he sometimes moderates his opinion of it, upon the account of those who did not think it canonical, yet in his "Comments on the Epistle to the Romans," gives this character of it, that "he thought it to be a most useful writing, and was, as he believed, divinely inspired [I]." Eusebius tells us, that "though being doubted by some, it was not esteemed canonical, yet it was by others judged a most necessary book, and as such read publicly in the churches:" and St. Jerome, having in like manner observed that it was read in some churches, makes this remarks upon it, that it "was indeed a very profitable book [K]." And yet after all we find this same book, not only doubted of by others among the ancient fathers, but slighted even by some of those who had elsewhere spoken well of it. Thus Jerome in his "Comments [L]," exposes the absurdity of

[F] Baron. Annal. Eccl. ad ann. 164.

[G] Martyrolog. Rom. ad Maij ix. & Jul. xxvi.

[H] Lib. iv. Advers. Hæres.

[I] Hist. Eccles. l. iii. c. 3.

[K] Catalog. Script. Eccles.

[L] In Habac. i. 14.

that apocryphal book, as he calls it, which in his "Catalogue of Writers," he had so highly applauded. Tertullian, who spoke of it decently, if not honourably, while a catholic, rejected it with scorn, after he was turned montanist [M]: and most of the other fathers, who have spoken of it well themselves, yet plainly enough insinuate, that there were others who did not put the same value upon it. The moderns in general have not esteemed it so highly; and, indeed, as Dupin observes [N], "whether we consider the manner it is written in, or the matter it contains, it does not appear to merit much regard." The first part, for it is divided into three, is called "Visions," and contains many visions, which are explained to Hermas by a woman, who represents the church. These visions regard the state of the church, and the manners of the Christians. The second, which is the most useful, is called "Commands," and comprehends many moral and pious instructions, delivered to Hermas by an angel: and the third is called "Similitudes." Many useful lessons are taught in these books, but the visions, allegories, and similitudes, are apt to tire; and Hermas had probably been more agreeable as well as more profitable, if he had enforced his precepts with that simplicity with which the apostles themselves were content.

The original Greek of this piece is lost, and we have nothing but a Latin version of it, except some fragments preserved in the quotations of other authors; which, it is observable, are sufficient to evince the fidelity of this version. The best edition of it is that of 1698; where it is to be found among the other apostolical fathers, illustrated with the notes and corrections of Cotelierius and Le Clerc. With them also it was translated into English by archbishop Wake, and published with a large preliminary discourse relating to each father; the best edition of which translation is that of 1710.

HERMES, an Egyptian legislator, priest, and philosopher, lived, as some think, in the year of the world 2076, in the reign of Ninus, after Moses: and was so skilled in all profound arts and sciences, that he acquired the surname of Trismegistus, or "thrice great." Clemens Alexandrinus has given us an account of his writings, and a catalogue of some of them [O]; such as, the book containing the Hymns of the Gods; another "De rationibus vitæ regię;" four more "De astrologia," that is, "De ordine fixarum stellarum, & de conjunctione & illuminatione Solis & Lunæ;" ten more, entitled, "Ἱερατικά," or which treat of laws, of the gods, and of the whole doctrine and discipline of the priests. Upon the whole, Clemens makes Hermes the author of thirty-six books of divinity and philo-

[M] De Orat. c. xii. De Pudic. c. x.
p. 28. [O] Strom. lib. vi.

[N] Biblioth. des Aut. Eccles. Tom. I.

sophy, and six of physic; but they are all lost. There goes indeed one under his name, whose title is "Poemander;" but this is agreed by all to be supposititious, and Casaubon imagines it to be written about the beginning of the second century, by some Platonizing Christian; who, to enforce Christianity with a better grace upon Pagans [P], introduces Hermes Trismegistus delivering, as it were long before, the greatest part of those doctrines which are comprised in the Christian's creed.

This philosopher has stood exceedingly high in the opinion of mankind, ancients as well as moderns; higher perhaps than he would have done if his works had been extant; for there is an advantage in being not known too much. Very great things, however, have been said of him in all ages. Thus Plato tells us [Q], that he was the inventor of letters, of ordinary writing, and hieroglyphics. Cicero says, that he was governor of Egypt, and invented letters, as well as delivered the first laws to the people of that country [R]. Suidas says, that he flourished before Pharaoh, and acquired the surname of Trismegistus, because he gave out something oracular concerning the Trinity. Though the ancients are by no means precise in their encomiums, yet they seem to have conceived a wonderful opinion of him; and the moderns have done the same. Hermes, says Gyraldus, was called Thrice Great, because he was the greatest philosopher, the greatest priest, and the greatest king [S]. Polydore Vergil observes, that he divided the day into twelve hours, from his observation of a certain animal consecrated to Serapis by the Egyptians, which made water twelve times a day at a certain interval [T]: such was his marvellous sagacity and insight into things! Lastly, when the great lord chancellor Bacon, endeavoured to do justice to the merits of our James I. he could think of no better means for this purpose, than by comparing him to Hermes Trismegistus. These are his words addressed to that king, in the entrance of his immortal work "De Augmentis Scientiarum:" "Tuæ vero majestati etiam illud accedit, quod in eodem pectoris tui scrinio sacræ literæ cum profanis recondantur; adeo ut cum Hermete illo Trismegisto triplici gloria insigniaris, potestate regis, illuminatione sacerdotis, eruditione philosophi:" that is, "but this is peculiar to your majesty, that the treasures of sacred as well as profane learning are all repositied in your royal breast; so that you may justly be compared to that famous Hermes Trismegistus of old, who was at once distinguished by the glory of a king, the illuminations of a priest, and the learning of a philosopher."

[P] Exercitat. 1. in Baron. Num. 10.

P. 75.

[Q] In Phædro & Philebo.

[R] De Natur. Deor. l. iii.

[S] In Dial. ii. de Poet.

[T] De Invent. Rer. l. ii. c. 5.

HERMOGENES, of Tarsus, a Greek rhetorician of the second century, a remarkable instance of early maturity and early deficiency of talents. At fifteen he taught rhetoric publicly; at seventeen he wrote his art of rhetoric; and at twenty, two books *περὶ ἰδεῶν*, or on oratorical forms: but in his twenty-fifth year he lost his memory, and the faculty of speech, which he never recovered, though he lived to be old. Antiochus the sophist, therefore said of him, "that he was an old man in his infancy, and an infant in his age." Of his book on oratory, which consisted of five parts, the first part only is lost. There are extant also, 2. "De inventione Oratoriâ," four books. 3. "De formis," above-mentioned. 4. "Methodus apti et ponderosi generis dicendi." These were published by Aldus in 1509, with the other Greek rhetoricians, and in two or three subsequent editions. The best is that of Gaspar Laurentius, published at Geneva, in 1614, in 8vo. He flourished after A. D. 161.

HERMOGENES, an heretic of the second century, was a native of Africa, a painter, and stoic philosopher. He was still alive in the days of Tertullian, according to Fleury. Tillemont makes him flourish in the year 200; but according to Du Fresnoy, he did not preach his erroneous opinions concerning the origin of the world, and the nature of the soul, till the year 208. He established matter as the first principle, and made *Idea* the mother of all the elements; for which reason his followers were commonly called *Materiarrians*. By his assertion of the self-existence and improduction of matter, he endeavoured to give an account (as stoic philosophers had done before him) of the original of evils, and to free God from the imputation of them. He argued thus: God made all things either out of himself, or out of nothing, or out of pre-existent matter. He could not make all things out of himself, because, himself being always unmade, he should then really have been the maker of nothing: and he did not make all out of nothing, because, being essentially good, he would have made every thing in the best manner, and so there could have been no evil in the world: but since there are evils, and these could not proceed from the will of God, they must needs rise from the fault of something, and therefore of the matter out of which things were made. Some modern sects do also, at this day, assert the uncreatedness of matter; but these suppose, as the stoics did, body to be the only substance. Seleucus and Hermias embraced the same opinion. His followers denied the resurrection, rejected water-baptism, asserted that angels were composed of fire and spirit, and were the creators of the soul of man; and that Christ, as he ascended, divested himself of human nature, and left his body in the sun, Tertullian has written against him.

HEROD the Great, so called rather from his power and talents, than his goodness, was a native of Ascalon in Judea, and thence sometimes called the Ascalonite. He was born seventy years before the Christian æra, the son of Antipater an Idumean, who appointed him to the government of Galilee. He at first embraced the party of Brutus and Cassius, but, after their death, that of Antony. By him he was named tetrarch, and afterwards, by his interest, king of Judea in the year 40, A. C. After the battle of Actium, he so successfully paid his court to Augustus, that he was by him confirmed in his kingdom. On all occasions he proved himself an able politician, and a good soldier. But he was far from being master of his passions, and his rage very frequently was directed against his own family. Aristobulus, brother to his beloved wife Mariamne, her venerable grandfather Hyrcanus, and finally she herself, fell victims to his jealousy and fury. His keen remorse for her death rendered him afterwards yet more cruel. He put to death her mother Alexandra, and many others of his family. His own sons Alexander and Aristobulus, having excited his suspicions, he destroyed them also, which made Augustus say, that it was better to be Herod's hog than his son. Among his good actions was the rebuilding of the temple at Jerusalem, which he performed in nine years, with great magnificence; and in the time of a famine he sold many valuable and curious articles he had collected, to relieve the sufferers. To Augustus he paid the utmost adulation, and even divine honours. At the birth of our Saviour, his jealousy was so much excited by the prophetic intimations of his greatness, that he slaughtered all the infants in Bethlehem, in hopes of destroying him among the number. But his tyranny was now nearly at an end, and two or three years after the birth of Christ he died of a miserable disease at the age of more than 70. He had nine or ten wives, of which number Mariamne was the second. A little before his death, soured yet more by his acute sufferings, he attempted a greater act of cruelty than any he had performed in his former life. He sent for all the most considerable persons in Judea, and ordered that as soon as he was dead they should all be massacred, that every great family in the country might weep for him. But this savage order was not executed. Some have supposed that he assumed the character of the Messiah, and that the persons who admitted that claim were those called in the gospel Herodians. But this is by no means certain. Herod was the first who shook the foundations of the Jewish government. He appointed the high-priests, and removed them at his pleasure, without regard to the laws of succession, and he destroyed the authority of the national council. But by his credit with Augustus, by his power, and the very magnificent buildings he erected, he gave a temporary splendor to that nation. His son, Herod

Antipas (by his fifth wife Cleopatra) was tetrarch of Galilee after his death.

HERODIAN, a Greek historian, who flourished under the reigns of Severus, Caracalla, Heliogabalus, Alexander, and Maximin. His history contains eight books; at the beginning of the first of which he declares, that he will only write of the affairs of his own time, such as he had either known himself, or received information of from creditable persons: and for this he was indeed very well qualified, on account of the public employments in which he was engaged, for he might boast of having passed through the greatest offices of the state. About the end of his second book he acquaints us, that his history shall comprehend a period of 72 years, and relate the government of all the emperors that succeeded one another, from the reign of Marcus Aurelius Antonius the philosopher, to that of the younger Gordianus: and accordingly his eighth book ends with the unworthy slaughter of the two old men Balbinus and Maximin, which was committed on them by the Prætorian soldiers, for the sake of advancing Gordian to the throne.

Herodian may be ranked with the best historians, and is remarkable for good faith and freedom of sentiment. His faith, however, has been thought by the critics to be less strict when he comes to Alexander and Maximin, and he has been blamed for want of due exactness in chronological notices. His style is neat, perspicuous, and pleasing, occasionally eloquent, particularly in the speeches he inserts, which are concise but full of acuteness, and importance. Herodian was translated into Latin by Angelus Politianus, and may therefore be read, as the Camdenian professor observed [u], either in Greek or Latin; "for," says he, "I don't know which of the two deserves the greater praise; Herodian, for writing so well in his own language, or Politian, for translating him so happily, as to make him appear like an original in a foreign one." This, however, is paying no small compliment to Politian; for Photius [x] tells us, that Herodian's style is very elegant and perspicuous; and adds, to complete his character, that, considering all the virtues of an historian, there are few to whom Herodian ought to give place. Julius Capitolinus mentions Herodian, in his "Life of Clodius Albinus," as a good historian; but accuses him, in his "two Maximins," of bearing too hard upon the memory of Alexander Severus, and his mother Mammea. This charge however does not seem to be well supported, and Causabon and Boecler [y] incline to acquit him of it. It is remarkable, that he speaks

[u] Whear de legend. Hist. &c. p. 74.
Cant. 1684.

[x] Bibliothec. c. 99.

[y] Caus. in notis ad Capit. in Maxim.
Boecl. præfat. in Herod.

very respectfully of the clemency of Severus, who reigned fourteen years, without taking away the life of any one, otherwise than by the ordinary course of justice; which he notes as an instance very rare, and without example since the reign of Antoninus the philosopher. As to Mammea, though he justly blames her ill conduct in the government of the state, yet he very much commends her care in the education of her son; especially for excluding from him all those pests of courts, which flatter the corrupt inclinations of princes, and cherish in them the seeds of vice, and for admitting only persons that were virtuous in their lives and of approved behaviour. We are obliged to this historian, as well as to Dion Cassius, for acquainting us with the ceremonies which the Pagans used at the consecration of their emperors. In the beginning of his fourth book he has given us so particular a description of all the funeral honours done to the ashes of Severus, which his children transported in an alabaster chest from England, that it would be difficult to find a relation more exact and instructive.

Though we have considered Herodian hitherto as an historian only, yet Suidas informs us, that he wrote many other books, which have not been preserved from the ruins of time. Herodian was published by Henry Stephens, in 1581, 4to; by Boecler at Straßbourg in 1662, 8vo; and by Hudson at Oxford, in 1669, 8vo. The latest edition, with a prodigious quantity of notes *variorum*, is that Irmisch, in two large volumes, 8vo, published at Leipzig in 1789.

HERODOTUS, an ancient Greek historian of Halicarnassus in Caria, was born in the first year of the 74th Olympiad; that is, about 484 years before Christ [z]. This time of his birth is fixed by a passage in Aulus Gellius, Book xv. chap. 23. which makes Hellanicus 65, Herodus 53, and Thucydides 40 years old, at the commencement of the Peloponnesian war. The name of his father was Lyxes, of his mother, Dryo. The city of Halicarnassus being at that time under the tyranny of Lygdamis, grandson of Artemisia queen of Caria, Herodotus quitted his country, and retired to Samos; whence he travelled over Egypt, Greece, Italy, &c. and in his travels acquired the knowledge of the history and origin of many nations. He then began to digest the materials he had collected into order, and composed that history, which has preserved his name amongst men ever since. He wrote it in the isle of Samos, according to the general opinion [A]; but the elder Pliny is of another mind, and affirms it to have been written at Thurium, a town in that part of Italy then called Magna Græcia, whither Herodotus had retired with an Athenian colony, and where he is

[z] Suidas in voce *Ἡρόδοτος*.

[A] Hist. Nat. l. xii. c. 4.

supposed to have died, not however before he had returned into his own country, and by his influence expelled the tyrant Lygdamis. At Samos he studied the Ionic dialect, in which he wrote, his native dialect being Doric. Lucian informs us [B], that when Herodotus left Caria to go into Greece, he began to consider with himself, what he should do to obtain celebrity and lasting fame, in the most expeditious way, and with as little trouble as possible. His history, he presumed, would easily procure him fame, and raise his name among the Grecians, in whose favour it was written: but then he foresaw, that it would be very tedious, if not endless, to go through the several cities of Greece, and recite it to each respective city; to the Athenians, Corinthians, Argives, Lacedæmonians, &c. He thought it most proper therefore to take the opportunity of their assembling all together; and accordingly recited his work at the Olympic games, which rendered him more famous than even those who had obtained the prizes. None were ignorant of his name, nor was there a single person in Greece, who had not either seen him at the Olympic games, or heard those speak of him who had seen him there; so that wherever he came, the people pointed to him with their fingers, saying, "This is that Herodotus, who has written the Persian wars in the Ionic dialect; this is he who has celebrated our victories."

His work is divided into nine books, which, according to the computation of Dionysius Halicarnassensis, contain the most remarkable occurrences within a period of 240 years; from the reign of Cyrus the first king of Persia, to that of Xerxes, when the historian was living. These nine books are called after the nine Muses, each of which is distinguished by the name of a Muse: and this has given birth to two disquisitions among the learned, first, whether they were so called by Herodotus himself; and secondly, for what reason they were so called. As to the first, it is generally agreed that Herodotus did not impose these names himself; but it is not agreed why they were imposed by others. Lucian, in the place referred to above, tells us, that those names were given them by the Grecians at the Olympic games, when they were first recited, as the best compliment that could be paid the man who had taken pains to do them so much honour. Others have thought, that the name of Muses have been fixed upon them by way of reproach, and were designed to intimate, that Herodotus, instead of true history, had written a great deal of fable. But be this as it will: with regard to the truth of his history, it is well known that he has been accused by several authors. Thucydides is supposed to have had him in

his eye, though he only speaks of authors in general, when he blames those histories which were written for no other end but to divert the reader [c]. Strabo accuses Herodotus particularly of this fault, and says, that he trifles very agreeably, interweaving extraordinary events with his narration, by way of ornament [d]. Juvenal likewise aims at him in that memorable passage:

“ ——— creditur olim
Velificatus Athos, & quicquid Græcia mendax
Audet in historia.” ———

But none have ventured to attack him with so much freedom as Plutarch, who conceived a warm resentment against him, for casting an odium upon his countrymen the Thebans. This he owns to have been the motive to his writing that little treatise, to be found in his works, “Of the Malignity of Herodotus [e];” in which he accuses the historian, says La Mothe le Vayer, of having maliciously taxed the honour, not only of the Thebans and Corinthians, but almost all the Greeks, out of partiality to the Medes, and in order to raise the glory of his country higher in the person of Artemisia queen of Halicarnassus; whose heroic actions in the battle of Salamis he so exaggerates, that this princess alone takes up the greatest part of the narration. Plutarch indeed confesses, that it is one of the best written and most agreeable pieces that can be read; but adds, that amidst the charms of his narrative, he makes his readers swallow the poison of detraction; and he compares the malignity he imputes to him, to cantharides covered with roses. Some think Plutarch’s criticism is written with all the ill-nature which he ascribes to Herodotus: but, says the author just cited, “I have too much veneration for that worthy master of Trajan, to be fully satisfied with such an answer; and, to say the truth, it is hard to consider, how Herodotus speaks of Themistocles, especially in his *Urania*, where he accuses him of rapines and secret correspondence with the Persians, without believing that Plutarch had reasons for what he said.” Herodotus, however, has not wanted persons to defend him: Aldus Manutius, Joachim Camerarius, and Henry Stephens, have written apologies for him; and among other things, have very justly observed, Camerarius in particular, that he seldom relates any thing of doubtful credit, but produces the authority on which his narration is grounded; and if he has no certain authority to fix it upon, uses always the terms, “ut ferunt, ut ego audivi, &c.” And for fear he should be mistaken when he relates any thing wonderful, he declares expressly of a particular in his “*Polyhymnia*,” what he desires may be applied to

[c] Thucyd. Hist. l. i.

[d] Geograph. l. xvii.

[e] Jugemens des Historiens Grecs & Latins.

his history in general, that "though he thinks it right to relate what he has heard, yet he is far from believing, or delivering as true and well-grounded facts, all which he relates [F]." As for those relations, such as seeing the sun on the northern side of the heavens, and other things which were supposed to be natural wonders among the ancients, and made him pass for a fabulous writer, it is well known, that modern voyages and discoveries have abundantly confirmed the truth of many of them.

Besides this history, he promised, in two places of his first book, to write another of Assyria: but this, says Vossius, was never finished, at least not published; otherwise it would have been mentioned probably by some of the ancient writers. Not but Aristotle, says he, has blamed Herodotus for saying, that "an eagle drank during the siege of Nineveh, "because that bird was known never to drink [G];", which passage, not being found in the nine books extant, has made some imagine, that Aristotle took it from the history of Assyria. But this is hardly a sufficient proof; not to mention, that where Aristotle mentions this mistake, some read Hesiod instead of Herodotus. There is ascribed also to Herodotus a "Life of Homer," which is usually printed at the end of his works; but, as Vossius observes, there is no probability that this was written by the historian, because the author of that life does not agree with him about the time when the poet lived; for he says, that Homer flourished about 168 years after the Trojan war, and 622 years before Xerxes's expedition into Greece; but Herodotus in his "Euterpe" affirms, that Homer and Hesiod preceded him 400 years, and consequently flourished a much longer time after the taking of Troy [H]. Besides, the style of this piece is very different from that of Herodotus; and the author mentions several things of Homer, which do not at all agree with what the ancients have said of that poet.

Herodotus wrote in the Ionic dialect, and his style and manner have ever been admired by all readers of taste. Cicero, in his second book, "De Oratore," says, that "he is so very eloquent and flowing, that he pleased him exceedingly;" and in his "Brutus," that "his style is free from all harshness, and glides along like the waters of a still river." He calls him also the Father of History; because he was, if not the first historian, the first who brought history to that degree of perfection. Quintilian has given the same judgement of Herodotus. "Besides the flowing sweetness of his style, even the dialect he uses has a peculiar grace, and seems to express the harmony of num-

[F] Polyb. c. 152, and Camerarii Proem. in Herodotum.

[G] Hist. Animal. l. viii. c. 18.

[H] Vide Xylandri Annotationes in Plutarchum de vita Homeri.

bers. Many," says he, "have written history well; but every body owns, that there are two historians preferable to the rest, though extremely different from each other. Thucydides is close, concise, and sometimes even crowded in his sentences; Herodotus is sweet, copious, and exuberant. Thucydides is more proper for men of warm passions; Herodotus for those of a sedater turn. Thucydides excels in orations: Herodotus in narrations. The one is more forcible; the other more agreeable [1]." Dionysius of Halicarnassus says, that Herodotus is the model of the Ionic dialect, as Thucydides is of the Attic: and in his comparison of these two historians, gives almost throughout, the preference to Herodotus. But this determination, we think, will depend a good deal upon the tempers and views of those who read these historians; they, who seek chiefly pleasure and entertainment, will probably like Herodotus the best; but they who would reap the fruits which just history always affords, will find their ends more completely answered by reading Thucydides. There have been several editions of Herodotus; two by Henry Stephens, in 1570 and 1592; one by Gale at London in 1679; and one by Gronovius at Leyden in 1715. But the best is that of Wesselingius, published at Amsterdam in 1763. There is also an elegant edition in duodecimo, published at Glasgow. The history of Herodotus has been twice translated into English, once by Littlebury, in two vols. 8vo, without notes: the second time by Mr. Beloe, in four vols. with many useful and entertaining remarks. There is also an excellent French translation, by M. Larcher, with very learned notes.

HEROPHILUS of Chalcedon, an ancient physician, flourished almost five hundred years before Christ. Cicero, Pliny, and Plutarch mention him. Fallopius says, that he was the greater anatomist, and understood the structure of the human body better, and made more discoveries therein than Erasistratus his cotemporary. He is also said to have discovered the lacteal vessels; and gave names to the various parts of the body, which they retain to this day. He was a great lover of botany, as well as physic and surgery; and is said to have made some considerable improvement in each of them. Galen calls him a consummate physician, and a very great anatomist; and says, that these two great anatomists dissected many human bodies at Alexandria in Egypt; Tertullian says 600, and calls him "Herophilus ille Medicus aut Lanus;" as they are said to have dissected condemned criminals alive. He is said also to have discovered the nerves, and their use. He makes three sorts of them; the first to convey sensation, the second to move the bones, and the

third the muscles. He also mentions the optic nerves, the retina, and the tunica arachnoides, and choroides; the lacteals, mesenteric glands, and the glandulæ prostatæ; and is the first that wrote any thing distinctly with exactness on the pulse.

HERRERA TORDESILLAS (ANTONIO DE), a Spanish historian of great fame; first secretary to Vespasian Gonzaga, viceroy of Naples, and afterwards grand historiographer of India, with a considerable pension under Philip II. He did not receive his money unearned, but published a general history of India from 1492 to 1554, in four volumes, folio. A very short time before his death he received from Philip IV. the appointment of secretary of state. He died in 1625, at the age of 60. His history of India is a very curious work, carried to a great detail, and chargeable with no defects, except too great a love for the marvellous, a degree of national vanity, and too great inflation in the style. He published also a general history of Spain, from 1554 to 1598, which has been less esteemed than the other work. It is in three volumes, folio.

HERRERAS (FERDINAND DE), a poet of Seville, remarkable for elegance of style, and facility of versification. He published lyric and heroic poetry in 1582; and some works in prose, as, 1. "A Life of sir Thomas More." 2. "An Account of the War in Cyprus, and the Battle of Lepanto." 3. "Notes on Garcilasso de la Vega."

HERRING (Dr. THOMAS), was the son of the Rev. John Herring, rector of Walsoken, in Norfolk; at which place he was born, 1693. He was educated at Wisbech school, in the Isle of Ely; and at Jesus-college in Cambridge, where he was entered 1710. He was chosen fellow of Corpus Christi college in 1716; and continued a tutor there upwards of seven years. He entered into priest's orders in 1719, and was successively minister of Great Shelford, Stow cum Qui, and Trinity in Cambridge. In 1722, Fleetwood bishop of Ely made him his chaplain, and soon after presented him to Rettindon in Essex, and to the rectory of Barly in Hertfordshire. In 1726, the hon. society of Lincoln's-Inn chose him their preacher; and, about the same time, he took his doctor's degree, and was appointed chaplain in ordinary to his majesty. In 1731, he was presented to the rectory of Blechingley in Surrey; and towards the close of the year, promoted to the deanery of Rochester. In 1737, he was consecrated bishop of Bangor; and in 1743, translated to the archiepiscopal see of York, on the demise of Dr. Blackburn.

When the rebellion broke out in Scotland, and the Highlanders defeated the king's troops at Preston-pans, the archbishop contributed much to remove the general panic, and awaken the nation from its lethargy. He convened the nobility, gentry, and

and clergy of his diocese, and addressed them in a noble and animated speech; which had such an effect upon his auditory, that a subscription ensued to the amount of 40,000*l.* and the example was successfully followed by the nation in general. On the death of Dr. Potter, in 1747, he was translated to the see of Canterbury. In 1753, he was seized with a violent fever, which brought him to the brink of the grave; and though he did in some measure recover, yet from that time he might be rather said to languish, than to live. He retired to Croydon, declined all public business, and saw little other company than his relations and particular friends.

After languishing about four years, he expired March 13, 1757; and, agreeably to the express direction of his will, was interred in a private manner, in the vault of Croydon church. He expended upwards of 6000*l.* in repairing and adorning the palaces and gardens of Lambeth and Croydon. He possessed the virtues of public and private life in a most eminent degree, and was a true friend to civil and religious liberty.

In 1763, a volume of his "Sermons on public Occasions" was printed, which bear the strongest marks of unaffected piety and benevolence; and the profits of the edition were given to the treasurer of the London Infirmary, for the use of that charity. There is inserted in the preface an elegy, sacred to his memory, by the Rev. Mr. Fawkes. A volume of his "Letters" has also been published by the Rev. Mr. Duncombe.

HERSENT (CHARLES), or Herfan, a French divine, known chiefly for a violent satire which he wrote against cardinal Richelieu, under the feigned name of Optatus Gallus, which, having been condemned and burnt by the parliament of Paris, is become very scarce, and therefore sells at from 60 to 100 livres, among French collectors. It is entitled, "*Optati Galli de cavendo Schismate, Liber Parœneticus*," and was published at Paris in 1640, in 8vo. There is, however a counterfeit edition, bearing the same date, which is distinguished from the true by a very few differences, as *superiorum* for *superiore*, in p. 7, &c. In this book the author maintained that the Gallican church was in danger of separating from Rome, like the English, and strenuously maintained the supremacy of the pope. The cardinal employed three or four writers to answer this anonymous assailant, but the author in the mean time retired to Rome, where after a time his violence and indiscretion involved him with the inquisition, on some points respecting the doctrine of grace, which he handled in a "Panegyric on St. Louis." He was cited, refused to appear, and was excommunicated. He therefore returned to France, where he died in 1660. There are extant also by him, a paraphrase on Solomon's Song, in prose, published in 1635; some funeral orations, sermons, and attacks against the congregation

congregation of the Oratory, which he had quitted; with a few other pieces. His chief promotion was that of chancellor to the church of Metz.

HERVEY (JAMES), an English divine of exemplary virtue and piety, was born at Hardington, in Northamptonshire, in 1714; had his education at the grammar-school at Northampton, and at Lincoln-college in Oxford. After a residence of seven years, he left the university; and became, in 1736, curate to his father, then possessed of the living of Weston-Favell. He was afterwards curate at Biddeford, and several other places in the West. In 1750, at his father's death, he succeeded to the livings of Weston and Collingtree; which being within five miles of each other, he attended alternately with his curate, till his ill health confined him to Weston. Here he afterwards constantly resided, and diligently pursued his labours both in his ministerial office and in his study, as long as possible, under the disadvantage of a weak constitution. He died on Christmas-day, 1758, in his forty-fifth year. His charity was remarkable. It was always his desire to die just even with the world, and to be, as he called it, his own executor. His fund almost expired with his life; what little remained he desired might be given in warm clothing to the poor, in that severe season. In point of learning, though not in the first class of scholars, he was far from being deficient. He was master of the three learned languages, and well read in the classics. But for a more minute account of every part of his character, we must refer the reader to his life, prefixed to his "Letters," published in two volumes, 8vo.

His other writings are, 1. "Meditations and Contemplations: containing Meditations among the Tombs; Reflections on a Flower Garden; and a Descant on Creation, 1746," 8vo. He sold the copy, after it had passed through several editions; which sale, and the profits of the former impressions, amounted to about 700*l*. The whole of this he gave in charity; saying, that as Providence had blessed his attempt, he thought himself bound to relieve his fellow-creatures with it. 2. "Contemplations on the Night and Starry Heavens; and a Winter Piece, 1747," 8vo. Both these have been turned into blank verse, in imitation of Dr. Young's "Night Thoughts," by Mr. Newcomb. 3. "Remarks on Lord Bolingbroke's Letters on the Study and Use of History, so far as they relate to the History of the Old Testament, &c. in a Letter to a Lady of Quality, 1753," 8vo. 4. "Theron and Aspasio; or, a Series of Dialogues and Letters on the most important Subjects, 1755," 3 vols. 8vo. Some of the principal points which he endeavours to illustrate in this work, are the following: the beauty and excellence of the Scriptures; the ruin and depravity of human nature; its happy recovery founded on the atonement, and effected by the Spirit

Spirit of Christ. But the grand article is, the imputed righteousness of Christ; his notion of which has been censured, and attacked by several writers. He introduces most of his dialogues with descriptions of some of the most delightful scenes of the creation. To diversify the work, short sketches of philosophy are also occasionally introduced, easy to be understood, and calculated to entertain the imagination, as well as improve the heart. 5. Some "Sermons," the third edition published after his death, 1759. 6. An edition of "Jenks's Meditations, 1757," with a strong recommendatory preface. 7. A recommendatory preface to "Burnham's pious Memorials," published in 1753, 8vo. 8. "Eleven Letters to Wesley." 9. "Letters to Lady Frances Shirley, 1782," 8vo. In the younger part of his life he wrote some copies of verses, which shewed no contemptible genius for poetry; but these were suppressed by his own desire.

HERVEY (AUGUSTUS JOHN), third earl of Bristol, second son of John lord Hervey, by Mary daughter of brigadier-general Lapell, was born May 19, 1724. Choosing a maritime life, he passed through the subordinate stations, and was a lieutenant in the year 1744. In the same year he first saw miss Chudleigh at the house of Mrs. Hanmer, her aunt, in Hampshire; where they were privately married, Aug. 4, in that year. A few days after, Mr. Hervey was obliged to embark for Jamaica in vice-admiral Davers's fleet. At his return his lady and he lived together, and were considered by their relations as man and wife. In January, 1747, he was advanced to the rank of post-captain; and in the same year his lady brought him a son, though she continued a maid of honour to the year 1764. This circumstance gave occasion to the following ænigmatical epigram by the late lord Chesterfield.

"A wife, whom yet no husband dares to name,
A mother, whom no children dare to claim;
All this is true, but it may yet be said,
This wife, this mother, still remains a *maid*."

Soon after this event, a coolness arose between captain Hervey and his wife, which increased till they both became desirous of a separation. In Jan. 1747, he was appointed to command the *Princessa*, and served in the Mediterranean under admirals Medley and Byng; and after the peace, in Jan. 1752, he obtained the *Phoenix* of 22 guns. In the course of two wars, the courage, zeal, and activity, of captain Hervey were distinguished in the Mediterranean, off Brest, at the Havannah, and in other places. During the same period, he was gradually advanced to the command of a 74 gun ship; and, at the peace in 1763, he was appointed one of the grooms of the bed-chamber to the king. In 1771 he was created one of the lords of the admiralty; and in 1775, on the death of his brother, without issue,
he

he became earl of Bristol, after having represented the borough of St. Edmund's Bury in four parliaments. He now resigned his places, and was created an admiral. In the beginning of the American war, captain Hervey was a strenuous advocate for the measures of the ministry; but changing his politics in the year 1778, continued to the end of it as violent an opponent; not without very striking appearances of inconsistency, on several occasions. He died in 1779, when his titles, and as much of his estate as he could not leave away, devolved to his brother the bishop of Derry, as he left no legitimate heir. The affair of his marriage, which attracted much public notice at the time, was briefly thus:—After nine years of preparation, his wife, who had long lived with the duke of Kingston, obtained her suit in the commons, in 1768, by which it was decided that their marriage never had been legal, and was void. She then was married to the duke of Kingston, in 1769. But, it appearing afterwards that the decision had been fraudulently obtained, she was indicted in 1775 for bigamy, tried in the house of peers, and found guilty, but as a peeress, was discharged from corporal punishment. The following well drawn character of lord Bristol, written by a contemporary peer in the sea-service, seems to justify the insertion of his name in this place; though there can be no doubt that it is in some degree heightened by personal partiality; and the character of a good officer is too common in our navy to demand particular notice.

“The active zeal and diligent assiduity with which the earl of Bristol served, had for some years impaired a constitution naturally strong, by exposing it to the unwholesomeness of variety of climates, and the infirmities incident to constant fatigue of body and anxiety of mind. His family, his friends, his profession, and his country, lost him in the 56th year of his age.

“The detail of the merits of such a man cannot be uninteresting, either to the profession he adorned, or the country which he served, and the remembrance of his virtues must be pleasing to those who were honoured with his esteem; as every hour and every situation of his life afforded fresh opportunities for the exercise of such virtues, they were best known to those who saw him most. But however strong and perfect their impression, they can be but inadequately described, by one who long enjoyed the happiness of his friendship, and advantage of his example, and must ever lament the privation of his society.

“He engaged in the sea-service when he was ten years old: the quickness of his parts, the decision of his temper, the excellency of his understanding, the activity of his mind, the eagerness of his ambition, his indefatigable industry, his unremitting diligence, his correct and extensive memory, his ready and

accurate judgement, the promptitude, clearness, and arrangement with which his ideas were formed, and the happy perspicuity with which they were expressed, were advantages peculiar to himself; his early education under captain William Hervey, and admiral Byng, (two of the best officers of their time) with his constant employment in active service from his first going to sea, till the close of the last war [κ], had furnished ample matter for experience, from which his penetrating genius, and just observation, had deduced that extensive and systematic knowledge of minute circumstances and important principles, which is necessary to form an expert seaman and a shining officer: with the most consummate professional skill, he possessed the most perfect courage that ever fortified an heart, or brightened a character; he loved enterprise, he was cool in danger, collected in distress, decided in difficulties, ready and judicious in his expedients, and persevering in his determinations; his orders in the most critical situations, and for the most various objects, were delivered with a firmness and precision, which spake a confidence in their propriety, and facility in their execution, that ensured a prompt and successful obedience in those to whom they were addressed.

“Such was his character as an officer, which made him deservedly conspicuous in a profession, as honourable to the individual, as important to the public: nor was he without those qualifications and abilities, which could give full weight to the situation in which his rank and connections had placed him in civil life; his early entrance into his profession had indeed deprived him of the advantages of a classical education; this defect was however more than balanced by the less ornamental, but more solid instruction of the school he studied in: as a member of parliament, he was an eloquent, though not a correct speaker: those who differed from him in politics, confessed the extent of his knowledge, the variety of his information, and the force of his reasoning, at the same time that they admired the ingenuity with which he applied them to the support of his opinions.

“He was not more eminent for those talents by which a country is served, than distinguished by those qualities which render a man useful, respected, esteemed, and beloved in society. In the general intercourse of the world, he was an accomplished gentleman, and agreeable companion; his manners were noble as his birth, and engaging as his disposition; he was humane, benevolent, compassionate, and generous; his humanity was conspicuous in his profession; when exercised towards the seamen, the sensibility and attention of a commander they adored, was the most flattering relief that could be afforded to the suf-

[κ] This was written in 1780.

ferings or distresses of those who served with him; when exerted towards her enemies, it did honour to his country, by exemplifying in the most striking manner, that generosity which is the peculiar characteristic, and most distinguished virtue of a brave, free, and enlightened people. In other situations his liberality was extensive without ostentation, and generally bestowed where it would be most felt and least seen, upon modest merit, and silent distress; his friendships were warm, and permanent beyond the grave, extending their influence to those who shared the affections, or enjoyed the patronage of their objects. His resentment was open, and his forgiveness sincere; it was the effect, perhaps the weakness, of an excellent mind, that with him, an injury which he had forgiven, was as strong a claim to his protection, as a favour received could be to his gratitude.

“ This bright picture is not without its shades; he had faults; the impetuosity of his nature, and the eagerness with which he pursued his objects, carried him sometimes to lengths not justifiable; and the high opinion he justly entertained of his own parts, made him too easily the dupe and prey of interested and designing persons, whom his cooler judgment would have detested and despised, had they not had cunning enough to discover and flatter his vanity, and sufficient art to avail themselves of abilities which they did not possess.—But let it be remembered, that his failings were those of a warm temper, and unguarded disposition; his virtues those of an heart formed for every thing amiable in private, every thing great in public life.”

HERWART, or HERVART (JOHN FREDERIC), chancellor of Bavaria at the beginning of the seventeenth century, and of a noble family in Augsberg, published some works in which his learning was more displayed than his genius, in supporting the most extravagant systems. These are, 1. “ *Chronologia nova et vera*,” two parts, 4to, 1622 and 1626. 2. “ *Admiranda Ethicæ Theologicæ Mysteria propalata, de antiquissima veterum nationum superstitione, quæ lapis Magnes pro Deo habitus colebatur*.” Monach. 1626, in 4to. It was here supported, as the title intimates, that the ancient Egyptians worshipped the magnet, &c. 3. “ *An Apology for the Emperor Louis of Bavaria, against the falsehoods of Bzovius*.”

HESHUSIUS (TILLEMANNUS), a German protestant theologian, born at Wesel in the dutchy of Cleves, in 1526. He taught theology in several cities of Germany, but was of so turbulent a spirit as to be exiled almost from every one. He died at the age of 62, in 1588. His works are, 1. “ *Commentaries on the Psalms*.” 2. “ *On Isaiah*.” 3. “ *On all the Epistles of St. Paul*.” 4. “ *A Treatise on Justification and the Lord's Supper*.” 5. “ *Sexcenti errores, pleni Blasphemiis in Deum, quos Romana pontificiaque Ecclesia contra Deum furenter*

fuirenter defendit." This is scarce. 6. Other miscellaneous productions.

HESIOD, a very ancient Greek poet, but whether contemporary with, or older or younger than Homer, is not yet agreed among the learned; nor is there light enough in antiquity to settle the point exactly. His father, as he tells us [L], was an inhabitant of Cuma, in one of the Æolian isles, now called Taio Nova; and removed from thence to Ascra, a village of Bœotia at the foot of mount Helicon, where Hesiod was probably born, and called, as he often is, Ascraeus from it. Of what quality his father was, is no where said; but that he was driven by misfortunes from Cuma to Ascra, Hesiod himself informs us. His father seems to have prospered better at Ascra, than he did in his own country; yet Hesiod could arrive at no higher fortune, than keeping of sheep at the top of Helicon. Here the Muses met with him, and received him into their service. To this account, which is to be found in the beginning of his "Generatio Deorum," Ovid alludes in these two lines:

"Nec mihi sunt visæ Clio, Cliusque sorores,
Servanti pecudes vallibus, Ascra, tuis."

Nor Clio nor her sisters have I seen,
As Hesiod saw them in the Ascraean green.

Upon the death of the father, an estate was left, which ought to have been equally divided between the two brothers Hesiod and Perses; but Perses defrauded him in the division, by corrupting the judges. Hesiod was so far from resenting this injustice, that he expresses a concern for those poor mistaken mortals who place their happiness in riches only, even at the expence of their virtue. He lets us know, that he was not only above want, but capable of assisting his brother in time of need; which he often did, though he had been so ill used by him. The last circumstance he mentions relating to himself, is his conquest in a poetical contention. Archidamas king of Eubœa, had instituted funeral games in honour of his own memory, which his sons afterwards took care to have performed. Here Hesiod was a competitor for the prize in poetry, and won a tripod, which he consecrated to the Muses. Plutarch, in his "Banquet of the Seven Wise Men," makes Periander give an account of the poetical contention at Chalcis, in which Hesiod and Homer are made antagonists. Hesiod was the conqueror, and dedicated the tripod, which he received for his victory, to the Muses, with this inscription:

"This Hesiod vows to th' Heliconian nine,
In Chalcis won from Homer the divine."

We are told, that Philip of Macedon and his son Alexander had a dispute on this subject. The prince declared in favour of Homer; his father told him, "that the prize had been given to Hesiod;" and asked him, whether "he had never seen the verses Hesiod had inscribed upon the tripods, and dedicated to the Muses on mount Helicon?" Alexander allowed it; but said, that Hesiod "might well get the better, when kings were not the judges, but ignorant ploughmen and rustics." The authority of these relations is however questioned by learned men; especially by such as will not allow these two poets to have been contemporaries, but make Hesiod between thirty and forty years the older of the two.

Hesiod, having entered himself into the service of the Muses, discontinued the pastoral life, and applied himself to the study of arts and learning. When he was grown old, for it is agreed by all that he lived to a very great age, he removed to Locris, a town about the same distance from Parnassus, as Aspera was from Helicon. The story of his death, as told by Solon in Plutarch's "Banquet," is very remarkable. The man with whom Hesiod lived at Locris, a Milesian-born, ravished a maid in the same house: and though Hesiod was entirely ignorant of the fact, yet being maliciously accused to her brothers as an accomplice, he was injuriously slain with the ravisher, and thrown with him into the sea. It is added, that when the inhabitants of the place heard of the crime, they drowned the perpetrators, and burned their houses. We have the knowledge of some few monuments, which were framed in honour of this poet. Pausanias, in his *Boeoticks*, informs us, that his countrymen the Boeotians, erected to him an image with a harp in his hand; and relates in another place, that there was likewise a statue of Hesiod in the temple of Jupiter Olympicus. Urfinus and Boissard have exhibited a breast with a head, a trunk without a head, and a gem of him; and Urfinus says, that there is a statue of brass of him in the public college at Constantinople. The "Theogony" and "Works and Days," are the only undoubted pieces of this poet now extant: though it is supposed, that these poems have not descended perfect and finished to the present times. The "Theogony, or Generation of the Gods," Fabricius [L] makes indisputably the work of Hesiod; "nor is it to be doubted," adds he, "that Pythagoras took it for his, who feigned that he saw in hell the soul of Hesiod tied in chains to a brass pillar, for what he had written concerning the nature of the Gods." This doubtless was the poem, which gave Herodotus occasion to say, that Hesiod and Homer were the first who introduced a Theogony among the Grecians; the first who gave names to the

Gods, ascribed to them honours and arts, and gave particular descriptions of their persons. The "Works and Days" of Hesiod, Plutarch assures us, were used to be sung to the harp. Virgil has shewn great respect to this poet, and taken occasion to pay a very high compliment to him:

"Hos tibi dant calamos, en accipe, Musæ,
Ascræo quos ante seni; quibus ille solebat
Cantando rigidas deducere montibus ornus."

He was indeed much obliged to him, and proposed him as his pattern in his Georgics, though in truth he has greatly excelled him. There is also in the works of Hesiod a large fragment of another poem, called the "Shield of Hercules," which some have ascribed to him, and some have rejected. Manilius [M] has given a high character of this poet and his works. Heinsius in the preface to his edition of Hesiod remarks, that among all the poets, he scarce knew any but Homer and Hesiod, who could represent nature in her true native dress; and tells us, that nature had begun and perfected at the same time her work in these two poets, whom for that very reason he makes no scruple to call Divine. In general, the merit of Hesiod has not been estimated so highly; and it is certain that, when compared with Homer, he must pass for a very moderate poet: though in defining their different degrees of merit, it may perhaps be but reasonable to consider the different subjects, on which the genius of each was employed. A good edition of Hesiod's works was published by Le Clerc at Amsterdam, in 1701. Robinson's in 4to, published at Oxford in 1737, is also esteemed; but the best at present is Loeftner's in 8vo, Leipzig, 1778.

HESSELS (JOHN), or Hesselius, a celebrated professor of theology at Louvain, where he was born in the year 1522. Being sent as a legate to the council of Trent, he greatly distinguished himself by his profound erudition. He was particularly conversant in the works of St. Austin and St. Jerom, and was more remarkable for judgement than for eloquence. After having been afflicted by the stone, he died of an apoplexy at the early age of 44, in the year 1566, and was buried in the church of St. Peter at Louvain, of which he was a canon. He wrote a great number of controversial works against the protestants, which in his time were much esteemed. Also, 1. "Commentaries on St. Matthew, and several of the Epistles." 2. "A famous Catechism," containing a vast mass of moral and theological learning. His epitaph says, "Hæreses suo tempore graffantes tum vivâ voce, tum editis libris strenuè profligavit." "The heresies which were spreading in his time he stoutly defeated

[M] In Astronom.

both

both by speeches and books." Which means no more than that he wrote ably against the reformers.

HESYCHIUS, a celebrated grammarian of Alexandria; whom Isaac Casaubon has declared to be, in his opinion, of all the ancient critics, whose remains are extant, the most learned and instructive, for those who would apply themselves in earnest to the study of the Greek language. Who or what Hefychius was, and indeed at what time precisely he lived, are circumstances which there is not light enough in antiquity to determine; as Fabricius himself owns [N], who has laboured abundantly about them. He has left us a learned lexicon or vocabulary of Greek words, from which we may perceive, that he was a Christian, or, at least, that he had a thorough and intimate knowledge of Christianity; for he has inserted in his work the names of the apostles, evangelists, and prophets, as well as of those ancient writers who have commented upon them. Some say, that he was a disciple of Gregory of Nazianzen, and that he was extremely well versed in the Sacred Scriptures: and Sixtus Sinensis is of opinion that he ought to be placed about the end of the fourth century. The first edition of Hefychius's lexicon was published in folio by Aldus at Venice in 1513; then appeared one by Schrevelius, at Leyden in 4to, in 1668, in Greek only. The best edition is in two volumes, folio; the first published by Alberti at Leyden in 1746; the second, completed by Ruhnkenius, after the death of Alberti, and published in 1766. This is a complete and excellent edition, abounding in learned and useful notes. It is reckoned one of the best editions existing of any ancient author. But, after all the labours of the acutest men, much yet remains to be corrected and discovered in this work.

Julius Scaliger has spoken with great contempt of Hefychius, and calls him a frivolous author, who has nothing that is good in him: "but," says Baillet, "I believe this critic is very singular in his opinion. His son Joseph on the contrary declares, that Hefychius is a very good author, though we have nothing left of him but an epitome, and though his citations are lost beyond recovery. Meric Casaubon also esteems him a most excellent grammarian; and Menage calls him the most learned of all the makers of dictionaries. Well therefore might Barthius pronounce it as he does, a most unpardonable crime [O], in him who took upon him to epitomize Hefychius, and to separate from the vocabulary the testimonies of ancient authors."

HEVELIUS (JOHN), or Hevelke, a celebrated astronomer and mathematician, was born at Dantzick, Jan. 28, 1611. His parents, who were of rank and fortune, gave him a liberal education; in which he discovered early a propensity to natural

[N] Biblioth. Græc. IV. p. 540, &c.
p. 585. Paris, 1722.

[O] Jugemens des Sçavans, Tom. II.

philosophy and astronomy. He studied mathematics under Peter Crugerus, in which he made a wonderful progress; and learned also to draw, to engrave, and to work both in wood and iron in such a manner, as to be able to frame mechanical instruments. In 1630, he set out upon his travels, in which he spent four years, passing through Holland, England, France, and Germany; and upon his return was so taken up with civil affairs, that he was obliged to intermit his studies for some years. Mean while, his master Crugerus, knowing well the force of his genius, and entertaining no small expectations from him, used all the means he could devise to bring him back to astronomy; and succeeded so well, that, in 1639, Hevelius began to apply himself entirely to it. He considered very wisely, that hypotheses, however they may shew the ingenuity of their inventors, are of but little use in the promotion of real knowledge; and that facts are the only foundation, on which any solid science can be raised. He therefore began his application by building an observatory upon the top of his house, which he furnished with instruments for making the most accurate observations. He constructed excellent telescopes himself, and began his observations with the moon, whose various phases and spots he noted very accurately; "with a view," as he says, "of taking lunar eclipses with greater exactness [P], and removing those difficulties, which frequently arise for want of being able to settle more precisely the quantity of an eclipse." When he had finished his course of observations, and prepared a great number of fine engravings upon copper with his own hands, he published his work at Dantzick, 1647, under the title of, "*Selenographia, sive, Lunæ descriptio; atque accurata tam macularum ejus quam motuum diversorum, aliarumque omnium vicissitudinum phasiumque, telescopii ope deprehensarum, delineatio*:" to which he added, by way of appendix, the phases of the other planets, as they are seen through the telescope, with observations upon them, upon the spots of the Sun and Jupiter in particular; all engraved by himself upon copper, and distinctly placed before the eyes of the reader. At the entrance of this work there is a handsome mezzotinto of himself by Falek, as he then was in his 36th year, with an encomium in Latin verse engraved under it; which, as we take it to contain no more than is strictly due to his merit, is here given for the entertainment of the reader: the verses are bad enough, but the compliment was well deserved:

"Contemplare virum, qui cœli sydera primus,
Quæ vidit, sculpsit; mente manumque valens.

Hactenus ut nemo: quod testareris, Alhasen;

Si in vivis esses, tu, Galilæe, quoque.

Expressit cœlo Faleki celeberrima dextra
Hevelium, patriæ nobile sidus humi."

After this, Helvetius continued to make his observations upon the heavens, and to publish, from time to time, whatever he thought might tend to the advancement of astronomy. In 1654, he published two epistles: one to the famous astronomer Ricciolus, "*De motu Lunæ libratorio*;" another to the no less famous Bulialdus, "*De utriusque luminaris defectu*" In 1656, a dissertation "*De natura Saturni faciei, ejusque phasibus certa periodo redeuntibus.*" In 1661, "*Mercurius in sole visus.*" In 1662, "*Historiola de nova stella in collo Ceti.*" In 1665, "*Prodromus Cometicus, or the History of a Comet, which appeared in 1664.*" In 1666, "*The History of another Comet, which appeared in 1665;*" and, in 1668, "*Cometographia, cometarum naturam, & omnium à mundo condito historiam exhibens.*" He sent copies of this work to several members of the Royal Society at London, and among the rest to Hooke; whom we mention particularly, because of a very warm dispute which this present accidentally occasioned soon after between these philosophers. In return for the "*Cometographia*," Hooke sent Hevelius a description of the dioptric telescope, with an account of the manner of using it; and at the same time recommended it to him, as greatly preferable to telescopes with plain sights. This gave rise to the dispute between them; the point of which was, "whether distances and altitudes could be taken with plain sights any nearer than to a minute." Hooke asserted that they could not; but that, with an instrument of a span radius, by the help of a telescope, they might be determined to the exactness of a second. Hevelius, on the other hand, insisted, that, by the advantage of a good eye and long use, he was able with his instruments to come up even to that exactness; and appealing to experience and facts, sent by way of challenge eight distances, each between two different stars, to be examined by Hooke. Thus the affair rested for some time with outward decency, but not without some inward enmity between the parties. In 1673, Hevelius published the first part of his "*Machina Cœlestis*," as a specimen of the exactness both of his instruments and observations; and sent several copies as presents to his friends in England, but omitted Hooke. This, it is supposed, occasioned Hooke to print, in 1674, "*Animadversions on the first part of the Machina Cœlestis*;" in which he treated Hevelius with a very magisterial air, and threw out several unhandsome reflections, which were greatly resented; and the dispute grew afterwards so public, and rose to such a height, that, in 1679, Halley went, at the request of the Royal Society, to examine both the instruments and the observations made with them. Halley gave a favourable judgement of both, in a letter to Hevelius; and Hooke managed the controversy so ill, that he was universally condemned, though the preference has since been given to tele-

scopic sights. Hevelius, however, could not be prevailed with to make use of them: whether he thought himself too experienced to be informed by a young astronomer, as he considered Hooke; or whether, having made so many observations with plain sights, he was unwilling to alter his method, lest he might bring their exactness into question; or whether, being by long practice accustomed to the use of them, and not thoroughly apprehending the use of the other, nor well understanding the difference, is uncertain. Besides Halley's letter, Hevelius received many others in his favour, which he took the opportunity of inserting among the astronomical observations in his "*Annus Climactericus*," printed in 1685. In a long preface prefixed to this work, he spoke with more confidence and greater indignation than he had done before; and particularly exclaimed against Hooke's dogmatical and magisterial manner of assuming a kind of dictatorship over him. This revived the dispute, and caused several learned men to engage in it. The book itself being sent to the Royal Society, an account was given of it at their request by Dr. Wallis; who, among other things took notice, that "Hevelius's observations had been misrepresented, since it appeared from this book, that he could distinguish by plain sights to a small part of a minute." About the same time, Molyneux also wrote a letter to the society, in vindication of Hevelius against Hooke's "*Animadversions*." Hooke drew up an answer to this letter, which was read likewise before the society; wherein he observed, "that he was not the aggressor, and denied that he had intended to depreciate Hevelius."

"In 1679, Hevelius had published the second part of his "*Machina Cœlestis*;" but the same year, while he was at a seat in the country, he had the misfortune to have his house at Dantzick burnt down. By this calamity he is said to have sustained several thousand pounds damage; having not only his observatory and all his valuable instruments and astronomical apparatus destroyed, but also a great number of copies of his "*Machina Cœlestis*;" which accident has made this second part very scarce, and consequently very dear. In 1690, were published a description of the heavens, called, "*Firmamentum Sobiescianum*," in honour of John III. king of Poland; and "*Prodromus astronomiæ, & novæ tabulæ solares, unâ cum catalogo fixarum*," in which he lays down the necessary preliminaries for taking an exact catalogue of the stars. Both these works however were posthumous; for Hevelius died January 28, 1687, which was the day of his birth, on which he entered upon his 77th year. He was a man greatly esteemed by his countrymen, not only on account of his skill in astronomy, but as an excellent and worthy magistrate. He was made a burgomaster of Dantzick; which office he is said to have executed with the utmost integrity and applause.

applause. He was also very highly esteemed by foreigners; and not only by foreigners skilled in astronomy and the sciences, but by foreign princes and potentates: as appears abundantly evident from a collection of their letters, which were printed at Dantzick in 1683.

HEURNIUS (JOHN), a celebrated physician, born at Utrecht in 1543. After having made himself master of every thing belonging to his art at Louvain, Paris, Padua, Turin, he was invited to Leyden to be professor there. He is said to have been the first in this place who taught anatomy by lectures upon human bodies. He died of the stone in 1601. There are several of his productions extant, but the most capital is, "A Treatise upon Disorders of the Head." It is, says Julius Scaliger, "as much superior to his other works, as the head is superior to other parts of the body;" but Scaliger's praises as well as his censures were for the most part extravagant. Heurnius published Hippocrates in Greek and Latin, with explanatory commentaries, which have undergone many editions: the fourth was at Amsterdam, 1688, in 12mo. Gerrard Vossius calls him *summum Medicum*; and says, that he was his master in *scientiâ naturali*. His works were published in folio at Leyden in 1658. He had a son named Otto, who also obtained some celebrity.

HEUSINGER, (JOHN MICHAEL), a celebrated Saxon divine and scholar, was born in September, 1690, at Sunderhausen in Thuringia [Q]. He studied at home and at Gotha, when having determined for the clerical profession, he removed in 1708 to Halle. Hence, after a short stay, he went to Jena, where he pursued his theological studies under the celebrated Buddeus, and his philological under Danzius. In 1711, he returned to Halle; but, being obliged by ill health to change the air, he took a literary tour to Eisenach, Cassel, Marburg, and Gießen. At the latter of these places he settled, and took pupils, in 1715; but in 1722, undertook the care of a school at Laubach. In 1730 he was appointed a professor at Gotha, where he remained till 1738, when by particular invitation he gave up that situation for a similar one of more profit at Eisenach. Heusinger was married, and had a son and two daughters. He died in March, 1751. This philologer is highly praised by his biographer for learning, piety, good temper, and sound judgement. He published several editions of classical books; as, "Julian's Cæsars," with notes, Gotha, 1736. "Æsop's Fables," in Greek. "Phædrus." "Three Orations of Cicero." "Cornelius Nepos." Eisenach, 1747, and others; besides several valuable editions of modern philological works. His original productions consist

[Q] Harles de Vitis Philol. nostra æt. clariss. Tom. V. p. 17 [S]

chiefly of academical prolusions and disputations, of which his biographer gives a long list.

HEUSINGER (JAMES FREDERICK), was a nephew of the former, under whom he made his principal studies at Gotha [R]. He was born in 1719, at Usingen in Wetteravia, near Eisenach; and, when prepared by his uncle for academical lectures, completed his education at Jena. There, after some time, he began to teach philology, and continued his lectures for six years; but in 1750 removed to Wolfenbittel, where he was at first second master of the principal school; but in 1759 became head master. These situations he filled with the greatest credit; being a good grammarian, a sound critic, and an admirable interpreter of Greek and Latin authors. He died in 1778, having made himself famous by several very learned publications; the chief of which are, 1. "A Specimen of Observations on the Ajax and Electra of Sophocles," 1746, at Jena. 2. "An edition of Plutarch on Education, with the Version of Xylander corrected, and his own Annotations," Leipzig, 1749. This tract, however, Wyttenbach pronounces to be one of those that are falsely ascribed to Plutarch. 3. "Flavii Mallii Theodori, de metris liber;" from old manuscripts. This was printed in 4to, at Wolfenbittel, in 1759. J. F. Heusinger was twice married and left a son, who is also a man of learning.

HEYLIN (Dr. PETER), an English divine, descended from an ancient family at Pentric-Heylin in Montgomeryshire, was born at Burford in Oxfordshire, Nov. 29, 1600 [s]. In 1613, he was entered of Hart-hall in Oxford, and two years after chosen a demy of Magdalen college. He had, while at school, given a specimen of his genius for dramatic poetry, in a tragic-comedy on the wars and fate of Troy; and now composed a tragedy, entitled, "Spurius," which was so approved by his society, that the president, Dr. Langton, ordered it to be acted in his apartments. After this, he read cosmographical lectures in the college, which being a very unusual thing, and he very conversant in that branch of science, so much recommended him to the society, that he was chosen fellow in 1619. In 1621, he published his "Microcosmus, or Description of the World;" the chief materials of which were the lectures just mentioned. It was universally approved, and so speedily sold, that, in 1624, it was reprinted in the same size, but with considerable additions, and again presented to prince Charles, to whom it had been dedicated. It was soon after put into the hands of the king, who seemed at first greatly pleased with it; till meeting with a passage in it, where Heylin gave precedency to the French king,

[2] *Harles de Viris Philol. nostra æt. clariss. Tom. III.*

[3] *Ath. Oxon. Barnard's Life of Heylin, p. 74.*

and styled France the more famous kingdom, he took so much offence, that he ordered the lord-keeper to suppress the book. Heylin, to make his peace with the king, declared that the error, in one of the exceptionable passages, was entirely the printer's, who had put *is* instead of *was*; and that when he himself mentioned the precedency of France before England, he did not speak of England, as it then stood augmented by Scotland, and besides he took what he did say from Camden's Remains. James was hereby satisfied, and Heylin took care, on the other hand, that the whole clause, which gave so much disgust, should be left out in all future impressions. The work was afterwards successively enlarged, till it became a great folio, and has since been often reprinted in that size.

In 1625, he went over to France, where he continued about six weeks, and took down in writing an account of his journey; the original manuscript of which he gave to his friend lord Danvers, but kept a copy for himself, which was published about 30 years after. In April, 1627, he answered, *pro forma*, upon these two questions: 1. "An ecclesia unquam fuerit invisibilis?" "Whether the church was ever invisible?" 2. "An ecclesia possit errare?" "Whether the church can err?" both which determining in the affirmative, a great clamour was raised against him as a papist, or at least a favourer of popery. Wood says, that Prideaux, the divinity-professor, "fell foul upon him for it, calling him Bellarminian, Pontificalian, and I know not what." Heylin was not easy under the charge of being popishly affected; for which reason, to clear himself from that imputation, he took an opportunity, in preaching before the king on John iv. 20. of declaring vehemently against some of the errors and corruptions of the Romish church. In 1628, lord Danvers, then earl of Danby, recommended him to Laud, then bishop of Bath and Wells; by whose interest also, in 1629, he was made one of the chaplains in ordinary to his majesty. On A&S-Sunday 1630, he preached before the university of Oxford at St. Mary's on Matth. xiii. 25. whence he took occasion to deliver his sentiments very freely in regard to an affair which at first sight had a specious appearance of promoting the honour and emolument of the ecclesiastical state, but was in reality a most iniquitous scheme, injurious to the laity, and of no service where it was pretended to avail. This was a feoffment, that some designing persons had obtained, for the buying in of impropriations; but Heylin, seeing through the disguise, exposed very clearly the knavery of the designers. About this time he resigned his fellowship, having been married near two years; in concealing which marriage he acted very unstatutably, not to say dishonestly, nor did his friends attempt to justify him for it.

In 1631, he published his "History of that most famous Saint and Soldier of Jesus Christ, St. George of Cappadocia, &c. to which he subjoined, the Institution of the most Noble Order of St. George, named the Garter;" &c. which work he presented to his majesty, to whom he was introduced by Laud, then raised to the see of London. It was graciously received by the king, and Heylin soon after reaped the fruits of it: for in Oct. 1631 he was presented to the rectory of Hemmingford in Huntingdonshire, to a prebend of Westminster in November following, and shortly after to the rectory of Houghton in the bishopric of Durham, worth near 400l. per annum. In April 1633, he was created D. D. and gave fresh offence to the divinity-professor Prideaux by the questions he put up; which were, 1. "Whether the church hath authority in determining controversies of faith?" 2. "Whether the church hath authority of interpreting the Sacred Scriptures?" 3. "Whether the church hath authority of appointing rites and ceremonies?" Of all which he maintained the affirmative. Prideaux, however, in the course of this dispute, is said to have laid down some tenets, which gave as much offence to Laud, who was chancellor of Oxford, and to the king, whom Laud informed of them, as Heylin's had given to him; as, "That the church was a mere chimera"—"That it did not teach nor determine any thing."—"That controversies had better be referred to universities than to the church, and might be decided by the literati there, even though bishops were laid aside." Heylin afterwards found an opportunity of revenging himself on Prideaux, for the rough treatment he had received from him. This divine, we are told, had delivered a lecture on the sabbath, somewhat freer than suited the rigid orthodoxy of the times; of which, however, not much notice was taken. But shortly after, when the king, by publishing the book of sports on Sundays, had raised a violent outcry throughout the nation against himself and Laud, Heylin translated this lecture into English, and published it with a preface in 1633-4, to the great vexation of Prideaux, who hereby suffered much in the esteem and affection of the puritans.

Williams, bishop of Lincoln and dean of Westminster, having incurred the king's and Laud's displeasure, was now suspended and imprisoned, whereupon Heylin was made treasurer of the church of Westminster in 1637; and was also presented by the prebendaries, his brethren, to the rectory of Islip near Oxford. This he exchanged in 1638, for that of South-Warborough in Hampshire; and the same year was made one of the justices of the peace for that county. In 1639, he was employed by Laud to translate the Scotch liturgy into Latin; and was chosen by the college of Westminster their clerk, to represent them in convocation. But the season was coming on, when
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men of his principles had reason to be afraid. A cloud was gathered, which threatened to overwhelm all who, like him, had distinguished themselves as champions for royal or ecclesiastical prerogative. To shelter himself therefore from the impending storm, he withdrew from the metropolis, where he had long basked in the sun-shine of a court, to his parsonage; but not thinking himself secure there, retreated soon after to Oxford, then garrisoned by the king, and the seat of his residence. On this the parliament voted him a delinquent, and dispatched an order to their committee at Portsmouth, to sequester his whole estate, and seize upon his goods. In consequence of this severe decree, he was deprived of his most curious and valuable library, it being carried with his household furniture to that town. He was employed by the king at Oxford to write a periodical paper, which was published weekly in that city, entitled "Mercurius Aulicus;" but in 1645, when the king's affairs became desperate, and the "Mercurius Aulicus" no longer supported, he quitted Oxford, and wandered from place to place, himself and his family reduced to the utmost straits. At Winchester he stayed for a while with his wife, &c. but that city being at length delivered up to the parliament, he was forced to remove again. In 1648, he went to Minster-Lovel in Oxfordshire, the seat of his elder brother, which he farmed for the six or seven years following of his nephew colonel Heylin, and spent much of his time in writing. On quitting this farm, he went to Abingdon in Berkshire, where he also employed himself much in composing treatises, which he published from time to time. Upon the Restoration of Charles II. he was restored to all his spiritualities, and undoubtedly expected from that prince some very eminent dignity in the church, as he had heroically exerted himself in behalf of it, as well as of the crown; and endured so much on that account, during their suffering condition. Here, however, he was utterly disappointed, being never raised above the sub-deanery of Westminster. This was matter of great vexation to him, and of wonder to many others, who did not sufficiently consider the qualities of the man; which though well suited to the tool of a party, were not the fittest recommendations to preferment, or most proper for an eminent ecclesiastical station. He died May 8, 1662, and was interred before his own stall, within the choir of the abbey.

Wood has given the character of him, and tells us, that he was "a person endowed with singular gifts, of a sharp and pregnant wit, solid and clear judgement. In his younger years he was accounted an excellent poet, but very conceited and pragmatical; in his elder, a better historian, a noted preacher, and a ready extemporaneous speaker. He had a tenacious memory to a miracle. He was a bold and undaunted man among his friends

friends and foes, though of a very mean port and presence; and therefore by some of them he was accounted too high and proud for his function. A constant assertor of the church's right and the king's prerogative; a severe and vigorous opposer of rebels and schismatics. In some things too much a party-man to be an historian, and equally an enemy to popery and puritanism." His writings are numerous, but not very valuable; and almost the only work by which he is at present known, is his "Cosmography," which, however, is in no very high esteem, being superseded by publications abundantly superior in the kind.

HEYWOOD (JOHN), an admired English poet and jester of his time, was born in London, and educated at Oxford: but the severity of an academical life not suiting his gay and airy temper, he retired to his native place, and became known to all the men of wit, and especially to sir Thomas More, with whom he was very familiar. He was one of the first who wrote English plays; and is said to have been very well skilled in vocal and instrumental music. He found means to become a favourite with Henry VIII. and was well rewarded by that monarch, for the mirth and quickness of his conceits. He was afterwards equally valued by queen Mary, and had often the honour to display his wit and humour before her; which he did, it seems, even when she lay languishing on her death-bed. After the decease of that princess, being a bigoted papist, and finding the protestant religion likely to prevail under queen Elizabeth, he entered into a voluntary exile, and went and settled at Mechlin in Brabant, where he died in 1565. He wrote several plays; "A Dialogue in verse concerning English Proverbs;" "500 Epigrams;" "The Spider and Fly, a Parable, 1556," in a pretty thick 4to. Before the title of this last work is his figure given, from head to foot, printed from a wooden cut, with a fur gown, on his head a round cap, his chin and lips close shaved, and a dagger hanging at his girdle. There are 77 chapters in this work, at the beginning of each of which is the portrait of the author, either standing or sitting before a table, with a book on it, and a window near it hung round with cobwebs, flies, and spiders. What would the present age say of an author, whose book should be so full of himself? He left two sons, both eminent men: the eldest of whom, Ellis Heywood, was born in London, and educated at All-souls-college in Oxford, of which he was elected fellow in 1547. Afterwards he travelled into France and Italy; continued some time at Florence, under the patronage of cardinal Pole; and became such an exact master of the Italian tongue, that he wrote a book in that language, entitled, "Il Moro," 8vo, Firenz. 1556. He then went to Antwerp, and thence to Louvain, where he died in the 12th year after his entrance into the society of the Jesuits; which was about 1572.

HEYWOOD (JASPER), the younger son of John abovementioned, was born in London about 1535, and educated at Merton-college in Oxford; of which he was chosen fellow, but obliged to resign, for fear of expulsion, on account of his immoralities, in 1558. He was then elected fellow of All-souls, but left the university, and soon after England. In 1561, he became a popish priest; and the year after, being at Rome, was entered among the Jesuits. After he had passed two years in the study of divinity, he was sent to Diling in Switzerland; whence being called away by pope Gregory XIII. in 1581, he was sent into England, where he was appointed provincial of the Jesuits. After many peregrinations, he died at Naples in 1597. Before he left England the first time, he translated three tragedies of Seneca; and wrote "Various Poems and Devices;" some of which are printed in a book, entitled, "The Paradife of Dainty Devices, 1573," 4to.

HEYWOOD (THOMAS), an actor, and a writer of plays, in the reigns of queen Elizabeth, James I. and Charles I. has not had the time of his birth and death recorded. Winstanley says, he was one of the most voluminous writers of his age: and, in a preface to one of his plays, he tells us, that it was one preserved out of 220; of which number only 24 now remain. He displayed much learning in his "Actor's Vindication;" but what rank he held on the stage none of his biographers have informed us. Langbaine observes of him, that he was a general scholar and tolerable linguist, as his translations from Lucian, Erasmus, and from other Latin as well as Italian authors, sufficiently shew: the wits and poets, however, have always held him cheap.

HEYWOOD (ELIZA), a most voluminous female writer, was the daughter of a tradesman in London, and died in 1756, aged about 63. Her genius leading her to novel-writing, she took Mrs. Manley's "Atalantis" for her model, and produced "The Court of Arimania," "The New Utopia," with other pieces of a like kind. The looseness of these works were the ostensible reason of Pope for putting her into his "Dunciad;" but it is most probable, that some provocation of a private and personal nature was the real motive to it. She seemed, however, to be convinced of her error; since, in the numerous volumes she published afterwards, she generally appeared a votary of virtue, and preserved more purity and delicacy of sentiment. Her latter writings are, 1. "The Female Spectator," 4 vols. 2. "Epistles for the Ladies," 2 vols. 3. "Fortunate Foundling," 1 vol. 4. "Adventures of Nature," 1 vol. 5. "History of Betsey Thoughtless," 4 vols. 6. "Jenny and Jemmy Jessamy," 3 vols. 7. "Invisible Spy," 2 vols. 8. "Husband and Wife," 2 vols. all in 12mo; and a pamphlet, entitled, "A Present for a Servant Maid."

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When young, she attempted dramatic poetry, but with no great success; none of her plays being either much approved at first, or revived afterwards. She had also an inclination for the theatre as a performer, and was on the stage at Dublin in 1715. It would be natural to impute gallantry to such a woman, yet nothing criminal was ever laid to her charge. On the contrary, she is represented as not only good-natured, affable, lively, and entertaining, but as a woman also of strict decorum, delicacy, and prudence; whatever errors, from a gaiety and vivacity of spirit, she might have committed in her younger years.

HICKES (GEORGE), an English divine, of uncommon abilities and learning, was born June 20, 1642, at Newsham in Yorkshire, where his parents were settled on a very large farm. He was sent to the grammar-school at North Allerton, and thence in 1659, to St. John's-college in Oxford. Soon after the Restoration, he removed to Magdalen-college, from thence to Magdalen-hall; and at length, in 1664, was chosen fellow of Lincoln-college, taking the degree of M. A. the year after. June 1666, he was admitted into orders, became a public tutor, and discharged that office with great reputation, for seven years. Being then in a bad state of health, he was advised to ramble about the country: upon which sir George Wheeler, who had been his pupil, and had conceived a filial affection for him, invited him to accompany him in his travels. They set out in Oct. 1673, and made the tour of France; after which they parted, Hickes being obliged to return to take his degree of B. D. At Paris, where he staid a considerable time, he became acquainted with Mr. Henry Justell, who in confidence told him many secret affairs; particularly that of the intended revocation of the edict of Nantes, and of a design in Holland and England to set aside the family of the Stuarts. He committed to him also his father's MS. of the "*Codex canonum ecclesiæ universalis*," to be presented in his name to the university of Oxford.

After his return home, in May, 1675, he took the degree just mentioned, being about that time rector of St. Ebbe's church in Oxford; and, in Sept. 1676, was made chaplain to the duke of Lauderdale. In May 1677, his grace being to be made high-commissioner of Scotland, took his chaplain with him into that kingdom; and, in April 1678, sent him up to court, with Dr. Burnet, archbishop of Glasgow, to lay before the king the proceedings in Scotland. He returned the month following, and was desired by Sharp, archbp. of St. Andrew's, to accept the degree of D. D. in that university, as a testimony of his and his country's great esteem for him, which request the duke of Lauderdale approving, Hickes was dignified in a full convocation: and afterwards, when he returned with his patron into England, the archbishop, in his own name, and that of all his brethren,

brethren, presented him with 18 volumes of Labbe's "Councils," as an acknowledgement of his services to that church.

In Sept. 1679, he married; and, Dec. following, was created D. D. at Oxford. In March, 1679-80, the king promoted him to a prebend of Worcester: and, in August, he was presented by Sancroft, archbishop of Canterbury, to the vicarage of All-hallows Barking, near the Tower of London. In Dec. 1681, he was made chaplain in ordinary to the king; and, in Aug. 1683, dean of Worcester. The bishopric of Bristol was vacant the next year, and Hickes, it is said, might have had it if he would: but, missing his opportunity, the king died, and he lost his prospect of advancement; for though his church principles were very high, yet he had distinguished himself too much by his zeal against popery, to be any favourite with James II. In May, 1686, he left the vicarage of Barking, and went to settle on his deanery; the bishop of Worcester having offered him the rectory of All-church, not far from that city, which he accepted.

Upon the Revolution in 1688, Dr. Hickes with many others, refusing to take the oaths of allegiance, fell under suspension in August, 1689, and was deprived the February following. He continued, however, in possession till the beginning of May; when reading in the Gazette, that the deanery of Worcester was granted to Talbot, afterwards bishop of Oxford, Salisbury, and Durham successively, he immediately drew up in his own hand-writing a claim of right to it, directed to all the members of that church; and, in 1691, affixed it over the great entrance into the choir, that none of them might plead ignorance in that particular. The earl of Nottingham, then secretary of state, called it "Dr. Hickes's Manifesto against Government;" and it has since been published by Dr. Francis Lee, in the appendix to his "Life of Mr. Kettlewell," with this title, "The Protestation of Dr. George Hickes, and Claim of Right, fixed up in the Cathedral Church of Worcester." Expecting hereupon the resentment of the government, he privately withdrew to London, where he absconded for many years; till, May 1699, when lord Somers, then chancellor, out of regard to his uncommon abilities, procured an act of council, by which the attorney-general was ordered to cause a *Noli Prosequi* to be entered to all proceedings against him.

Soon after their deprivation, archbp. Sancroft and his colleagues began to consider about maintaining and continuing the episcopal succession among those who adhered to them; and, having resolved upon it, they sent Dr. Hickes over, with a list of the deprived clergy, to confer with king James about that matter. The doctor set out in May, 1693, and going by the way of Holland, made it six weeks before he arrived at St. Germain's. He had several audiences of the king, who complied with

with all he asked; and would have soon returned to England, but was detained some months by an ague and fever. He arrived in February, and on the eve of St. Matthias, the consecrations were performed by Dr. Lloyd bishop of Norwich, Dr. Turner bishop of Ely, and Dr. White bishop of Peterborough, at the bishop of Peterborough's lodgings in the Rev. Mr. Giffard's house, Southgate. Hickes was consecrated suffragan bishop of Thetford, and Wagstaffe suffragan of Ipswich: at which solemnity Henry earl of Clarendon is said to have been present. It has indeed been averred, that Hickes was once disposed to take the oaths, in order to save his preferments; but this is not probable. He was a man very strict in his principles of morality; and what he was convinced was his duty, he closely adhered to, choosing to suffer any thing rather than violate his conscience. Some years before he died, he was grievously tormented with the stone; and at length his constitution, though naturally strong, gave way to that distemper, Dec. 15, 1715, in his 74th year.

Dr. Hickes was a man of universal learning; but his temper, situation, and connections were such, as to suffer him to leave us but few monuments of it, that are worth remembering: for though he wrote a great deal, the greatest part consists of controversial pieces on politics and religion, which are generally thrown aside after they have been once read, and are very unworthy to employ almost the whole time of a man of real parts and learning, as he certainly was. He was particularly skilful in the old Northern languages, and in antiquities, and has given us some works on these subjects, which will be valued when all his other writings are forgotten. He was deeply read in the primitive fathers of the church, whom he considered as the best expositors of Scripture; and as no one better understood the doctrine, worship, constitution, and discipline of the Catholic church in the first ages of Christianity, so it was his utmost ambition and endeavour to prove the church of England perfectly conformable to them.

The principal works of Dr. Hickes are the three following:
 1. "*Institutiones Grammaticæ Anglo-Saxonicæ & Mæso-Gothicæ. Grammatica Islandica Runolphi Jonæ. Catalogus librorum Septentrionalium. Accedit Edwardi Bernardi Etymologicum Britannicum, Oxon. 1689,*" 4to, inscribed to archbishop Sancroft. While the dean was writing the preface to this book, there were great disputes in the house of commons, and throughout the kingdom, about the original contract; which occasioned him to insert therein the ancient coronation oath of our Saxon kings, to shew, what was not very necessary, that there is not the least footstep of any such contract. 2. "*Antiquæ literaturæ Septentrionalis libri duo: quorum primus G. Hicessi S.T.P. Linguarum*

Linguarum Veterum Septentrionalium thesaurum grammatico-criticum & Archæologicum, ejusdem de antiquæ literaturæ Septentrionalis utilitate dissertationem epistolarum, & Andreæ Fontaine equitis aurati numismata Saxonica & Dano-Saxonica, completitur: alter continet Humfredi Wanleii librorum Veterum Septentrionalium, qui in Angliæ Bibliothecis extant, catalogum historico-criticum, nec non multorum veterum codicum Septentrionalium alibi extantium notitiam, cum totius operis sex indicibus, Oxon, 1705," folio. Foreigners as well as Englishmen, who had any relish for antiquities, have justly admired this splendid and laborious work. The great duke of Tuscany's envoy sent a copy of it to his master, which his highness looking into, and finding full of strange characters, called a council of the Dotti, and commanded them to peruse and give him an account of. They did so, and reported it to be an excellent work, and that they believed the author to be a man of a particular head; for this was the envoy's compliment to Hickes, when he went to him with a present from his master. 3. Two volumes of Sermons[T], most of which were never before printed,

[T] He published also many smaller works, most of them controversial. The first was 4. "A Letter sent from beyond the Seas to one of the chief Ministers of the Nonconforming Party, &c. 1674;" which was afterwards reprinted in 1684, under the title of, "The Judgement of an anonymous Writer concerning these following Particulars: first, a Law for disabling a Papist to inherit the Crown; secondly, the Execution of penal Laws against Protestant Dissenters; thirdly, a Bill of Comprehension: all briefly discussed in a Letter, sent from beyond the Seas to a Dissenter ten Years ago." This letter was in reality an answer to his elder brother Mr. John Hickes, a Dissenting minister, bred up in Cromwell's time at the college of Dublin; whom the doctor always endeavoured to convince of his errors, but without success. John persisted in them to his death, and at last suffered from his rebellion under the duke of Monmouth; though, upon the doctor's unwearied application, the king would have granted him his life, but that he had been falsely informed, that this Mr. Hickes was the person who advised the duke of Monmouth to take upon him the title of King. 5. "Ravillac Redivivus, being a Narrative of the late Trial of Mr. James Mitchel, a Conventicle Preacher, who was executed Jan. 18, 1677, for an Attempt on the Person of the Archbishop of St. Andrew's,

&c." 6. "The Spirit of Popery speaking out of the Mouths of fanatical Protestants: or, the last Speeches of Mr. John Kid and Mr. John King, two Presbyterian Ministers, who were executed for high Treason at Edinburgh, on Aug. 14, 1679." These pieces were published in 1680, and they were occasioned by his attendance on the duke of Lauderdale in quality of chaplain. The spirit of faction, however, made them much read, and did the author considerable service with several great personages, and even with the king. 7. "Jovian; or, an Answer to Julian the Apostate;" printed twice in 1683, 8vo. This is an ingenious and learned tract in defence of passive obedience and non-resistance, against the celebrated Samuel Johnson, the author of "Julian." 8. "The Case of Infant Baptism, 1683;" printed in the second vol. of the "London Cases, 1685," in 4to. 9. "Speculum beatæ Virginis, a Discourse on Luke i. 28. of the due Praise and Honour of the Virgin Mary, by a true Catholic of the Church of England, 1686." 10. "An Apologetical Vindication of the Church of England, in Answer to her Adversaries, who reproach her with the English Heresies and Schisms, 1685," 4to; reprinted, with many additions, a large preface, and an appendix of "Papers relating to the Schisms of the Church of Rome, 1706," 8vo. 11. "The cele-

printed, with a preface by Mr. Spinckes, 1713, 8vo. After his death was published another volume of his Sermons, with some pieces relating to schism, separation, &c. Besides the works enumerated here and in the note, there are many prefaces and recommendations written by him, at the earnest request of others, either authors or editors. But an account of these would be neither important in itself, nor materially illustrative of his character.

HIERO I. king of Syracuse, whose victories at the Olympick and Pythian games were celebrated by Pindar, succeeded his brother Gelon, but by no means emulated his virtues. Though, towards the end of his reign, his intimacy with Simonides, Pindar, Epicharmus, and other learned men, whom he invited to his court, had considerably softened his manners. At first he

brated Story of the Theban Legion no Fable: in Answer to the Objections of Dr. Gilbert Burnet's Preface to his Translation of Lactantius de mortibus persecutorum, with some Remarks on his Discourse of Persecution;" written in 1687, but not published till 1714, for reasons given in the preface. 12. "Reflections upon a Letter out of the Country to a Member of this present Parliament, occasioned by a Letter to a Member of the House of Commons, concerning the Bishops lately in the Tower, and now under Suspension, 1689." The author of the letter, to which these reflections are an answer, was generally presumed to be Dr. Burnet; though that notion was afterwards contradicted. 13. "A Letter to the Author of a late Paper, entitled, A Vindication of the Divines of the Church of England, &c. in Defence of the History of passive Obedience, 1689." The author of the "Vindication" was Dr. Fowler, bishop of Gloucester, though his name was not to it. 14. "A Word to the Wavering, in Answer to Dr. Gilbert Burnet's Enquiry into the present State of Affairs, 1689." 15. "An Apology for the new Separation, in a Letter to Dr. Sharp, Archbishop of York, &c. 1691." 16. "A Vindication of some among ourselves against the false Principles of Dr. Sherlock, &c. 1692." 17. Some Discourses on Dr. Burnet and Dr. Tillotson, occasioned by the late Funeral Sermon of the former upon the latter, 1695." It is remarkable, that in this piece Hickes has not scrupled to call Tillotson an Atheist; which may serve to convince the reader, that no talents, natural or acquired, can secure a man from fanaticism, whose zeal is under no restraint from reason.

18. "The Pretences of the Prince of Wales examined and rejected, &c. 1701."

19. A letter in the "Philosophical Transactions," entitled, "Epistola viri Rev. D. G. Hickesii S. T. P. ad D. Hans Sloane, M. D. & S. R. Secr. de varia lectione inscriptionis, quæ in statua Tagis exaratur per quatuor alphabetâ Hetrusca." 20.

"Several Letters which passed between Dr. G. Hickes and a Popish Priest, &c. 1705." The person, on whose account

this book was published, was the lady Theophila Nelson, wife of Robert Nelson, esq; 21. "A second Collection of controversial Letters, relating to the Church of England and the Church of Rome, as they passed between Dr. G. Hickes and an honourable Lady, 1710." This lady was the lady Gratiana Carew of Hadcomb in Devonshire. 22. "Two Treatises; one of the Christian Priesthood, the other of the Dignity of the Episcopal Order, against a book entitled, The Rights of the Christian Church." The third edition in 1711, enlarged into two volumes, 8vo. 23. "A seasonable and modest Apology in behalf of the Rev. Dr. Hickes and other Nonjurors, in a Letter to Thomas Wise, D.D. 1710." 24. "A Vindication of Dr. Hickes, and the Author of the seasonable and modest Apology, from the Reflections of Dr. Wise, &c. 1712." 25. "Two Letters to Robert Nelson, Esq; relating to Bishop Bull;" published in Bull's life. 26. "Some Queries proposed to civil, canon, and common Lawyers, 1712;" printed after several editions, in 1714, with another title, "Seasonable Queries relating to the Birth and Birth-right of a certain Person."

was hated for his violence and avarice, as much as Gelon had been beloved for mildness and equity. His brother Thrasydæus he endeavoured to remove by giving him a dangerous command against the Crotoniataë. Thrasydæus, suspecting the design, refused to go. Hence arose a disagreement, and the brother took refuge in the court of Theron, king of Agrigentum. Hostilities were commenced on both sides, but by the mediation of Theron, the brothers were reconciled, and peace established. After the death of Theron, his son and successor Thrasydæus made war against Hiero, which ended in the defeat and deposal of the former. Hiero died in 461, A. C. and was succeeded by his brother Thrasylbulus.

HIERO II. a prince of eminent virtues, and descended from the Gelon mentioned in the preceding article. But his mother was of slavish extraction, for which reason his father Hierocles had once determined to expose the child. Hiero, as he grew up, was distinguished for a fine countenance, a graceful and robust person; and noble stature, with great excellence in all military exercises; he was affable and polite in conversation, of strict integrity in business, and of great moderation in command. For these merits, he was greatly favoured and admired by Pyrrhus. He was about thirty years of age when the Syracusan soldiers, without the consent of the citizens, raised him to the chief command civil and military, which appointment the citizens, though displeased at the right of nomination assumed by the army, unanimously confirmed. Seven years after this event, and in the year 268 A. C. he was declared king by all the citizens of Syracuse, and afterwards by all the cities of Sicily, then in alliance against Carthage. But soon after the Syracusans and Carthaginians united against the Romans, on the breaking out of the first Punic war. The Roman consul Appius Claudius, coming into Sicily to aid the Mamertines, besieged by the Carthaginians in Messina, Hiero gave him battle before that city, and performed prodigies of valour, but could not resist the fortune and courage of Rome. The Carthaginians also were defeated soon after; and their power in Sicily was so broken, that Hiero thought it prudent to make peace with the Romans. This happened in 263 A. C. and from that time to his death, which was near 50 years, he continued the faithful friend and ally of Rome. He thus preserved his country in peace, of which advantage he made the wisest and most benevolent use, by encouraging the arts, and endeavouring to render his people happy. Archimedes, the celebrated mathematician, was related to him, and he felt the greatest satisfaction in examining the proofs of his genius, and giving him occasion to display them. Hiero was magnificent in every thing, in building palaces, arsenals, temples, and ships. Of the latter, he caused one to be

built, which for magnitude and workmanship surpassed every thing that was ever attempted in ancient times. It proved, however, too large for any port in Sicily, and he presented it to Ptolemy king of Egypt, probably Philadelphus. Hiero died in the year 215, A. C. at the age of more than ninety; his subjects regretted him as a father. He was succeeded by an unworthy grandson, named Hieronymus.

HIEROCLES, a great persecutor of the Christians in the beginning of the fourth century, was at first president of Bithynia, and afterwards governor of Alexandria: in both which situations he acted very furiously against the Christians. Lactantius relates, that at the time he was teaching rhetoric in Bithynia, and the Christian church under persecution, two authors set themselves to insult and trample upon the truth that was oppressed. One of these writers was a philosopher, who managed so very ill, that although he had the magistrature to support his arguments, his work was despised and soon neglected. "There was another," says Lactantius, meaning Hierocles, "who wrote more sharply upon the subject. He was then one of the judges, and had been the chief promoter of the bloody persecution, which the Christians suffered under the emperor Dioclesian: but not contented with crushing them by his power, he endeavoured also to destroy them with his pen. For he composed two small books, not indeed professedly against the Christians, lest he should seem to inveigh against them as an enemy; but addressed to the Christians, that he might be thought to advise them kindly as a friend [u]." Though Lactantius has not mentioned the name of Hierocles in this passage, yet it may be put past all doubt, that he meant him: for speaking of this author a little further, he says, "Ausus est libros suos nefarios, ac Dei hostes φιλαληθείς annotare;" that is, he had the assurance to intitle his abominable and impious books, *LOVERS OF TRUTH*. Now Eusebius wrote a book, which is still extant, against these two books of Hierocles, and, together with his name, has produced their title at full length; Λογοὶ φιλαληθείς-προς Χριστιανούς [x], i. e. "Sermones veri amantes ad Christianos:" which circumstance, joined to the account given by both Eusebius and Lactantius of these Λογοὶ φιλαληθείς, proves beyond all reply, that the writer Lactantius spoke of, was no other than Hierocles.

In these books Hierocles, as we learn from the writings of these fathers, and from the fragments preserved of him by Eusebius, endeavoured to prove, that the Holy Scripture is false, by shewing it to be inconsistent with itself. He insisted upon

[u] Instit. Divin. l. v. c. 2.

[x] Euseb. Dem. Evang. p. 111, 112.

some points, which seemed to him to contradict each other; and he collected so many peculiarities relating to Christianity, that, as Lactantius says, he may well appear to have been a Christian himself. He abused Peter and Paul, and the other disciples, as though they had been the contrivers of the cheat; and yet he confessed at the same time, that they wanted skill and learning, for that some of them gained their livelihood by fishing. He asserted also, that Christ himself being banished by the Jews, assembled 900 men, at the head of whom he robbed and plundered the country: and to evade the consequence of Christ's miracles, which he did not deny, but imputed to magic, he pretended to prove, that Apollonius had performed such or even greater wonders. Eusebius undertook, in his book against Hierocles, to confute the latter part of this work; but, as Cave says [Y], "he has done it very indifferently, his confutation being little more than a bare running over of Philostratus's Life of Apollonius." Lactantius did not design to make a particular answer to Hierocles; for he is so far from following him closely, that he never answers directly any objection transcribed from his books. His design was, to establish the foundations of the gospel, and to ruin those of Paganism; and he thought, as he tells us, that this would be answering at once all that the adversaries of Christianity had published, or would publish for the future.

It is reported by Eusebius, that the martyr Ædesius, transported with an holy zeal, ventured to approach Hierocles, while he was presiding at the trial of some Christians of Alexandria, and to give him a box on the ear; upbraiding him at the same time with his infamous cruelty. The remains of Hierocles were collected into one vol. 8vo, by bishop Pearson, and published at London in 1654, with a learned dissertation upon him and his writings prefixed.

HIEROCLES, a Platonic philosopher of the fifth century, taught at Alexandria with great reputation, and was admired for the strength of his mind, and the beauty and nobleness of his expressions. He wrote seven books upon Providence and Fate, and dedicated them to the philosopher Olympiodorus, who by his embassies did the Romans great services, under the emperors Honorius and Theodosius the younger. These books however are lost; and all we know of them is by the extracts, which are to be met with in Photius. This philosopher married only with a design to have children, as did also his disciple Theosebius; which shews us, that the most celebrated Platonic philosophers were persuaded, that these were the true rules and real bounds of matrimony; and that all beyond these limits was a disorder, or at least a licentiousness, in which wise men ought not to in-

dulge themselves. Thus Theosebius, finding that his wife was barren, made a ring of chastity, and gave it her. "Formerly," said he to her, "I made you a present of a ring of generation; but now I give you a ring which will help you to lead a continent life. You may continue with me if you please, and if you can contain yourself; but if you do not like this condition, you may marry another man. I consent to it; and the only favour I beg of you is, that we may part friends." This Photius relates, who tells us also, that she accepted the offer; but whether the former or latter offer, we know not. Hierocles wrote also "A Commentary upon the Golden Verses of Pythagoras," which is still extant, and has several times been published with those verses.

HIERONYMUS, or as he is commonly called, Jerom [z], a very celebrated father of the church, was born of Christian parents at Strido, a town situated upon the confines of Pannonia and Dalmatia, about 329. His father Eusebius, who was a man of rank and substance, took the greatest care of his education; and, after grounding him well in the language of his own country, sent him to Rome, where he was placed under the best masters in every branch of literature. Donatus, well known for his "Commentaries upon Virgil and Terence," was his master in grammar, as Jerom himself tells us [A]: and under this master he made a prodigious progress in every thing relating to the belles lettres. He had also masters in rhetoric, Hebrew, and in divinity, who conducted him through all parts of learning, sacred and profane; through history, antiquity, the knowledge of languages, and of the discipline and doctrines of the various sects in philosophy; so that he might say of himself, as he afterwards did, with some reason, "Ego philosophus, rhetor, grammaticus, dialecticus, Hebræus, Græcus, Latinus, &c." He was particularly careful to accomplish himself in rhetoric, or the art of speaking, because, as Erasmus says [B], he had observed, that the generality of Christians were despised as a rude illiterate set of people; on which account he thought, that the unconverted part of the world would sooner be drawn over to Christianity, if it were but set off and enforced in a manner suitable to the dignity and majesty of it: "Sperans futurum," says Erasmus, "ut plures sacris literis delectarentur, si quis theologiæ majestatem dignitate sermonis æquasset." But though he was so conversant with profane learning in his youth, he renounced it entirely afterwards, and did all he could to make others renounce it also; for he relates a vision, which

[z] Cave's Hist. Liter. Vol. I. p. 267. Oxon. 1740.

[A] Apolog. i. adv. Ruff.

[B] Hieronymi Vita ab Erasmo præfix. operib. Basil. 1526.

he pretended was given to him, "in which he was dragged to the tribunal of Christ, and terribly threatened, and even scourged, for the grievous sin of reading secular and profane writers, Cicero, Virgil, and Horace, whom for that reason he resolved never to take into his hands any more." If Jerom, as an Italian Ciceronian facetiously observed upon this passage, was whipped for being a Ciceronian, that is, for writing altogether in the style and manner of Cicero, he suffered what he did not deserve, and might have pleaded Not guilty: in the mean time, as a certain author remarks [c], Jerom "was a very good writer for the time in which he lived;" and we may add, would not in any time have been reckoned a bad one.

When he had finished his education at Rome, and reaped all the fruits which books and good masters could afford, he resolved, for his further improvement, to travel. He had a mind, says Erasmus, to imitate Pythagoras, Plato, Apollonius, and other great men, who visited foreign countries for the sake of enlarging and perfecting that knowledge abroad, which they had acquired by study and application at home. After being baptized therefore at Rome, when an adult, he made the tour of Gaul; and stayed a long time in every city through which he passed, that he might have opportunity and leisure to examine the public libraries, and to visit the men of letters, with which that country then abounded. He staid so long at Treveris, that he transcribed with his own hand a large volume of Hilary's concerning Synods, which some time after he ordered to be sent to him in the deserts of Syria. From hence he went to Aquileia, where he became first acquainted with Rufinus, who was a presbyter in that town, and with whom he contracted an intimate friendship. When he had travelled as long as he thought expedient, and seen every thing that was curious and worth his notice, he returned to Rome; where he began to deliberate with himself, what course of life he should take. Study and retirement were what he most desired, and he had collected an excellent library of books; but Rome, he thought, would not be a proper place to reside in: it was not only too noisy and tumultuous for him, but as yet had too much of the old leaven of Paganism in it. He had objections likewise against his own country, Dalmatia, whose inhabitants he represents, in one of his epistles, as entirely sunk in sensuality and luxury, regardless of every thing that was good and praise-worthy, and gradually approaching to a state of barbarism: "in mea patria rusticitatis vernacula," says he, "deus venter est, & in diem vivitur; & sanctior est ille, qui ditior est." After a consultation therefore with his friends, he determined to retire into some very remote

[c] Jortin's Remarks on Ecclesiastical History, Vol. II. p. 228.

region; and therefore leaving his country, parents, substance, and taking nothing with him but his books, and as much money as would be sufficient for his journey, he set off from Italy for the Eastern parts of the world. Having passed through Dalmatia, Thrace, and some provinces of Asia Minor, his first care was to pay a visit to Jerusalem; for in those days such a journey was considered as a necessary act of religion, and incumbent upon all who were in a condition to take it; and a man would have had but a low reputation for piety, who had not visited the holy ground, and adored the blessed footsteps of his Saviour. From Jerusalem he went to Antioch, where he fell into a dangerous fit of illness; but having the good fortune to recover from it, he left Antioch, and set forward in quest of some more retired habitation; and after rambling over several cities and countries, with all which he was dissatisfied on account of the customs and manners of the people, he settled at last in a most frightful desert of Syria, which was scarcely inhabited by any thing but wild beasts. This however was no objection to Jerom: it was rather a recommendation of the place to him; for, says Erasmus, "he thought it better to cohabit with wild beasts and wild men, than with such sort of Christians as were usually found in great cities; men half Pagan, half Christian; Christians in nothing more than in name."

He was in his 31st year, when he entered upon this monastic course of life; and he carried it, by his own practice, to that height of perfection, which he ever after enforced upon others so zealously by precept. He divided all his time between devotion and study: he exercised himself much in watchings and fastings; slept little, eat less, and hardly allowed himself any recreation. He applied himself very severely to the study of the Holy Scriptures, which he is said to have gotten by heart; as well as to the study of the Oriental languages, which he considered as the only keys that could let him into their true sense and meaning. After he had spent four years in this dreadful situation, and laborious way of life, his health grew so impaired, that he was obliged to return to Antioch: where the church at that time was divided by factions, Meletius, Paulinus, and Vitalis all claiming a right to the bishopric of that place. Jerom being a son of the church of Rome, where he was baptized, would not espouse any party, till he knew the sense of his own church upon this contested right. Accordingly, he wrote to Damasus, then bishop of Rome, to know whom he must consider as the lawful bishop of Antioch; and upon Damasus's naming Paulinus, Jerom acknowledged him as such, and was ordained a priest by him in 378.

From this time his reputation for piety and learning began to spread abroad, and be known in the world. He went soon after
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to Constantinople, where he spent a good deal of time with Gregory Nazianzen; whom he did not disdain to call his master, and owned, that of him he learned the right method of expounding the Holy Scriptures. Afterwards, in 382, he went to Rome with Paulinus, bishop of Antioch, and Epiphanius, bishop of Salamis in the isle of Cyprus; where he soon became known to Damasus, and was made his secretary. He acquitted himself in this post very well, and yet found time to compose several works. Upon the death of Damasus, which happened in 385, he began to entertain thoughts of travelling again to the East; to which he was moved chiefly by the disturbances and vexations he met with from the Origenists, or followers of Origen, at Rome. For these, when they had in vain endeavoured, says Cave, to draw him over to their party, raised infamous reports and calumnies against him. They charged him, among other things, with a criminal passion for one Paula, an eminent matron, in whose house he had lodged during his residence at Rome, and who was as illustrious for her piety as for the splendor of her birth, and the dignity of her rank. For these and other reasons he was determined to quit Rome, and accordingly embarked for the East in August 385, attended by a great number of monks and ladies, whom he had persuaded to embrace the ascetic way of life. He sailed to Cyprus, where he paid a visit to Epiphanius; and arrived afterwards at Antioch, where he was kindly received by his friend Paulinus. From Antioch he went to Jerusalem; and the year following from Jerusalem into Egypt. Here he visited several monasteries: but finding to his great grief the monks every where infatuated with the errors of Origen, he returned to Bethlehem, a town near Jerusalem, that he might be at liberty to cherish and propagate his own opinions, without any disturbance or interruption from abroad [D].

[D] This whole peregrination is particularly related by himself, in one of his pieces against Rufinus; and, as it is very characteristic, and shews much of his spirit and manner of writing, we think it may not be disagreeable to the reader to see it in his own language. “*Vis nosse professionis meæ de urbe ordinem? Narrabo breviter. Mense Augusto, flantibus Etesiis, cum sancto Vincentio presbytero, et adolescente fratre, & aliis monachis, qui nunc Hierosolymæ commorantur, navim in Romano portu securus ascendi, maxima me sanctorum frequentia prosequente. Veni Rhegium: in Scyllæo littore paululum steti; ubi veteres didici fabulas, & præcipitem fallacis Ulixis cursum, & Syrenarum cantica, & insatiabilem Charybdidis voraginem. Cumque mihi accolæ illius loci multa narrent,*

darentque consilium, ut non ad Protei columnas, sed ad Ionæ portum navigarem; hunc enim fugientium & turbatorum, illum securi hominis esse cursum; malui per Malæas & Cycladas Cyprum pergere, ubi susceptus à venerabili Episcopo Epiphanio, cujus tu testimonio gloriaris: veni Antiochiam, ubi frui sum communione pontificis confessorisque Paulini; & deductus ab eo, media hieme & frigore gravissimo, intravi Hierosolymam. Vidi multa miracula; & quæ prius ad me fama pertulerat, oculorum indicio comprobavi. Inde contendi Ægyptum: lustravi monasteria Nitriæ; & inter sanctorum choros aspides latere perspexi. Protinus concito gradu Bethlehem meam reversus sum, ubi adoravi præsepem & incunabula Salvatoris, &c.” Apol. 3. Adv. Rufinum.

- He had now fixed upon Bethlehem, as the properest place of abode for him, and best accommodated to that course of life which he intended to pursue; and was no sooner arrived here, than he met with Paula, and other ladies of quality, who had followed him from Rome, with the same view of devoting themselves to a monastic life. His fame for learning and piety was indeed so very extensive, that numbers of both sexes flocked from all parts and distances, to be trained up under him, and to form their manner of living according to his instructions. This moved the pious Paula to found four monasteries; three for the use of females, over which she herself presided, and one for males, which was committed to Jerom. Here he enjoyed all that repose which he had long desired; and he laboured abundantly, as well for the souls committed to his care, as in composing great and useful works. He had enjoyed this repose probably to the end of his life, if Origenism had not prevailed so mightily in those parts: but, as Jerom had an abhorrence for every thing that looked like heresy, it was impossible for him to continue passive, while these asps, as he calls them above, were insinuating their deadly poison into all who had the misfortune to fall in their way. This engaged him in terrible wars with John, bishop of Jerusalem, and Rufinus of Aquileia, which lasted many years. Rufinus and Jerom had of old been intimate friends; but Rufinus having of late years settled in the neighbourhood of Jerusalem, and espoused the part of the Origenists, the enmity between them was on that account the more bitter. Jerom had also several other quarrels upon his hands; for as heresy was to receive no quarter from this saint, so his righteous soul was perpetually vexed from one quarter or another. In 410, when Rome was besieged by the Goths, many fled from thence to Jerusalem and the Holy Land, and were kindly received by Jerom into his monastery. He died in 420, which was the 91st year of his age; and is said to have preserved his vivacity and vigour to the last.

Erasmus, who wrote his life, and gave the first edition of his works in 1526, says, that he was "undoubtedly the greatest scholar, the greatest orator, and the greatest divine, that Christianity had then produced[E]." Supposing this true, as perhaps it is, may we not wonder at Erasmus for his partiality to Jerom, and his prejudices against Origen? Origen, says Jortin[F], "was very learned and ingenious, and indefatigably industrious: his whole life from his early years was spent in examining, teaching, and explaining the Scriptures, to which he joined the study of philosophy and polite literature." So much, would Erasmus reply, may be fairly said of Jerom. But Origen "was humble, modest,

[E] *Erasm. Epist.* l. v. 19,

[F] *Remarks on Eccles. Hist.* Vol. II. p. 234.

and patient under great injuries and cruel treatment," which cannot be so fairly said of Jerom; who, it is well known, was of a temper just the reverse of this. Jerom, says a late noble author [G], was "an impudent and scurrilous Hungarian, and wrote against his adversaries with all the ferocity of a modern hussar;" which, though the language of an enemy, is not advanced altogether without reason; for let us only hear what a friend would say. Cave, in particular, never yet was charged with want of justice to the fathers, and therefore may reasonably be supposed to speak the truth, when the account is disadvantageous to the party concerned. Jerom, says this historian of the ecclesiastical writers [H], "was, with Erasmus's leave, a hot and furious man, who had no command at all over his passions. When he was once provoked, he treated his adversaries in the roughest manner, and did not even abstain from invective and satire: witness what he has written against Rufinus, who was formerly his friend; against John, bishop of Jerusalem, Jovinian, Vigilantius, and others. Upon the slightest provocation, he grew excessively abusive, and threw out all the ill language he could rake together, *tota convitiarum plustra evomit*, without the least regard to the situation, rank, learning, and other circumstances, of the persons he had to do with. And what wonder," says Cave, "when it is common with him to treat even St. Paul himself in very harsh and insolent terms? charging him, as he does, with solecisms in language, false expressions, and a vulgar use of words?" We do not quote this with any view of detracting from the real merit of Jerom, but only to note the partiality of Erasmus, in defending, as he does very strenuously, this most exceptionable part of his character, his want of candour and spirit of persecution; to which Erasmus himself was so averse, that he has ever been highly praised by protestants, and as highly dispraised by papists, for placing all his glory in moderation.

Jerom was as exceptionable in many parts of his literary character, as he was in his moral, whatever Erasmus or his panegyrists may have said to the contrary: instead of an orator, he was rather a declaimer; and, though he undertook to translate so many things out of Greek and Hebrew, he was not accurately skilled in either of those languages; and did not reason clearly, consistently, and precisely, upon any subject. This has been shewn in part already by Le Clerc, in a book entitled, "*Quæstiones Hieronymianæ*," printed at Amsterdam in 1700, by way of critique upon the Benedictine edition of his works. In the mean time we are ready to acknowledge, that the writ-

[G] Bolingbroke's Philosophical Works, Essay iv. Sect. 41.

[H] Hist. Liter. Tom. I. p. 268.

ings of Jerom are useful, and deserve to be read by all who have any regard for sacred antiquity. They have many uses in common with other writings of ecclesiastical authors, and many peculiar to themselves. The writings of Jerom teach us the doctrines, the rites, the manners, and the learning of the age in which he lived; and these also we learn from the writings of other fathers. But the peculiar use of Jerom's works is, 1. Their exhibiting to us more fragments of the ancient Greek translators of the Bible, than the works of any other father; 2. Their informing us of the opinions which the Jews of that age had of the signification of many Hebrew words, and of the sense and meaning they put upon many passages in the Old Testament; and, 3. Their conveying to us the opinion of Jerom himself; who, though he must always be read with caution, on account of his declamatory and hyperbolical style, and the liberties he allowed himself of feigning and prevaricating upon certain occasions, will perhaps, upon the whole, be found to have had more judgement as well as more learning than any father who went before him.

There have been several editions of his works: the first, as we have observed above, by Erasmus at Basil in 1526, which, we may add, was dedicated to Warham, archbishop of Canterbury; the last at Paris in 1693, by a Benedictine monk, whom Le Clerc, in the book above-mentioned, has shewn not to have been perfectly qualified for the work he undertook, though his edition is reckoned the best that has been given.

HIFFERMAN (PAUL), a minor author of the present century, much patronized and befriended by Garrick, was born in the county of Dublin in 1719, and educated for a popish priest, first in Ireland, and afterwards, for many years, in France. Yet after all, he took his degree of batchelor in physic, and returned to Dublin that he might practise in that line. Indolence, however, prevented his application to that or any profession, and he came to London about 1753, where he subsisted very scantily and idly, as an author, for the remainder of his life; producing several works, but none of any great merit, and living in a mean manner, chiefly by the contributions of his friends, and by various not very honourable expedients. He was a tolerable scholar, but his character was singular and eccentric, and though several were entertained by his oddities, none could give him their esteem. He lived, however, with some of the most celebrated men of his time, Foote, Garrick, Murphy, Goldsmith, Kelly, Bickerstaff, who tolerated his faults, and occasionally supplied his necessities. One of his peculiar fancies was to keep the place of his lodging a secret, which he did so completely, that he refused to disclose it even when dying, to a friend who supported him, and actually received his last contributions through the channel of the Bedford coffee-house. When he died, which
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was in June, 1777, it was discovered that he had lodged in one of the obscure courts near St. Martin's-lane. Dr. Hifferman, as he was usually called, was author of the following works. 1. "The Ticklers," a set of periodical and political papers, published in Dublin about 1750. 2. "The Tuner," a set of periodical papers, published in London in 1753. 3. "Miscellanies in prose and verse," 1754. 4. "The Ladies Choice," a dramatic *petite piece*, acted at Covent-garden in 1759. 5. "The Wishes of a free People," a dramatic poem, 1761. 6. "The New Hippocrates," a farce, acted at Drury-lane in 1761, but not published. 7. "The Earl of Warwick," a tragedy, from the French of La Harpe, 1764. 8. "Dramatic Genius," an essay, in five books, 1770. 9. "The Philosophic Whim," a farce, 1774. 10. "The Heroine of the Cave," a tragedy, left unfinished by Henry Jones, author of the "Earl of Essex," completed by Hifferman, and acted at Drury-lane in 1774.

HIGDEN (RALPH), one of our early chroniclers, who died in 1363, was the author of a work, often consulted by English historians, called the "Polychronicon." The exact title of it is, "Radulphi Higdeni polychronici libri vii. ex Anglico in Latinum conversi, a Johanne Trevisa, et editi cura Gulielmi Caxtoni." The best edition is a folio, printed in 1642. It is chiefly a compilation, and extends from Adam to the year 1357. The part that is entirely original, is only in the last book; but the whole is formed with such judgment, that it is respected, and often cited as an original work.

HIGGINS, or HIGINS (JOHN), one of the principal writers in the fourth edition of that early collection of poetical narratives, "The Mirror for Magistrates:" and a man, as it appears from his share in that work, of considerable talents in poetry, for his time. Higgins lived at Winsham in Somersetshire [1], was a clergyman, educated at Oxford, and was engaged in the instruction of youth. He compiled, 1. The "Flosculi of Terence," on the plan of a former collection by Udal, master of Eton. 2. He published also, "Holcot's Dictionaire, newly corrected, amended, set in order, and enlarged, with many names of men, townes, beastes, fowles, &c. by which you may find the Latine or French name of any Englishe worde you will. By John Higgins, late Student in Oxforde." Printed for Marshe, in folio, 1572. 3. "The Nomenclator of Adrian Junius," translated into English, in conjunction with Abraham Fleming, and published at London for Newberie and Durham, in 1585, in 8vo. From the dedication to this book he seems to have been connected with the school of Ilminster, a neighbouring town in Somersetshire. He appears to have been living so late

[1] Warton's History of Poetry, Vol. III. chap. 32.

as the year 1602; for in that year he published, 4. An answer to a work of controversy by one William Perkins, concerning Christ's descent to Hell, which was dated at Winsham. The former editions of the "Mirror for Magistrates," were published in 1563, 1571, and 1574. His edition appeared in 1587. The dedication is dated a year earlier. In this he wrote a new induction in the octave stanza, and without assistance from friends began a new series of histories, from Albanact the youngest son of Brutus, and the first king of Albanie, or Scotland, to the emperor Caracalla. There were also a few additions by other writers, in the poems relating to British personages after the Conquest.

HIGGONS (Sir THOMAS), son of Dr. Thomas Higgons, some time rector of Westburgh in Shropshire [K], was born in that county; became a commoner of St. Alban's-hall in the beginning of 1638, at the age of 14; when he was put under the tuition of Mr. Edward Corbet, fellow of Merton-college, and lodged in the chamber under him in that house. Leaving the university without a degree, he retired to his native country. He married the widow of Robert earl of Essex; and delivered an oration at her funeral, Sept. 16, 1656. "*Oratione funebri, à marito ipso, more prisco laudata fuit,*" is part of this lady's epitaph. He married, secondly, Bridget daughter of Sir Bevil Greenvill of Stow, and sister to John earl of Bath; and removed to Grewell in Hampshire; was elected a burges for Malmesbury in 1658, and for New Windsor in 1661. His services to the crown were rewarded with a pension of 500l. a year, and gifts to the amount of 4000l. [L]. He was afterwards knighted; and in 1669, was sent envoy extraordinary to invest John George

[K] Nichols's Select Collection of Poems, Vol. V. p. 42.

[L] "King Charles II. sold Dunkirk to Louis XIV. and gave him English oak enough to build the very fleet that afterwards attacked and defeated one of ours in Bantry Bay on the coast of Ireland. This puts me in mind of the foresight of a gentleman, who had been some time envoy from the king to the princes and states of Italy, and who, in his return home, made the coast of France his road; in order to be as useful to his country as possible, and to his sovereign too, as he thought. In his audience of the king, he told his majesty, that the French were hard at work, building men of war in several of their ports, and that such a hasty increase of the naval power of France could not but threaten England's sovereignty of the seas, and consequently portend destruction to her trade. The gentleman

was in the right, for our trade and sovereignty of the seas are dependent on each other; they must live or die together. But what a recompense do you think he met with for his fidelity? really such a one as I would hardly have believed, had I been told of it by any person but his own son, the late Mr. Bevil Higgons, whose works, both in prose and verse, have made him known to all the men of letters in Britain, and whose attachment to the family of Stuart, even to his dying day, puts his veracity in this point out of dispute. The recompense was a severe reprimand from the king, as the forerunner to the laying him aside, for talking of things which his majesty told him it was not his business to meddle with." I forget (says Mr. Nichols) from which of the political writers between 1730 and 1740 this anecdote was transcribed; most probably "The Craftsman."

duke

duke of Saxony with the order of the Garter. About four years after, he was sent envoy to Vienna, where he continued three years. In 1685 he was elected burgeſs for St. Germain's, "being then," ſays Wood, "accounted a loyal and accompliſhed perſon, and a great lover of the regular clergy." He died ſuddenly, of an apoplexy, in the King's-bench court, having been ſummoned there as a witneſs, Nov. 24, 1691; and was buried in Wincheſter cathedral near the relics of his firſt wife. His literary productions are, 1. "A Panegyric to the King, 1660," folio. 2. "The Funeral Oration on his firſt Lady, 1656." 3. "The Hiſtory of Iſoof Baſſa, 1684." He alſo tranſlated into Engliſh, "The Venetian Triumph;" for which he was complimented by Waller, in his Poems; who has alſo addreſſed a poem to Mrs. Higgons. Mr. Granger, who ſtiles Sir Thomas "a gentleman of great merit," was favoured by the dutcheſs dowager of Portland with a MS. copy of his Oration; and concludes, from the great ſcarcity of that pamphlet, that "the copies of it were, for certain reaſons, induſtriouſly collected and deſtroyed, though few pieces of this kind have leſs deſerved to periſh. The counteſs of Eſſex had a greatneſs of mind which enabled her to bear the whole weight of infamy which was thrown upon her; but it was, nevertheleſs, attended with a delicacy and ſenſibility of honour which poiſoned all her enjoyments. Mr. Higgons had ſaid much, and I think much to the purpoſe, in her vindication; and was himſelf fully convinced from the tenor of her life, and the words which ſhe ſpoke at the awful cloſe of it, that ſhe was perfectly innocent.—In reading this intereſting oration, I fancied myſelf ſtanding by the grave of injured innocence and beauty; was ſenſibly touched with the pious affection of the tendereſt and beſt of huſbands doing public and ſolemn juſtice to an amiable and worthy woman, who had been groſsly and publicly defamed. Nor could I withhold the tribute of a tear; a tribute which, I am confident, was paid at her interment by every one who loved virtue, and was not deſtitute of the feelings of humanity. This is what I immediately wrote upon reading the oration. If I am wrong in my opinion, the benevolent reader, I am ſure, will forgive me. It is not the firſt time that my heart has got the better of my judgement." "I am not afraid," Mr. Nichols adds, "of being cenſured for having tranſcribed this beautiful paſſage."

HIGGONS (BEVIL), younger ſon of Sir Thomas [M], (and firſt couſin to the late earl of Granville) by Bridget his ſecond wife; at the age of ſixteen, became a commoner of St. John's-college, Oxford, in Lent term 1686; and went afterwards to Cambridge, and then to the Middle Temple. Wood enu-

rates five of his poems. He wrote some others; and was the author of a tragedy, entitled, "The Generous Conqueror, or the Timely Discovery," acted at Drury-lane, and printed in 4to, 1702 [N]. He was a steady adherent to the cause of the exiled family; and accompanied king James into France, where he maintained his wit and good-humour undepressed by his misfortunes. He published a poem "on the Peace of Utrecht." On the publication of bishop Burnet's "History of his own Times," he wrote some strictures on it, in a volume entitled, "Historical and Critical Remarks;" the second edition of which was printed in 8vo, 1727; and, in the same year, published "A short View of the English History with Reflections, political, historical, civil, physical, and moral; on the Reigns of the Kings; their Characters, and Manners; their Successions to the Throne, and other remarkable Incidents to the Revolution 1688. Drawn from authentic Memoirs and MSS." "These papers," he tells us in his preface, "lay covered with dust 36 years, till every person concerned in the transactions mentioned were removed from the stage."

HIGHMORE (JOSEPH), an eminent painter [O], was born in the parish of St. James, Garlickhithe, London, June 13, 1692, being the third son of Mr. Edward Highmore [P], a coal-merchant in Thames-street. Having such an early and strong inclination to painting, that he could think of nothing else with pleasure, his father endeavoured to gratify him in a proposal to his uncle, who was serjeant-painter to king William, and with whom Mr. (afterward Sir James) Thornhill [Q] had served his apprenticeship. But this was afterwards for good reasons declined, and he was article'd as clerk to an attorney, July 18, 1707; but so much against his own declared inclination, that in about three years he began to form resolutions of indulging his natural disposition to his favourite art, having continually employed his leisure hours in designing, and in the study of geometry, perspective, architecture, and anatomy, but without any instructors except books. He had afterwards an opportunity of improving himself in anatomy, by attending the lectures of Mr. Cheselden, besides entering himself at the Painter's Academy in Great Queen-street, where he drew ten years, and had the honour to be particularly noticed by sir Godfrey Kneller, who distinguished him by the name of "the Young Lawyer." On June 13, 1714,

[N] See the prologue to this tragedy in lord Lansdowne's Poems, p. 220.

[O] Gent. Mag. 1780, p. 176.

[P] His grandfather, Abraham, who was first cousin to Nathaniel, the celebrated physician, being a lieutenant-colonel in the royal service, had, in return for his losses, an honourable augmentation to his

arms, as mentioned in the "Gentleman's Magazine for 1772," p. 449.

[Q] The Highmores and Thornhills were connected by marriage; Edward, the uncle of sir James, marrying Susanna, the daughter of Nathaniel Highmore, rector of Purfe Candell, Dorsetshire, sister to the physician.

his clerkship expired; and on March 26, 1715, he began painting as a profession, and settled in the city. In the same year Dr. Brook Taylor published his "Linear Perspective: or, a new Method of representing justly all Manner of Objects as they appear to the Eye, in all Situations." On this complete and universal theory our artist grounded his subsequent practice; and it has been generally allowed, that few, if any, of the profession at that time, were so thoroughly masters of that excellent, but intricate system. In 1716, he married Miss Susanna Hiller, daughter and heiress of Mr. Anthony Hiller, of Effingham in Surrey; a young lady in every respect worthy of his choice. For Mr. Cheselden's Anatomy of the Human Body, published in 1722, he made drawings from the real subjects at the time of dissection, two of which were engraved for that work, and appear, but without his name, in tables xii. and xiii. In the same year, on the exhibition of "The Conscious Lovers," written by Sir Richard Steele, Mr. Highmore addressed a letter to the author, on the limits of filial obedience, pointing out a material defect in the character of Bevil, with that clearness and precision for which, in conversation and writing, he was always remarkable, as the pencil by no means engrossed his whole attention [R]. His reputation and business increasing, he took a more conspicuous station, by removing to a house in Lincoln's-Inn-fields, in March 1723-4; and an opportunity soon offered of introducing him advantageously to the nobility, &c. from his being desired, by Mr. Pine the engraver, to make the drawings for his prints of the Knights of the Bath, on the revival of that order, in 1725. In consequence of this, several of the Knights had their portraits also by the same hand, some of them whole lengths; and the duke of Richmond, in particular, was attended by his three esquires, with a perspective view of king Henry the VIIIth's chapel. This capital picture is now at Godwood. The artist was also sent for to St. James's, by George I. to paint the portrait of the late duke of Cumberland, from which Smith scraped a mezzotinto.

In 1728, Mr. Hawkins Browne, then of Lincoln's-Inn, who had always a just sense of Highmore's talents and abilities, addressed to him a poetical epistle "On Design and Beauty;" and, some years after, an elegant Latin Ode, both now collected in his poems [s]. In the summer of 1732, Mr. Highmore visited the continent, in company with Dr. Pemberton, Mr. Benj. Robins, and two other friends, chiefly with a view of seeing the gallery of pictures belonging to the elector Palatine at Dusseldorp, col-

[R] This he allowed to be published, for the first time, in the "Gentleman's Magazine for 1762," p. 404.

[s] See the latter, with a translation, in the "Gentleman's Magazine for 1768," p. 392.

lected by Rubens, and supposed to be the best in Europe. At Antwerp also he had peculiar pleasure in contemplating the works of his favourite master. In their return they visited the principal towns in Holland. In 1734, he made a like excursion, but alone, to Paris, where he received great civilities from some of his countrymen, particularly the duke of Kingston, Dr. Hickman (his tutor), Robert Knight, esq; (the late cashier), &c. Here he had the satisfaction of being shewn, by cardinal de Polignac, his famous group of antique statues, the court of Lycomedes, then just brought from Rome, and since purchased by the king of Prussia, and destroyed at Charlottenbourg, in 1760, by the Russians. In 1742, he had the honour to paint the late prince and princess of Wales, for the duke of Saxe Gotha; as he did some years after, the late queen of Denmark, for that court. The publication of Pamela, in 1744, gave rise to a set of paintings by Mr. Highmore, which were engraved by two French engravers, and published by subscription, in 1745. In the same year he painted the only original of the late General Wolfe, then about 18. His Pamela introduced him to the acquaintance and friendship of the excellent author, whose picture he drew, and for whom he painted the only original of Dr. Young. In 1750 he had the great misfortune to lose his excellent wife. On the first institution of the Academy of Painting, Sculpture, &c. in 1753, he was elected one of the professors; an honour, which, on account of his many avocations, he desired to decline. In 1754 he published, "A critical Examination of those two Paintings [by Rubens] on the ceiling of the Banqueting-house at Whitehall, in which Architecture is introduced, so far as relates to Perspective; together with the Discussion of a Question which has been the Subject of Debate among Painters:" printed in 4to, for Nourse. In the solution of this question, he proved that Rubens, and several other great painters, were mistaken in the practice, and Mr. Kirby, and several other authors, in the theory and practice: and in the eighteenth volume of the "Monthly Review," he animadverted (anonymously) on Mr. Kirby's unwarrantable treatment of Mr. Ware, and detected and exposed his errors, even where he exults in his own superior science. Of the many portraits which Mr. Highmore painted, in an extensive practice of 46 years, (of which several have been engraved) it is impossible and useless to discuss particulars. Some of the most capital in the historical branch, which was then much less cultivated than it is at present, shall only be mentioned, viz. "Hagar and Ishmael," a present to the Foundling-hospital: "The Good Samaritan," painted for Mr. Shepherd, of Campsey Ath: "The finding of Moses," purchased at his sale by colonel (now general) Lister: "The Harlowe Family," as described in "Clarissa," now in the possession

session of Thomas Watkinson Payler, esq; at Heden in Kent: "Clarissa," the portrait mentioned in that work: "The Graces unveiling Nature," drawn by memory from Rubens: "The Clementina of Grandison," and "the Queen-mother of Edward IV. with her younger Son, &c. in Westminster-abbey:" the three last in the possession of his son.

In 1761, on the marriage of his daughter to the Rev. Mr. Duncombe, son to one of his oldest friends, he took a resolution of retiring from business, and disposing of his collection of pictures, which he did by auction, in March, 1762; and soon after removed to the house of his son-in-law at Canterbury, where he passed the remainder of his life, without ever revisiting the metropolis. But though he had laid down the pencil, he never wanted employment: so active and vigorous was his mind, that, with a constitutional flow of spirits, and a relish for instructive society, he was "never less alone than when alone;" and, besides his professional pursuits (abovementioned), to philosophy, both natural and moral, and also divinity, he laudably dedicated his time and attention. No man had more clearness and precision of ideas, or a more ardent desire to know the truth; and, when known, conscientiously to pursue it. With strong passions, ever guided by the strictest virtue, he had a tender, susceptible heart, always open to the distresses of his fellow-creatures, and always ready to relieve them. His capital work of the literary kind was his "Practice of Perspective, on the Principles of Dr. Brook Taylor, &c." written many years before, but not published till 1763, when it was printed for Nourse, in one vol. 4to. This not only evinced his scientific knowledge of the subject, but removed, by its perspicuity, the only objection that can be made to the system of Dr. Taylor. It accordingly received, from his friends and the intelligent public, the applauses it deserved. In 1765, he published (without his name) "Observations on a Pamphlet intituled, 'Christianity not founded on Argument,' [by Dodwell];" in which, after shewing that it is a continued irony, and lamenting that so ample a field should be offered the author of it for the display of his sophistry, he gives up creeds, articles, and catechisms, as out-works raised by fallible men, and, confining himself to the defence of the Gospel, or citadel, shews, that pure primitive Christianity, though assaulted by infidels, will ever remain impregnable. His opinion of Rubens may be seen in the *Gent. Mag.* for 1766, p. 353, under the title of "Remarks on some Passages in Mr. Webb's 'Enquiry into the Beauties of Painting, &c.'" In the same year he published, with only his initials, "J. H." two small volumes of "Essays, moral, religious, and miscellaneous; with a translation in Prose of Mr. Browne's Latin Poem on the Immortality of the Soul," selected from a large number written at

his leisure, at different periods of his life. "As such," says Dr. Hawkesworth [T], "they do the author great credit. They are not excursions of fancy, but efforts of thought, and indubitable indications of a vigorous and active mind." In the *Gent. Mag.* for 1769, p. 287, he communicated "A natural and obvious Manner of constructing Sun-dials, deduced from the Situation and Motion of the Earth with respect to the Sun," explained by a scheme: and in that for 1778, p. 526, his remarks on colouring, suggested by way of a note on the "Epistle to an eminent Painter," will shew that his talents were by no means impaired at the age of 86. He retained them, indeed, to the last, and had even strength and spirit sufficient to enable him to ride out daily on horseback, the summer before he died. A strong constitution, habitual temperance, and constant attention to his health in youth as well as in age, prolonged his life, and preserved his faculties to his 88th year, when he gradually ceased to breathe; and, as it were, fell asleep, on March 3, 1780. He was interred in the south aisle of Canterbury cathedral [U], leaving one son, Anthony, educated in his own profession; and a daughter, Susanna, mentioned above.

His abilities as a painter appear in his works, which will not only be admired by his contemporaries, but by their posterity; as his tints, like those of Rubens and Vandyck, instead of being impaired, are improved by time, which some of them have now withstood above 60 years. His idea of beauty, when he indulged his fancy, was of the highest kind; and his knowledge of perspective gave him great advantages in family-pieces, of which he painted more than any one of his time. He could take a likeness by memory as well as by a sitting, as appears by his picture of the duke of Lorrain (the late emperor), which Faber engraved; and those of king George II. (in York assembly-room); Queen Caroline, the two Miss Gunnings, &c. Like many other great painters, he had "a poet for his friend," in the late Mr. Browne; to which may be added, a poem addressed to him in 1726, by the Rev. Mr. Bunce, at that time of Trinity-hall, Cambridge, who succeeded Mr. Highmore, and in 1780, was vicar of St. Stephen's near Canterbury.

HIGHMORE (NATHANIEL), a native of Fordingbridge, in Hampshire, a celebrated anatomist, and the first in this country who wrote "a Systematical Treatise on the Structure of the Human Body." He made many discoveries in Natural History and Anatomy; the *maxillary sinus*, in particular, is called from his name, *Antrum Highmorianum*. He has left the following

[T] In his Review of them, *Gent. Mag.* Vol. XXXV. p. 238.

[U] "A Thought at his Grave," 195.

was printed in *Gent. Mag.* 1780, p. 144; and verses to him by Mr. Bunce, in p.

works, 1. "Corporis Humani disquisitione Anatomica," folio, 1651. 2. "The History of Generation." 3. "De Passione Hystericâ," 8vo, 1660. Highmore died March 21, 1684, at the age of 71.

HILARIUS, or HILARY, an ancient father of the Christian church, who flourished in the fourth century, was born, as St. Jerom tells us, at Poitiers in France; but in what year, is not any where mentioned. His parents were of rank and substance, and had him liberally educated in the Pagan religion, which they themselves professed, and which Hilary did not forsake till many years after he was grown up; when reflecting, as Dupin says, upon the gross errors of Paganism, he was by little and little conducted to the truth, and at last confirmed in it by reading the Holy Scriptures. After he was perfectly instructed in the Christian religion, he was baptized, together with his wife and daughter, who were also converted with him. He was advanced to the bishopric of Poitiers in 355, as Baronius fixes it; though Cave [x] sees no reason why he might not be made bishop of that place some years before. As soon as he was raised to this dignity, he became a most zealous champion of the orthodox faith, and distinguished himself particularly against the Arians, whose doctrines were at that time gaining ground in France. In 356, he was sent by Constantius to support the party of Athanasius at the synod of Betera, or Beziers, against Saturninus bishop of Arles, who had just before been excommunicated by the bishops of France; but Saturninus intrigued with so much art against him, that he prevailed with the emperor, who was then at Milan, to order him to be banished. Accordingly, Hilary was banished to Phrygia, where he continued four years, and applied himself during that time to the composing of several works. He wrote his twelve books upon the Trinity, which Cave calls "a noble work," and which have been so much admired by the orthodox believers. He wrote also "A Treatise concerning Synods," which he addressed to the bishops of France; wherein he explains to them the sense of the Eastern churches upon the doctrine of the Trinity, and also their manner of holding councils. This treatise was drawn up by Hilary, after the council of Ancyra in 358, whose canons he sets forth in it; and before the councils of Rimini and Seleucia, which were called in the beginning of 359. Some time after he was sent to the council of Seleucia, where he defended the Gallican bishops from the imputation of Sabellianism, which the Arians had fixed upon them; and boldly asserted the sound and orthodox faith of the Western bishops. He was so favourably received, and so much respected.

[x] Histor. Liter. Tom. i. p. 213. Oxon. 1740.

by this council, that they admitted him as one who should give in his opinion, and assist in a determination among their bishops: but finding the greater part of them to be Arian, he would not act. Nevertheless he continued at Seleucia, till the council was over; when, seeing the orthodox faith in the utmost peril, he followed the deputies of the council to Constantinople, and petitioned the emperor for leave to dispute publicly with the Arians. The Arians, perceiving what a powerful adversary they were likely to find in Hilary, contrived to have him sent to France, whither passing through Italy he arrived in 360, without being absolved in the mean time from the sentence of banishment. However, after the catholic bishops had recovered their usual liberty and authority under Julian the Apostate, Hilary assembled several councils in France, to re-establish the ancient orthodox faith, and to condemn the determinations of the synods of Rimini and Seleucia. He condemned Saturninus bishop of Arles, but pardoned those who acknowledged their error; and, in short, he exerted himself so heartily in this great affair, that, as Sulpicius Severus says, it was agreed on all hands, that France was in a great measure freed from Arianism by the single influence and endeavours of Hilary. He extended his care likewise on this account to Italy and foreign churches, and was particularly qualified, as Rufinus observes, to recover men from the error of their ways, because he was "*vir natura lenis, placidus, simulque eruditus, & ad persuadendum commodissimus*:" "an excellent observation," says the candid Dupin, "and very proper lesson of instruction to all who are employed in the conversion of Heretics."

About 367, Hilary had another opportunity of distinguishing his zeal against Arianism. The emperor Valentinian coming to Milan, issued an edict, by which he obliged all to acknowledge Auxentius for their bishop. Hilary, persuaded that Auxentius was in his heart an Arian, presented a petition to the emperor, in which he declared Auxentius to be a blasphemer, whose opinions were opposite to those of the church. Upon this the emperor ordered Hilary and Auxentius to dispute publicly; where Auxentius, after many subtleties and evasive shifts to prevent being deposed from his bishopric, was forced to own, that Jesus Christ "was indeed God, of the same substance and divinity with the Father." The emperor believed this profession sincere, and embraced his communion; but Hilary continued still to call him an heretic, and most wicked prevaricator with God and man; on which account he was ordered to depart from Milan, as one who disturbed the peace of the church. Hilary died the latter end of this year, after many struggles and endeavours to support the catholic faith. His works have been published several times: but the last and best edition of them

was

was given by the Benedictines in 1693 at Paris. Of his twelve books upon the Trinity, Jerom has spoken thus: "Hilarius, meorum confessor temporum & episcopus, duodecim Quintilianii libros & stylo imitatus est & numero [v]." And Erasmus, in the preface to that edition which he gave of Hilary's works, says, that in these books he seems to have taken pains to shew, "quicquid ingenio, quicquid eloquentia, quicquid sacrarum literarum cognitione posset." He was likewise a man of great piety as well as abilities and learning, of which the ancient author of his life, attributed to Fortunatus, has given us this instance. He tells us, that when Hilary went to Phrygia into banishment, leaving his wife and daughter behind him at Poitiers, he had a vision, which informed him, that a young man of great wealth and power wanted to marry his daughter; but that Hilary prevented the match by his prayers, in which he earnestly begged, that she might only be married to Jesus Christ. The author adds, that after his return from exile, upon her expressing an inclination to be married, Hilary prayed the Lord again, to take her from this vain world to himself: the result of which was, it is said, that the young lady, as well as her mother, whom we must suppose to have been upon this occasion too much in her interest, died in a very short time after. A story of this kind proves at least the opinion held of the person of whom it is told.

HILARIUS, another Romish saint of that name, who was of Arles. He was born in 401, of rich and noble parents, and educated under St. Honoratus abbot of Lérins. When Honoratus was promoted to the see of Arles, Hilarius, afterwards his successor, attended him. When he was himself promoted to that dignity, he held several councils, and presided in that at Rome in 441. In consequence of some false accusations, he was partly degraded by pope Leo, but his merit was afterwards fully perceived by that prelate. He died at the age of 48, yet worn out by his ecclesiastical labours. He has the highest character for piety, and all virtues. His works are, 1. "Homilies," under the name of Eusebius of Emesa. 2. "The Life of St. Honoratus," his predecessor. 3. Various smaller works. The former Hilary is the person most known by the name of St. Hilary.

HILDEBERT, bishop of Mans, and afterwards archbishop of Tours, in the 12th century, was born at Lavardin, a town in France. He is said by Bayle to have led a very dissolute life, before he was raised to the episcopal character. Ivo bishop of Chartres, reproached him in the following terms: "Some of the most ancient persons of the church of Mans, who say they

are very well acquainted with your former way of living, assert, that you indulged yourself in sensual pleasures to that degree, that after you was made an archdeacon, you used to lie with a whole tribe of concubines, by whom you have had many boys and girls [z]." Hildebert, however, was a man of great learning, as well as merit in many respects. Maimbourg commends him highly, calls him the blessed Hildebert, and asserts him to have been one of the most holy and most learned prelates, the Gallican church ever had. "We have some letters," says he, "and other beautiful works of his in the collection of the fathers. St. Bernard styles him the excellent pontiff and chief support of the church; whom the most celebrated writers mention with great elogium, and whose holiness God himself was pleased to shew, and to honour by the miracles which were performed at his tomb. And on this occasion, to do his memory the justice it deserves, I think myself obliged to observe, that they who, on the credit of a letter of Ivo of Chartres, have asserted the dissoluteness of his life, when he was made bishop of Mans, have entirely mistaken him for another; being misled by the inscription of that letter [A], in which they found Ildeberto instead of Aldeberto, as the ancient manuscripts read it." But Maimbourg's criticism, which is taken from Juret's "Notes on Ivo of Chartres's Life," has not availed at all in Hildebert's favour; since it is well known, that no other person who was raised from an archdeacon to a bishop, was elected bishop of Mans in Ivo's time, but Hildebert.

Maimbourg relates afterwards, that Hildebert was translated from the bishopric of Mans to the archbishopric of Tours by pope Honorius II. in 1125; and observes, that this prelate, finding king Lewis the Big to have given two canonships in his diocese during the vacancy of that see, went himself to court to make his humble representations to the king. His majesty heard him; but, as he would not be satisfied with the sentence that was given, and demanded a canonical judgement, all the income of his archbishopric was seized upon, on account of his obstinacy. This made him have recourse to the most humble petitions; and he recommended his case to a bishop, for whom the king had a great esteem. "I do not write to you," says he, "with a design to complain of the king's proceedings against me; nor to rouse you by my expostulation; nor to raise clamours, troubles, seditions, and storms against the Lord's Anointed; nor to demand, that the severities and censures of the church be made use of against him. Far from it; I only beg of you, that by your kind and charitable offices, you would prevail upon his majesty, not to exert the weapons of his anger and indignation,

[z] Ivo's Letter the 27th.

[A] Hist. du Luthéranisme, Liv. ii. p. 192.

against a poor bishop, full of years, and who desires nothing but rest [B].”

Hildebert wrote a very pointed letter against the court of Rome. The description he gives of the vices of that court, is very lively and elegant; and we find as lively and elegant a translation of it, in French, by M. du Pleffis Mornay, in his “*Mystère d’Iniquité*.” He was only bishop of Mans when he wrote that letter; but when he wrote another to pope Honorius II. complaining that all the causes were carried to Rome by way of appeal, he was archbishop of Tours. He wrote also a description of Rome in Latin verse, which ends with these two lines:

“*Urbs felix, si vel Dominis urbs illa careret,
Vel Dominis esset turpe carere fide.*”

That is,

“Happy city, if it had no masters; or if it were scandalous for those masters to be unfaithful.”

HILDESLEY (MARK), a truly primitive priest and bishop, was son of Mark Hildesley, rector of Houghton and Witton in the county of Huntingdon, who died about 1724 or 1725, when the living was offered to his son by sir John Barnard, to hold on terms for a minor, which he declined. He was born at Marston, in the county of Kent, 1698, educated at the Charter-house, at nineteen removed to Trinity-college, Cambridge, whereof he was elected fellow in 1723. In 1724 he was appointed Whitehall preacher by bishop Gibson; in 1731 presented by his college to the vicarage of Hitchin, and in 1735 to the neighbouring rectory of Holwell in the county of Bedford, by R. Radcliffe, Esq; who had a singular respect for his many amiable and engaging qualities, and always called him father Hildesley. This rectory he retained with the mastership of an hospital in Durham, given him by the bishop of that see, after his promotion to the see of Sodor and Man. He distinguished himself by a diligent attendance on the duties of his extensive parish, which had been much neglected by his predecessor, took his constant rounds in visiting his parishioners both in town and country, and preaching alternately with his curate at both livings; and every Friday evening in the year at seven, instructed and catechised the younger part in the church, and on Good Fridays distributed books to them. He generally preached from memory or short notes, and at a visitation at Baldock, delivered the whole discourse to the clergy from memory, with a very agreeable address. His constant attention to the duties of his function, and his inability to keep a curate before he had Holwell, impaired his weakly constitution. He bestowed great

[a] Hild. Epist. vi. apud Lucam Dacherium, Tom. XIII.

expencc, soon after his institution, on his vicarage-house, which was before a poor mean dwelling; and he took four or six select boarders into his house for instruction. His exemplary conduct in this humble station recommended him to the duke of Athol as a fit successor to the worthy bishop Wilson, whose noble design of printing a translation of the whole Bible in the Manks language he brought to the most happy conclusion, immediately after his consecration in 1755, and died within ten days of its completion, of a paralytic stroke, Dec. 7, 1772. He was buried, according to his desire, as near to his predecessor as possible. His farewell sermon at Hitchin drew tears from all who heard it; and when he visited the parish two years after, on his return to England from his see, he recognized affectionately the meanest of his friends and catechumens. He preached another affectionate discourse to them, and when he left the town, the streets were crowded with multitudes to pay him every mark of reverence, which he returned with equal kindness.

HILL (JOSEPH), an English divine, famous chiefly for having published, in 1676, an edition of Schrevelius's Greek lexicon, augmented with 8000 words, and purged of as many faults. He was born at Leeds in 1624, educated at St. John's-college, Cambridge, where he took his degrees, and was afterwards chosen fellow of Magdalen-college in that university. He imbibed the puritanical doctrines, and was proctor during the prevalence of that party in 1659. After the Restoration, he refused to conform, and was therefore ejected in 1662. He then travelled through France and Germany, and passed two years at Leyden. In 1667, he was chosen pastor of the English congregation at Middleburg; but, after a time, resigned that situation and returned to England. He finally settled at Rotterdam, where he continued till his death, which happened in 1707.

HILL (WILLIAM), author of some learned notes, grammatical, critical, and geographical, on Dionysius Periegetes; which were published in London in 1688, after his death. He had been a fellow of Merton-college, Oxford, and was afterwards master of a school in Dublin. He died in 1667. To his notes are subjoined maps, with an explanation of them, and geographical institutes for young students. The edition is common, and has the text of Dionysius from H. Stephens, and the commentary of Eustathius.

HILL (AARON), a poet; was the eldest son of George Hill, of Malmesbury-Abbey in Wiltshire, and was born in Beaufort-buildings, London, Feb. 10, 1685. He was sent to Westminster-school, which, however, he left, on account of family distress, occasioned by his father's mismanagement, at fourteen years of age. Shortly after he formed a resolution of paying a visit to his relation lord Paget, then ambassador at Constantinople; and

and accordingly embarked for that place, March 2, 1700. When he arrived, lord Paget received him with much surprise, as well as pleasure; wondering, that a person so young should run the hazard of such a voyage, to visit a relation whom he only knew by character. The ambassador immediately provided for him a very learned ecclesiastic in his own house; and, under his tuition, sent him to travel, so that he had an opportunity of seeing Egypt, Palestine, and a great part of the East. With lord Paget he returned home about 1703, and in his journey saw most of the courts in Europe. A few years after, he was desired to accompany Sir William Wentworth, who was then going to make the tour of Europe; and with him he travelled two or three years. About 1709, he published his first poem, entitled, "Camillus," in honour of the earl of Peterborough, who had been general in Spain: and being the same year made master of the theatre in Drury-lane, he wrote his first tragedy, "Elfrid, or the Fair Inconstant," at the desire of the famous actor Booth, which he began, and completed in a little more than a week. In 1710, he was master of the opera-house in the Hay-market; and then wrote an opera called "Rinaldo," which met with great success, and was the first that Handel composed after he came to England. His genius seems to have been best adapted to the business of the stage; and while he held the management, he conducted both the theatres to the satisfaction of the public; but, having some misunderstanding with the lord-chamberlain, he relinquished it in a few months.

But Hill was not only a poet, he was also a great projector. Among the Harleian MSS. 7524, is a letter from him to the lord-treasurer, dated April 12, 1714, on a subject by which "the nation might gain a million annually." In 1715, he undertook to make an oil, as sweet as that from olives, of the beech-nuts, and obtained a patent for the purpose: but, from some cause or other, the undertaking came to nothing. In 1716, he wrote another tragedy, called "The Fatal Vision, or the Fall of Siam:" to which he prefixed this motto out of Horace,

"I not for vulgar admiration write:

To be well read, not much, is my delight."

About 1718, he wrote a poem, called "The Northern Star," upon the actions of the czar Peter the Great; and several years after was complimented with a gold medal from the empress Catherine, according to the czar's desire before his death. He was also to have written his life from papers of the czar's, which were to have been sent to him: but the death of the czarina, quickly after, prevented it. In 1728, he made a journey to the North of Scotland, where he had been about two years before; having contracted with the York-buildings company, concerning

cerning many woods of great extent in that kingdom, for timber for the uses of the navy. He found some difficulties in this affair: for when the trees were by his order chained together into floats, the Highlanders refused to venture themselves on them down the river Spey, till he first went himself to convince them there was no danger. In this passage he found a great obstacle in the rocks, on which he ordered fires to be made when the river was low, and great quantities of water to be thrown; by which means they were broken to pieces, and thrown down, so that the passage became easy for the floats. This project, however, like the former, came to nothing; upon which, after a stay of several months in the Highlands, he quitted Scotland, and went to York. In that retirement in the North, he wrote a poem, called "The Progress of Wit, being a Caveat for the use of an eminent Writer." This was intended for Pope, who had been the aggressor in the "Dunciad," and, as Hill's friends say, was made very uneasy by it. The first eight lines are as follows:

"Tuneful Alexis, on the Thame's fair side,
The ladies play-thing, and the Muses pride,
With merit popular, with wit polite,
Easy though vain, and elegant though light:
Desiring and deserving others praise,
Poorly accepts a fame he ne'er repays:
Unborn to cherish, sneakingly approves,
And wants the soul to spread the worth he loves."

In 1731, he met the greatest shock affliction ever gave him, though it is said he was born to combat it in all its shapes: and that was in the loss of a wife, to whom he had been married twenty years. She was the only daughter of Edmund Morris, esq; of Stratford in Essex, by whom he had nine children, and also a handsome fortune. He wrote the following epitaph for a monument he designed to erect over grave:

"Enough, cold stone! suffice her long-lov'd name;
Words are too weak to pay her virtue's claim.
Temples, and tombs, and tongues shall waste away,
And power's vain pomp in mould'ring dust decay.
But ere mankind a wife more perfect see,
Eternity, O Time! shall bury thee."

It would not be a small task to enumerate all his productions in poetry and prose. Four volumes have been published, in 8vo, since his death; but they have never been in much favour with the public, and we cannot undertake to make them so. Affectation both in the thoughts, and in the manner of expressing them, rather than want of genius, may account for their imperfect success. His last production was a tragedy called "Merope," taken from

Voltaire,

Voltaire, which was brought upon the stage in Drury-lane by Garrick. There are some lines in the beginning of it, which may be considered as a prophecy of his own approaching dissolution :

“Cover'd in fortune's shade, I rest reclin'd:
My griefs all silent; and my joys resign'd.
With patient eye life's evening gloom survey:
Nor shake th' out-hastening sands, nor bid them stay.
Yet while from life my setting prospects fly,
Fain would my mind's weak offspring shun to die, &c.”

He died Feb. 8, 1750, as it is said, in the very minute of the earthquake, after enduring a twelvemonth's torment of body with great calmness and resignation. He was interred in the same grave with his wife, in the great cloister of Westminster-abbey. The following judgement of A. Hill, is found enough for us to adopt [c]. “His character,” it is said, “seems to have been almost as singular as his adventures. Born of a good family, and endowed with some natural talents, he might perhaps have arrived at that eminence to which he aspired, could he have confined himself to any single pursuit. But he was one of those enterprising spirits, that attempt every thing; and, for want of discerning their proper province, bring nothing to perfection. He travelled much, read much, and wrote much; and all, as it should seem, to very little purpose. His intimate acquaintance with the most eminent persons of an age so fruitful in *Beaux Esprits* inflamed his natural ardour to distinguish himself in the Belles Letters. He fancied that he was destined to be a great poet; and the high compliments he received from one that was really such (namely, Mr. Pope) confirmed him in that error.—From poetry to music the passage was natural and easy: but from composing dramas, to be set to the extracting oil from beech-nuts, was a transition quite peculiar to such a versatile genius as Hill.”

HILL (Sir JOHN), an English writer, and most extraordinary character [d], was the son of a Mr. Theophilus Hill, a clergyman of Peterborough or Spalding, and born about the year 1716. He was bred an apothecary, and set up in St. Martin's-lane, Westminster; but marrying early, and without a fortune on either side, he was obliged to look round for other resources than his profession. Having, therefore, in his apprenticeship, attended the botanical lectures, which are periodically given under the patronage of the apothecary's company, and being possessed of quick natural parts, he soon made himself acquainted with the theoretical, as well as practical parts of botany; after

[c] *Memoirs of the Life of Handel*, p. 80.

[d] *Annual Register*, for the year 1775.—*Biographia Dramatica*.

which,

which, being recommended to the late duke of Richmond and lord Petre, he was by them employed in the inspection and arrangement of their botanic gardens. Assisted by the liberality of these noblemen, he executed a scheme of travelling over several parts of this kingdom, to gather some of the most rare and uncommon plants, accounts of which he afterwards published by subscription. But, after great researches, and the exertion of uncommon industry, which he possessed in a peculiar degree, this undertaking turned out by no means adequate either to his merits or expectations.

The stage next presented itself, as a soil in which genius might stand a chance of flourishing: but this plan proved likewise abortive; and, after two or three unsuccessful attempts at the Hay-market and Covent-garden, he was obliged to relinquish all pretensions to the sock and buskin, and apply again to his botanical enquiries, and his business as an apothecary. In the course of these pursuits, he was introduced to the acquaintance of Martin Folkes and Henry Baker, esqrs. both of the Royal Society, and through them to the literary world; where he was received and entertained on every occasion with much candour and friendly warmth: in short, he was considered by them as a young man of great natural and acquired knowledge, struggling against the tide of misfortune, and in this view pitied and encouraged.

At length, about 1746, (at which time he had the trifling appointment of apothecary to one or two regiments in the Savoy) he translated from the Greek a small tract of Theophrastus, "On Gems," which he published by subscription; and this, being well executed, procured him friends, reputation, and money. Encouraged by this success, he engaged in works of greater extent and importance. The first he undertook, was "A General Natural History," 3 vols. folio. He next engaged in conjunction with George Lewis Scott, esq. for a "Supplement to Chambers's Dictionary." At the same time he undertook the "British Magazine;" and, when engaged in these and a number of other works, some of which seemed to require a man's whole attention, he carried on a daily essay under the title of "Inspector." Notwithstanding all this employment, he was a constant attendant upon every place of public amusement; where he collected, by wholesale, a great variety of private intrigue, and personal scandal, which he as freely retailed again to the public, in his "Inspectors" and "Magazines." It would make a folio, instead of an article in this work, were we to trace Dr. Hill (for he had now obtained a diploma from the college of St. Andrew's, in Scotland) through all his various pursuits in life. Let it suffice to say, that from this successful period, he commenced a man of fashion, kept his equipage, dressed, went

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into

into all polite companies, laughed at the drier studies, and in every respect claimed the character of a man of *bon ton*. His writings supported him in all this for a time; and, notwithstanding the graver part of them were only compilations, and the lighter part such as could produce no great copy-money, yet there is no doubt that he made, for several years, a considerable income.

But the disposition of Dr. Hill was greatly changed with his circumstances: from being humble and diffident, he had become vain and self-sufficient: there appeared in him a pride, which was perpetually claiming a more than ordinary homage; and a vindictive spirit, which could never forgive the refusal of it. Hence his writings abounded with attacks on the understandings, morals, or peculiarities of others, descending even to personal abuse and scurrility. This licence of his pen engaged him frequently in disputes and quarrels; and an Irish gentleman, supposed to be ridiculed in an "Inspector," proceeded so far as even to cane him, in the public gardens at Ranelagh. He had a paper war with Woodward the comedian; was engaged with Henry Fielding in the affair of Elizabeth Canning; and concerned in a contest with the Royal Society. He attacked this body, first in a pamphlet, entitled, "A Dissertation on Royal Societies;" and afterwards in a 4to volume, called "A Review of the Works of the Royal Society." The latter work was ushered into the world with an abusive dedication to Martin Folkes; against whom, and Mr. Baker above-mentioned, his early patrons, the weight of his malignity was aimed. The cause of both these productions was the discouragement he met with, when he was desirous to offer himself as a candidate for admittance into that Society.

By personal abuse, malignant altercation, proud and insolent behaviour, together with the slovenliness and inaccuracy of careles and hasty productions, he wrote himself out of repute both with booksellers and the town; and, after some time, sunk in the estimation of the public, nearly as fast as he had risen. He found, however, as usual, resources in his own invention. He applied himself to the preparation of certain simple medicines: namely, "the Essence of Water-dock; Tincture of Valerian; Pectoral Balsam of Honey; and Tincture of Bardana." The well-known simplicity of these preparations, led the public to judge favourably of their effects; they had a rapid sale, and once more enabled the doctor to live in splendor.

Soon after the publication of the first of these medicines, he obtained the patronage of the earl of Bute; under which, he published a very pompous and voluminous botanical work, entitled, "A System of Botany." To wind up the whole of so extraordinary a life, having, a year or two before his death, presented an elegant set of his botanical works to the king of Sweden,

Sweden, that monarch invested him with one of the orders of his court, in consequence of which he assumed the title of Sir John. He died Nov. 1775, of the gout, though he professed to cure it in others. As to his literary character, and the rank of merit in which his writings ought to stand, Hill's greatest enemies could not deny that he was master of considerable abilities, and an amazing quickness of parts. The rapidity of his pen was ever astonishing, and we have been credibly informed, that he has been known to receive, within one year, no less than 1500*l.* for the works of his own single hand; which, as he was never in such estimation as to be entitled to any extraordinary price for his copies, is, we believe, at least three times as much as ever was made by any one writer in the same period of time. But, had he written much less, his works would probably have been much more read. The vast variety of subjects he handled, certainly required such a fund of universal knowledge, and such a boundless genius, as were never, perhaps, known to centre in any one man; and it is not therefore to be wondered, if, in regard to some, he appears very inaccurate, in some very superficial, and, in others, altogether inadequate to the task he had undertaken. His works on philosophical subjects, seemed most likely to have procured him fame, had he allowed himself time to digest the knowledge he possessed, or preserved that regard to veracity which the relation of scientific facts so rigidly demands. His novels, of which he has written many, such as "The History of Mr. Lovell," (in which he had endeavoured to persuade the world he had given the detail of his own life) "The Adventures of a Creole," "The Life of Lady Frail," &c. have, in some parts of them, incidents not disagreeably related, but the most of them are no more than narratives of private intrigues; containing throughout, the grossest calumnies, and endeavouring to blacken and undermine the private characters of many respectable and amiable personages. In his "Essays," which are by much the best of his writings, there is, in general, a liveliness of imagination, and adroitness in the manner of extending, perhaps some very trivial thought: which, at first, is pleasing enough, and may by many be mistaken for wit; but, on a nearer examination, will be found to lose much of its value. A continued use of smart short periods, bold assertions, and bolder egotisms, produces a transient effect, but seldom tempts the spectator to take a second glance. The utmost that can be said of Hill is, that he had talents, but that, in general, he either greatly misapplied them, or most miserably hackneyed them for profit. As a dramatic writer he stands in no estimation, nor has he been known in that view by any thing but three very insignificant pieces: namely, 1. "Orpheus," an opera, 1740. 2. "The Critical Minute," a farce, published in 1754, but not acted. 3. "The Rout,"

Rout," a farce, 1754. Some smart epigrams by Garrick and others, on his joint occupations of poet and physician, will be remembered longer than his own dramas. Some of them run thus;

"For physic and farces, his equal there scarce is,
His farces are physic, his physic a farce is."

Another.

"Thou essence of dock, of valerian, and sage,
At once the disgrace and the pest of this age,
The worst that we wish thee, for all thy vile crimes,
Is to take thy own physic, and read thy own rhymes."

Answer.

The wish must be in form revers'd
To suit the doctor's crimes;
For if he takes his physic first,
He'll never read his rhymes!"

HILL (ROBERT), a man remarkable for his perseverance and talent in learning many languages by the aid of books alone, and that under every disadvantage of laborious occupation and extreme poverty. His extraordinary character was made known to the world by Mr. Spence in 1757, who, in order to promote a subscription for him, published a comparison between him and the famous Magliabecchi, with a short life of each [E]. From this account it appears that he was born January 11, 1699, at Miswell near Tring, in Hertfordshire; that he was bred a taylor, which trade and that of a stay-maker, he practised throughout life, sometimes adding to them that of a schoolmaster. He was three times married, and the increase of his family, with the extravagance of his second wife, kept him always in great penury. He worked in general, or taught by day, and studied by night; in which way he acquired the Latin, Greek, and Hebrew languages, with a good knowledge of arithmetic. As he could proceed only as he accidentally picked up books in a very cheap way, his progress was slow, but by his unremitting diligence, very steady. According to his own account, he was seven years acquiring Latin, twice as much in learning Greek, but Hebrew he found so easy, that it cost him little time. He wrote, 1. Remarks on Berkeley's "Essay on Spirit." 2. "The Character of a Jew." 3. "Criticisms on Job." He was a modest sensible man, fond of studying the Scriptures, and a zealous member of the Church of England. He died at Buckingham, in July, 1777, after having been confined to his bed about a year and a half. During this time, he employed the hours in which he was able to sit up, in his favourite study of the Old Testament in Hebrew, which he frequently said, now

[E] This tract was reprinted in Doddsley's two volumes of "Fugitive Pieces," in 1761. The amount of the subscriptions there stated is only 89l. 19s.

more than repaid him for the trouble he had taken to acquire the language. It is probable, that the notice into which he was brought by Mr. Spence secured him afterwards from the extremities of poverty.

HILLEL the Elder, one of the Jewish doctors of the Mischna, flourished about 30 years before the Christian æra, and lived to an advanced age. He was born of an illustrious Jewish family in Babylon, but was made president of the Sanhedrim at Jerusalem, which dignity remained in his family for six generations. He defended the oral traditions of the Jews, which he first reduced into order in six *Sedarim* or treatises. He took great pains to procure an accurate text of the Bible.

HILLEL, the Prince, great grandson of Judas Hakkadosh, and one of the principal writers of the Gemara, or comment on the Mischna. He flourished in the middle of the fourth century.

HILLIARD (**NICHOLAS**), a celebrated English painter, who drew Mary queen of Scots in water-colours, when she was but 18 years of age; wherein he succeeded to admiration, and gained a general applause. He was goldsmith, carver, and portrait-painter to queen Elizabeth, whose picture he drew several times; particularly once, when he made a whole length of her, sitting on her throne. Donne has celebrated this painter in a poem, called "The Storm;" where he says,

"An hand, an eye,

By Hilliard drawn, is worth an history."

HIMERIUS, a Greek sophist and grammarian, who flourished under the emperors Constantius and Julian, and was living after the death of the latter, in the year 363. He was a native of Prusias in Bithynia, and a rival of Anatolius and Proæneus, after whose death he established himself in the school of rhetoric at Athens. Eunapius, who writes some account of him, commends his style, which was formed on that of Aristides. He delighted in making clandestine attacks upon the Christians. Photius describes his declamations, and gives some extracts; but a copy of them has been found, and an edition was promised by Wernsdorf.

HINCKLEY (**JOHN**), son of Robert Hinckley of Coton in Warwickshire [F], was born in that county in 1617. His parents being puritanically inclined, he was bred in that persuasion under Mr. Vynes, a celebrated schoolmaster of Hinckley. In Midsummer or April term, 1634, he was admitted a student in St. Alban's-hall, under the tuition of Mr. Robert Sayer; but before he became B. A. was converted, by the preaching of Dr. Wentworth, from the opinions he had imbibed in infancy.

[F] Nichols's History of Aston-Flamvile and Burbach.

About the time he had completed the degree of M. A. he entered into orders, was patronized by the family of Purefoy of Wadley near Faringdon, Berks; vicar of Colehill in that county, afterwards of Drayton in Leicestershire, on the presentation of George Purefoy, esq; in 1662, rector of Northfield in Worcestershire; and in 1679, B. and D. D. He died April 13, 1691, and was buried in the chancel of Northfield church, where several epitaphs record part of the history of his family.

The publications of Dr. Hinckley are, 1. "Four Sermons; viz. 1. at the Assizes at Reading; 2. at Abingdon; 3. and 4. at Oxford, 1657," 8vo. 2. "Matrimonial Instruction to Persons of Honour," printed with the "Four Sermons." 3. "Epistola veridica ad homines φιλοπερίευνους, 1659," 4to, (reprinted in his "Fasciculus Literarum"). 4. "Oratio pro statu Ecclesiæ fluctuantis," printed with art. 3. 5. "Sermon at the Funeral of George Purefoy the Elder, of Wadley in Berks, esq; who was buried by his Ancestors at Drayton in Leicestershire, 21 April, 1661; 1661," 4to. 6. "A Persuasive to Conformity, by Way of Letter to the Dissenting Brethren, 1670," 8vo. 8. "Fasciculus Literarum; or, Letters on several Occasions [G], 1680," 8vo.

HINCMAR, or HINCMARUS, a celebrated archbishop of Rheims, to which see he was advanced in 845. He was bred in the monastery of St. Denys, which, with the abbé Hilduin, he laboured to reform. When he became a bishop, he proved a zealous defender of the rights of the Gallican church; but is thought to have proceeded rather too warmly against a monk named Godescalcus, whose opinions were condemned as unorthodox. The latter days of Hincmar were disturbed by the incursions of the Normans, which drove him from his metropolitan city; and he died at Epernei in 882. The best edition of his work is that published by P. Sirmond, in 1645, which amounts to two volumes. He wrote on various subjects of history and divinity; and displayed abundant learning in theology and jurisprudence; but his style was harsh and barbarous, disgraced by all the faults of his time.

HIPPARCHIA, a celebrated lady of antiquity [H], was born at Maronea, a city of Thrace, and flourished in the time of

[G] The first half part of this book contains Letters between Mr. Baxter and Dr. Hinckley, wherein many things are discussed which are repeated in Baxter's "Plea for the Nonconformists." There are four in number, written by each, and our author's third Letter was written soon after Baxter's book "Of Church Divisions" came forth; he having not only obliquely reflected on, but set full direct and downright expressions against Dr. Hinckley's

second Letter, particularly signifying his discontent both of Hinckley and his book. The reason of the publication of these Letters five years after their first penning, was occasioned by that mean and scornful account which Baxter had given in many of his writings of Hinckley's Letters: the last of which Letters was answered by Baxter in his third, "Of the Cause of Peace, &c."

[H] Diogen. Laert. de vit. Ph. lib. vi.

Alexander. She addicted herself to philosophy, and was so charmed with the discourses of the cynic Crates, that she was determined at all events to marry him. She was courted by a great many lovers, who were handsome men, and distinguished by their rank and riches; and her relations pressed her to choose an husband from these. But she answered, that she had sufficiently considered the affair, and was persuaded no one could be richer and handsomer than Crates; and that, if they would not marry her to him, she would stab herself. Upon this her friends had recourse to Crates himself, and desired him to exert all his eloquence, and to use all his authority with this maid to cure her of her passion. He did so; but she still continued obstinate and resolved. At last, finding arguments ineffectual, he displayed his poverty before her: he shewed her his crooked back, his cloak, his bag; and told her, that she could not be his wife, without leading such a life as his sect prescribed. She declared herself infinitely pleased with the proposal, and took the habit of the order. She loved Crates to such a degree, that she rambled every where, and went to entertainments with him; though this was what the other Grecian ladies never did. Nay, she did not even scruple to pay him conjugal duty in the open streets: for, as Apuleius relates, he led her for that purpose to the portico, which was one of the most stately public buildings in Athens, and where the greatest number of people continually resorted. It was one of the tenets of the Stoics, not to be ashamed of any thing that was natural, under which pretence they allowed themselves thus to insult the public morals. Hipparchia, wrote some things, which have not been transmitted down to us: among which were "Tragedies; Philosophical Hypotheses, or Suppositions; some Reasonings and Questions proposed to Theodorus, surnamed the Atheist." She once dined with Theodorus at Lyfimachus's house, and proposed a subtle objection to him, which he only refuted by action: she said, "If I should commit the same action, which you had lawfully committed, I could not be charged with committing an unlawful action. Now if you should beat yourself, you would act lawfully; if therefore I should beat you, I could not be charged with committing an unlawful action." Theodorus did not lose time in answering like a logician, but, to shew her that different objects, circumstances, and connections, make different actions, went immediately up to her, and pulled open her clothes. But Hipparchia was too well trained a Stoic to be disconcerted by a little indecency, and continued the dispute without alarm.

HIPPARCHUS, one of the sons of Pisistratus monarch of Athens, who, after the death of his father, in the year 528, A. C. reigned jointly with his brother Hippias. These young men inherited the love of letters from their father, protected

and rewarded ingenious and learned men, such as Simonides, and others; and might long have retained their power, had not Hipparchus given an affront to the sister of a spirited young man. This youth was Harmodius, for whom Hipparchus, according to the manners of those times, had conceived a passion. Being slighted by Harmodius, he took occasion to revenge himself by turning his sister out of a public ceremony of religion, where she was walking in procession. Exasperated at this insult, Harmodius, with his friend Aristogiton, conspired against Hipparchus, whom they slew in the year 514, A. C. As this action led to the destruction of the usurped monarchical power of the Pisistratidæ, the Athenians, with true Republican spirit, always highly honoured the memory of Harmodius and Aristogiton. His brother Hippias reigned tyrannically after his death, and was expelled in about three years.

HIPPARCHUS, a celebrated ancient astronomer, was born, as Strabo and Suidas inform us, at Nice in Bithynia, and flourished between the 154th and the 163d Olympiads; that is, between 160 and 125 before the birth of Christ. That he flourished within this period, we have as strong a proof as can be desired; since it is taken from the astronomical observations he made in that space of time. Hipparchus is supposed to have been the first, who from vague and scattered observations reduced astronomy into a science, and prosecuted the study of it systematically [1]. Pliny mentions him very often, and always in terms of high commendation. He was the first, as that author tells us, who attempted to take the number of the fixed stars, “rem,” says he, “Deo improbam[κ]:” and his catalogue is preserved in Ptolemy’s “Almagest,” where they are all noted according to their longitudes and apparent magnitudes. Pliny places him amongst those men of a sublime genius, who, by foretelling the eclipses, taught mankind, that they ought not to be frightened at these phænomena. Thales was the first among the Greeks, who could discover when there was to be an eclipse. Sulpitius Gallus among the Romans began to succeed in this kind of prediction; and gave an essay of his skill very seasonably, the day before a battle was fought. “After them [L],” says Pliny, “came Hipparchus, who foretold the course of the sun and moon for 600 years, calculated according to the different manner of reckoning the months, days, and hours used by several nations, and for the different situations of places.” He admires him for taking an account of all the stars, and for acquainting us with their situations and magnitudes: for by these means, says he, posterity will be able to discover, not only whether they are born and die, but also whether they change their places, and

[1] Hist. Natur. lib. ii. c. 26.

[κ] Lib. vii. 5.

[L] Lib. ii. c. 12.

whether they increase or decrease. Hipparchus is also memorable for being the first who discovered the precession of the equinoxes, or a very slow apparent motion of the fixed stars from west to east, by which in a great number of years they will perform a complete revolution.

The first observations he made were in the isle of Rhodes, which gained him the name Rhodius, and has made some moderns imagine, that there were two ancient astronomers of that name: afterwards he cultivated this science in Bithynia and Alexandria only. One of his works is still extant, namely, his "Commentary upon Aratus's Phænomena." It is properly a criticism upon Aratus; for Hipparchus charges him with having plundered Eudoxus's books, and transcribed even those observations in which Eudoxus was mistaken. He makes the same remarks against Aratus the grammarian, who wrote "A Commentary on Aratus's Phænomena." Peter Victorius is the first who published this "Commentary" of Hipparchus. Petavius gave afterwards a more correct edition of it: to which he added a Latin translation made by himself. Hipparchus composed several other works [M], of which honourable mention is made by many writers of antiquity; and upon the whole, it is universally agreed, that astronomy is greatly obliged to him for laying originally that rational and solid foundation, on which all succeeding professors of this science have built their improvements.

HIPPIAS. See HIPPARCHUS.

HIPPOCRATES, the father of physic and prince of physicians, was born in the island of Cos, in the first year of the 80th Olympiad, or A. C. 460, and flourished at the time of the Peloponnesian war. He was the first man we know of, who laid down precepts concerning physic; and was supposed to descend from Hercules and Æsculapius. He was first a pupil of his own father Heraclides, then of Herodicus, then of Gorgias of Leontinum the orator, and according to some, of Democritus of Abdera [N]. After being instructed in physic and all the liberal arts, and losing his parents, he left his own country: but what were his motives, authors are not agreed. Some say, that he was obliged to fly for burning the library in Cnidus, of which he had been appointed the keeper [O]. This Pliny relates from Varro, and assigns also the motive which induced him to commit so atrocious an act; namely, that, "having transcribed from ancient books every thing relating to his own art, he might, by destroying them afterwards, pass the better for an original himself [P]." Soranus, junior, a writer of uncertain age, whose life of Hippocrates was published by Fabricius, tells us, that he was divinely ad-

[M] Vossius de Scient. Mathem. p. 160.

[N] Fabricii Bibl. Græc. tom. i. p. 842.

[O] Tzetzes Chiliad. p. 139.

[P] Plin. Nat. Hist. lib. xxxix. 1.

monished in a dream, to go and settle in Thessaly; as Galen, we know, pretended since to be led to the study of physic by a dream which happened to his father. Be this as it will, it is certain that he left Cos, and practised physic all over Greece; where he was so much admired for his skill, as to be sent for publicly with Euryphon, a man superior to him in years, to Perdiccas king of Macedonia, who was then thought to be consumptive. But Hippocrates, as soon as he arrived, pronounced the disorder to be entirely mental, as it really was found to be. For upon the death of his father Alexander, Perdiccas fell in love with Philas, his father's mistress; and this Hippocrates discerning by the great change her presence always wrought upon him, soon effected a cure, which one would think might easily have been effected without the help of such a physician, or even of any physician. He was also entreated by the people of Abdera, to come and cure Democritus of a supposed madness. Their epistle to him on this occasion is to be found in most of the editions of his works; and, as it is curious, and gives a just and full idea of his very extensive fame, we will here present it to the reader in a translation.

“ Our city, Hippocrates, is in very great danger, together with that person, who, we hoped, would ever have been a great ornament and support to it. But now, O ye gods! it is much to be feared, that we shall only be capable of envying others, since he through extraordinary study and learning, by which he gained it, is fallen into sickness; so that it is much to be feared, that if Democritus become mad, our city will become desolate. For he is got to such a pitch, that he entirely forgets himself, watches day and night, laughs at all things little and great, esteeming them as nothing, and spends his whole life in this frantic manner. One marries a wife; another trades; another pleads; another performs the office of a magistrate, goeth on an embassy, is chosen officer by the people, is put down, falls sick, is wounded, dies. He laughs at all these, observing some to look discontented, others pleased: moreover, he enquires what is done in the infernal places, and writes of them: he affirms the air to be full of images, and says, he understands the language of birds. Rising in the night, he often sings to himself; and says, that he sometimes travels to the infinity of things, and that there are innumerable Democrituses like him: thus, together with his mind, he destroyeth his body. These are the things which we fear, Hippocrates: these are the things which trouble us. Come therefore quickly, and preserve us by your advice, and despise us not, for we are not inconsiderable; and if you restore him, you shall not fail either of money or fame. Though you prefer learning before wealth, yet accept of the latter, which shall be offered to you in great abundance. If our city were all

gold, we would give it to restore Democritus to health: we think our laws are sick, Hippocrates: come, then, best of men, and cure a most excellent person. Thou wilt not come as a physician, but as a guardian of all Ionia, to encompass us with a sacred wall. Thou wilt not cure a man, but a city, a languishing senate, and prevent its dissolution: thus becoming our lawgiver, judge, magistrate, and preserver. To this purpose we expect thee, Hippocrates: all these, if you come, you will be to us. It is not a single obscure city, but all Greece, which beseecheth thee to preserve the body of wisdom. Imagine, that Learning herself comes on this embassy to thee, begging, that thou wilt free her from this danger. Wisdom is certainly nearly allied to every one, but especially to us, who dwell so near her. Know for certain, that the next age will own itself much obliged to thee, if thou desert not Democritus, for the truth which he is capable of communicating to all. Thou art allied to Æsculapius by thy family, and by thy art: he is descended from the brother of Hercules, from whom came Abderas, whose name, as you have heard, our city bears: wherefore even to him will the cure of Democritus be acceptable. Since therefore, Hippocrates, you see a most excellent person falling into madness, and a whole people into distress, hasten, we beseech you, to us. It is strange, that the exuberance of good should become a disease: that Democritus, by how much he excelled others in acuteness of wisdom, should so much the sooner fall into madness, while the ordinary unlearned people of Abdera enjoy their wits as formerly: and that even they, who before were esteemed foolish, should now be most capable of discerning the indisposition of the wisest person. Come therefore, and bring along with you Æsculapius, and Epione the daughter of Hercules, and her children, who went in the expedition against Troy: bring with you receipts and remedies against sickness: as the earth plentifully affords fruits, roots, herbs, and flowers, to cure madness, she can never do it more happily than now, for the recovery of Democritus. Farewell."

Hippocrates, after writing an answer to this letter from the senate of Abdera, in which he commended their love of wisdom and wise men, went; but upon his arrival, instead of finding Democritus mad, declared that he found all his fellow-citizens so, and him the only man in his senses. He heard many lectures, and learned much philosophy from him; which has made Celsus and others imagine, that Hippocrates was the disciple of Democritus, though it is probable they never saw each other till this interview, which was occasioned by the Abderites. Hippocrates had also public invitations to other countries. Thus when a plague attacked the Illyrians and the Pæonians, the kings of those countries begged of him to come to their relief: he did

did not go, but learning from the messengers the course of the winds there, he concluded, that the distemper would come to Athens; and, foretelling what would happen, applied himself to take care of the city and the students. He was indeed such a lover of Greece, that when his fame had reached as far as Persia, and upon that account Artaxerxes had intreated him by his governor of the Hellespont, to come to him, upon an offer of great rewards, he refused to leave it. He also delivered his own country from a war with the Athenians, that was just ready to break out, by prevailing with the Thessalians to come to their assistance: for which he received very great honours from the Coans. The Athenians also conferred great honours upon him: they admitted him next to Hercules in the Eleusinian ceremonies; gave him the freedom of the city; and voted a public maintenance for him and his family in the Prytanæum, or council-house at Athens, where none were maintained at the public charge, but such as had done signal service to the state. He died among the Larissæans about the time that Democritus is said to have died; some say, in his 90th year, others in his 85th, others in his 104th, and others in his 109th. He was buried between Gyrton and Larissa, where his monument is shewn even to this day. It would be endless to transcribe the fine things that have been said of him, or to relate the honours that have been done to his memory. His countrymen the Coans kept his birth-day as a festival; and indeed no wonder that he should have divine honours paid him, since, on account of his wonderful skill and foresight in this art, he passed with the Grecians for a God. He taught his art, as he practised it, with great candour and liberality; so that Macrobius had reason to say, that he knew not how to deceive any more than to be deceived [Q]. We have already had occasion to mention one specimen of his open and ingenuous temper under the article of Celsus; but to give a larger view of it, we will here subjoin his oath, which is a curiosity with which the English reader will not be displeased.

The OATH of HIPPOCRATES.

“ I swear by Apollo the physician, by Æsculapius, by his daughters Hygeia and Panacea, and by all the Gods and Goddesses, that, to the best of my power and judgement, I will faithfully observe this oath and obligation. The master that has instructed me in the art, I will esteem as my parents; and supply, as occasion may require, with the comforts and necessities of life. His children I will regard as my own brothers; and if they desire to learn, I will instruct them in the same art, without

any reward or obligation. The precepts, the explanations, and whatever else belongs to the art, I will communicate to my own children, to the children of my master, to such other pupils as have subscribed the Physician's Oath, and to no other persons. My patients shall be treated by me, to the best of my power and judgement, in the most salutary manner, without any injury or violence: neither will I be prevailed upon by another to administer pernicious physic, or be the author of such advice myself: nor will I recommend to women a pessary to procure abortion: but will live and practise chastely and religiously. Cutting for the stone I will not meddle with, but will leave it to the operators in that way. Whatever house I am sent for to attend, I will always make the patient's good my principal aim, avoiding as much as possible all voluntary injury and corruption, especially all venereal matters, whether among men or women, bond or free. And whatever I see or hear in the course of a cure, or otherwise, relating to the affairs of life, nobody shall ever know it, if it ought to remain a secret. May I be prosperous in life and business, and for ever honoured and esteemed by all men, as I observe this solemn oath: and may the reverse of all this be my portion, if I violate it, and forswear myself."

His works have often been printed in separate pieces, as well as together; and amongst them this Oath, which has been much admired, and commented on by several persons; by Meibomius in particular, who published it by itself in 4to, at Leyden, 1643.

HIPPONAX, an Ephesian satiric poet, who flourished in the 60th Olympiad, that is, about 540 years before the Christian æra. He was so remarkably ugly and deformed, that certain painters and sculptors amused themselves by displaying representations of him to public ridicule. Caricatures were probably not common in those days; for Hipponax was so offended at the insult, that he exercised against the offenders all the force of his satyric vein; and, as it is said, with such effect, that two of them, sculptors of Chios, Bupalus and Anthernus, hanged themselves. But Pliny contradicts the story; Hist. Nat. xxxvi. 5. Hipponax is said to be the inventor of the scazontic verse, which is an iambic, terminating with a spondee, instead of an iambic foot.

HIRE (PHILIP DE LA), an eminent French mathematician and astronomer, was born at Paris, March 18, 1640 [R]. His father Laurence, who was painter in ordinary to the king, professor in the academy of painting and sculpture, and much celebrated in his line, intended him also for the same occupation; and with that view taught him the principles of design, and such branches of mathematics as related to those arts; but died, when

Philip was no more than 17. Falling afterwards into an ill habit of body, he projected a journey into Italy; which he conceived might contribute not less to the recovery of his health, than to bring him to perfection in his art. He set out in 1660, and was not deceived in his expectations; for he soon found himself well enough to contemplate the remains of antiquity, with which Italy abounds. He applied himself also to geometry, to which he had indeed more propensity than to painting, and which soon afterwards engrossed him entirely. The retired manner in which he spent his time in Italy, very much suited his disposition; and he would willingly have continued longer in that country, but for the importunity of his mother, who prevailed upon him to return, after an absence of about four years.

Being again settled in Paris, he continued his mathematical studies, applying himself to them with the utmost intenseness: and he afterwards published works, which gained him so much reputation, that he was made a member of the academy of Sciences in 1678. The minister Colbert having formed a design of a better chart or map of the kingdom than any which had hitherto been taken, de la Hire was nominated, with Picard, to make the necessary observations. He went to Bretagne in 1679, to Guyenne in 1680, to Calais and Dunkirk in 1681, and into Provence in 1682. In these peregrinations he did not confine his attention to their main object, but philosophized upon every thing that occurred, and particularly upon the variations of the magnetic needle, upon refractions, and upon the height of mountains, as determined by the barometer. In 1683, he was employed in continuing the meridian line, which Picard had begun in 1669. De la Hire continued it to the north of Paris, while Cassini pushed it on to the south: but Colbert dying the same year, the work was left unfinished. He was next employed, with other geometricians of the academy, in taking the necessary levels for those grand aqueducts, which Louis XIV. was about to make.

Geometry, however, did not take up all his time and labour; he employed himself upon other branches of mathematics and philosophy. Even painting itself, which he may seem to have discarded so long ago, had a place in those hours which he set apart for amusement. The great number of works which he published, together with his continual employments as professor of the Royal College and of the Academy of Architecture, to which places his great merit had raised him, give us a vast idea of the labours he underwent. His days were always spent in study, his nights very often in astronomical observations; and he seldom sought any other relief from his labours, but a change of one for another. He was twice married, and had eight children. He had the exterior politeness, circumspection, and prudence.

dence of Italy, for which country he had a singular regard; and on this account appeared in the eyes of the French, too reserved, and retired into himself. Nevertheless, he was a very honest disinterested man, and a good Christian. He died April 21, 1718, aged 78.

He was the author, as we have said, of a vast number of works: the principal of which are these: "Nouvelle Methode en Geometrie pour les sections des superficies coniques & cylindriques, 1673," 4to. 2. "De la Cycloide, 1677," 12mo. 3. "Nouveaux Elemens des sections coniques: les lieux Geometriques: la construction ou effectiion des equations, 1679," 12mo. 4. "La Gnomonique, &c. 1682," 12mo. 5. "Sectiones Conicæ in novem libros distributæ, 1655," folio. This was considered as an original work, and gained the author a great reputation all over Europe. 6. "Tabulæ Astronomicæ, 1687, and 1702," 4to. 7. "Veterum Mathematicorum Opera, Græcè & Latinè pleraque nunc primum edita, 1693," folio. This edition had been begun by M. Thevenot; who dying, the care of finishing it was committed to de la Hire. It shews that the author's strong application to mathematical and astronomical studies, had not hindered him from acquiring a very competent knowledge of the Greek tongue. Besides these and other smaller works, there are a vast number of his pieces scattered up and down in journals, and particularly in the "Memoirs of the Academy of Sciences." M. de Fontenelle wrote an eulogium upon him.

HISCAM, or HISJAM, the fifteenth caliph of the race of Ommiades, and the fourth son of Abdalmelech, succeeded his brother Jezid II. in the year 723. His most conspicuous actions were those of vanquishing Khacam of Turkestan, and making war against the emperor Leo the Isaurian, and Constantine Copronymus. He died in 743; after a reign of 19 years. He was studiously splendid in his apparel, and always was attended by a train of 600 camels, employed to carry his wardrobe. The Greek historians call him Isam.

HOADLY (BENJAMIN), a prelate of uncommon talents, was the son of the Rev. Samuel Hoadley, who kept a private school many years, and was afterwards master of the public grammar-school at Norwich. He was born at Westerham in Kent, Nov. 14, 1676. His academical education he had at Catharine-hall in Cambridge, where he was entered in 1692, and afterwards became a fellow of that society. In 1706, he published "Some Remarks on Dr. Atterbury's Sermon at the Funeral of Mr. Bennet;" and two years afterwards "Exceptions" against another Sermon by the same author, on the power of "Charity to cover Sin." In 1709, a dispute arose between these combatants, concerning the doctrine of non-resistance,

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occasioned by a work of Hoadly's, entitled, "The Measures of Obedience;" some positions in which Atterbury endeavoured to confute in a Latin Sermon, preached that year before the London clergy. Hoadly signalized himself so eminently in this debate, that the house of Commons gave him a particular mark of their regard, by representing in an address to the queen, the signal services he had done to the cause of civil and religious liberty. At this time, when his principles were unpopular, and the fury of party virulence let loose upon him, Mrs. Howland spontaneously presented him to the rectory of Streatham in Surry. Soon after the accession of George I. his abilities and attachment were properly regarded; and he was made bishop of Bangor in 1715, which see, however, from an apprehension of party fury, as was said, he never visited, but still remained in town, preaching against what he considered as the inveterate errors of the clergy. Among other discourses he made at this crisis, one was upon these words, "My kingdom is not of this world:" which, producing the famous Bangorian controversy, as it was called, employed the press for many years. The manner in which he explained the text was, that the clergy had no pretensions to any temporal jurisdictions; but this was answered with great vehemence by Dr. Snape; and, in the course of the debate, the argument insensibly changed, from the rights of the clergy to that of princes, in the government of the church. Bishop Hoadly strenuously maintained, that temporal princes had a right to govern in ecclesiastical politics. His most able opponent was the celebrated William Law, who, in some material points, may be said to have gained a complete victory. He was afterwards involved in another dispute with Dr. Hare, upon the nature of prayer: he maintained, that a calm, rational, and dispassionate manner of offering up our prayers to heaven, was the most acceptable method of address. Hare, on the contrary, insisted, that the fervour of zeal was what added merit to the sacrifice; and that prayer, without warmth, and without coming from the heart, was of no avail. This dispute, like the former, for a time excited many opponents, but has long subsided. From the bishopric of Bangor, he was translated successively to those of Hereford, Salisbury, and Winchester, of which last see he continued bishop more than 26 years.

A monument is erected to his memory in the west isle of the cathedral at Winchester. The inscription is in Latin, drawn up by himself. The principal contents and dates as follows: "He was the son of Samuel Hoadly, a presbyter of the church of England, and for many years instructor of a private school, and afterwards of the public school at Norwich; and of Martha Pickering, daughter of the Rev. Benjamin Pickering, born at Westerham in Kent, Nov. 14, 1676. Admitted into Catharine-hall,

hall, Cambridge, 1692; of which hall he was afterwards chosen a fellow. Afternoon-lecturer for ten years at St. Mildred in the Poultry, London, from 1701. Rector of St. Peter's Poor, London, for 16 years, from 1704. Also rector of Streatham in Surrey, for 13 years, from 1710. Consecrated bishop of Bangor, March 18, 1715. Confirmed bishop of Hereford, Nov. 23, 1721. Confirmed bishop of Salisbury, Oct. 19, 1723. Confirmed bishop of Winchester, Sept. 26, 1734. His first wife was Sarah Curtis, by whom he had two sons, Benjamin, M. D. and John, LL. D. chancellor of the diocese of Winchester. His second wife was Mary Newey, daughter of the Rev. Dr. John Newey, dean of Chichester. He died April 17, 1761, aged 85. On a small tablet underneath, are these words: "Patri amantissimo, veræ religionis ac libertatis publicæ vindici, de se, de patriâ, de genere humano optimè merito, hoc marmor posuit J. Hoadly, filius superstes."

His constant motto was, "Veritas & Patria."

As a writer, he possessed uncommon talents; his greatest defect was in his style, extending his periods to a disagreeable length, for which Pope has thus recorded him: .

"——— Swift for closer style,

But Hoadly for a period of a mile."

In his character, he was naturally facetious, easy, and complying, fond of company, from which however he would frequently retire, for the purposes of study or devotion; happy in every place, but peculiarly so in his own family, where he took all opportunities of instructing by his influence and by example. In his tenets he was far from adhering strictly to the doctrines of the church; so far, indeed, that it is a little to be wondered on what principles he continued throughout life to profess conformity. But as he took great latitude himself, so he was ready also to allow it to others. His doctrine, that sincerity is sufficient for acceptance, whatever be the nature of opinions, is favourable to such indulgence, but far from defensible on the genuine principles of Christianity[s]. He was of course in high favour with all who wished to mould religion according to their own imaginations.

It would far exceed the limits of our page to name all the pamphlets and tracts which bishop Hoadly wrote; but a complete catalogue of them may be found at the end of the life written by his son the chancellor, which is copied also in the "Biographia Britannica." The admirable Ode of Akenfide, there also in-

[s] Archbishop Secker one day, at his table, when the Monthly Reviewers were said, by one of the company, to be Christians, replied, "If they were, it was certainly 'secundum usum Wintoni'."

serted, reflects equal honour on the poet and the bishop. The following humbler tribute, written soon after his death, is less generally known:

“ While Fortune smiles, let Pride’s vain minions claim
From Wilton’s hand their scanty share of fame:
From Parian statues let their names be fought,
How well the Patriot liv’d, or Hero fought.
No proud inscriptions Hoadley’s worth demands,
On firmer grounds its surer basis stands.
When fails the sculptur’d urn, the breathing bust
Sinks down to ruin, mouldering in the dust,
Thy works, illustrious Hoadly, shall survive,
And there embalm’d thy honour’d name shall live:
The latest ages there shall wondering find
How great thy learning, and how pure thy mind.”

HOADLY (BENJAMIN), M. D. eldest son of the bishop of Winchester, was born Feb. 10, 1705-6, in Broad-street, educated, as was his younger brother, at Dr. Newcome’s at Hackney, and Benet-college, Cambridge; being admitted pensioner April 8, 1722, under archbishop Herring, then tutor there. Here he took a degree in physic in 1727; and, particularly applying to mathematical and philosophical studies, was well known (along with the learned and ingenious doctors David Hartley and Davies, both late of Bath, who with him composed the whole class) to make a greater progress under the blind professor Saunderfon than any student then in the university. When his late majesty was at Cambridge in April 1728, he was upon the list of persons to be created doctors of physic: but either by chance or management, his name was not found in the last list; and he had not his degree of M. D. till about a month after, by a particular mandamus. Through this transaction it appeared, that Dr. Snape had not forgotten or forgiven the name of Hoadley; for he not only behaved to him with great ill-manners, but obstructed him in it as much as lay in his power. He was F. R. S. very young, and had the honour of being made known to the learned world as a philosopher, by “ A Letter from the Rev. Dr. Samuel Clarke to Mr. Benjamin Hoadly, F. R. S. occasioned by the present Controversy among the Mathematicians concerning the Proportion of Velocity and Force in Bodies in Motion.” He was made registrar of Hereford while his father filled that see; and was appointed physician to his majesty’s household so early as June 9, 1742. It is remarkable, that he was for some years physician to both the royal households; having been appointed to that of the prince of Wales, Jan. 4, 1745-6, in the place of Dr. Lamotte, a Scotch physician, whom the prince had himself ordered to be struck out of the list, on
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some imprudent behaviour at the Smyrna-coffee-house at the time of the rebellion in 1745. The appointment was attended with some circumstances of particular honour to Dr. Hoadley. This, happening at a time when the two branches of the royal family were not on good terms, is a strong testimony in favour of Dr. Hoadley. He is said to have filled these posts with singular honour. He married, 1. Elizabeth daughter of Henry Betts, esq; of Suffolk, counsellor at law, by whom he had one son, Benjamin, that died an infant. 2. Anne, daughter and co-heiress of the honourable general Armstrong, by whom he left no issue. He died in the life-time of his father, Aug. 10, 1757, at his house at Chelsea, since sir Richard Glyn's, which he had built ten years before. He published, 1. "Three Letters on the Organs of Respiration, read at the Royal College of Physicians, London, A. D. 1737, being the Gullstonian lectures for that Year. To which is added, an Appendix, containing Remarks on some Experiments of Dr. Houston, published in the Transactions of the Royal Society for the Year 1736, by Benjamin Hoadly, M. D. Fellow of the College of Physicians, and of the Royal Society, London, 1740," 4to. 2. "Oratio Anniversaria in Theatro Coll. Medicor. Londinensium, ex Harveii instituto habita die 18^o Oct. A. D. 1742, à Benj. Hoadly, M. D. Coll. Med. & S. R. S. 1742," esteemed a very elegant piece of Latin. 3. "The Suspicious Husband, a Comedy." 4. "Observations on a Series of Electrical Experiments, by Dr. Hoadley and Mr. Wilson, F. R. S. 1756," 4to. The doctor was, in his private character, an amiable humane man, and an agreeable sprightly companion. In his profession, he was learned and judicious; and, as a writer, there needs no further testimony to be borne to his merit, than the very pleasing comedy he has left behind him, which, whenever represented, continually affords fresh pleasure to the audience. It is hardly necessary to mention to any one, the least conversant with theatrical affairs, that we mean "The Suspicious Husband, a Comedy, 1747," 8vo.

• HOADLY (JOHN), LL. D. This gentleman was the youngest son of Dr. Benjamin Hoadly, bishop of Winchester. He was born in Broad-street, Oct. 8, 1711, and educated at Mr. Newcome's school in Hackney, where he gained great applause by performing the part of Phocylas in "The Siege of Damascus." In June 1730, he was admitted at Corpus-Christi college in Cambridge, and about the same time at the Temple, intending to study the law. This design, however, he soon abandoned; for in the next year we find he had relinquished all thoughts of the law as a profession. He took the degree of LL. B. in 1735; and, on the 29th of November following, was appointed chancellor of Winchester, ordained deacon by his father, Dec. 7, and priest the 21st of the same month. He was immediately received

received into the prince of Wales's household as his chaplain, as he afterwards was in that of the princess dowager, May 6, 1751.

His several preferments he received in the following order of time: the rectory of Michelmersh, March 8, 1737; that of Wroughton in Wiltshire, Sept. 8, 1737; and that of Alresford, and a prebend of Winchester, 29th of November in the same year. On June 9, 1743, he was instituted to the rectory of St. Mary near Southampton, and on Dec. 16, 1746, collated to that of Overton. He had the honour to be the first person on whom archbishop Herring conferred the degree of a doctor. In May, 1760, he was appointed to the mastership of St. Cross; and all these preferments he enjoyed until his death, except the living of Wroughton, and the prebend of Winchester. He wrote some Poems in "Dodsley's Collection," and is supposed very materially to have assisted his brother in "The Suspicious Husband." He likewise published an edition of his father's works in 3 vols. folio. After living to the age of 64, the delight of his friends, he died March 16, 1776, and with him the name of Hoadly became extinct. He was the author of five dramas: 1. "The Contrast," a comedy, acted at Lincoln's-inn-fields, 1731, but not printed. 2. "Love's Revenge," a pastoral, 1737. 3. "Phœbe," another pastoral, 1748. 4. "Jephtha," an oratorio, 1737. 5. And another, entitled, "The Force of Truth," 1764. He also revised Lillo's "Arden of Feversham;" and wrote the fifth act of Miller's "Mahomet." He left several dramatic works in MS. behind him; and, among the rest, "The House-keeper, a Farce," on the plan of "High Life below Stairs," in favour of which piece it was rejected by Mr. Garrick, together with a tragedy on a religious subject. So great, however, was the doctor's fondness for theatrical exhibitions, that no visitors were ever long in his house before they were solicited to accept a part in some interlude or other. He himself, with Garrick and Hogarth, once performed a laughable parody on the scene in "Julius Cæsar," where the ghost appears to Brutus. Hogarth personated the spectre; but so unretentive was his memory, that, although his speech consisted only of a few lines, he was unable to get them by heart. At last they hit on the following expedient in his favour. The verses he was to deliver were written in such large letters on the outside of an illuminated paper lanthorn, that he could read them when he entered with it in his hand on the stage. Hogarth prepared the play-bill on this occasion, with characteristic ornaments. The original drawing is still preserved, and we could wish it were engraved: as the slightest sketch from the design of so grotesque a painter, would be welcome to the collectors of his works.

Dr. Hoadly's tragedy was on the story of lord Cromwell, and he once intended to give it to the stage. In a letter dated June 27, 1765, he says, "My affair with Mr. Garrick is coming upon the carpet again;" Aug. 1, 1765, he thus apologizes to Mr. Bowyer, to whom he intended to present the copy-right: "Your kind concern, &c. demanded an earlier acknowledgement, had I not delayed till an absolute answer came from my friend David Garrick with his fixed resolution never more 'to strut and fret his hour upon the stage again.' This decree has unhinged my schemes with regard to lord Cromwell, for nothing but the concurrence of so many circumstances in my favour (his entire disinterested friendship for me and the good doctor's memory; Mrs. Hoadly's bringing on a piece of the doctor's at the same time; the story of mine being on a religious subject, &c. and the peculiar advantage of David's unparalleled performance in it), could have persuaded me to break through the prudery of my profession, and (in my station in the church) produce a play upon the stage."

HOBBS, or HOBBS (THOMAS), was born at Malmesbury in Wiltshire, April 5, 1588, his father being minister of that town. The Spanish Armada was then upon the coast of England; and his mother is said to have been so frightened at the alarm which it occasioned, that she was brought to bed of him before her time [τ]. After having made a considerable progress in the learned languages at school, he was sent, in 1603, to Magdalen-hall in Oxford; and, in 1608, by the recommendation of the principal, taken into the family of the right honourable William Cavendish lord Hardwicke, soon after created earl of Devonshire, as tutor to his son William lord Cavendish. Hobbes ingratiated himself so effectually with this young nobleman, and with the peer his father, that he was sent abroad with him on his travels in 1610, and made the tour of France and Italy. Upon his return with lord Cavendish, he became known to persons of the highest rank, and eminently distinguished for their abilities and learning. The chancellor Bacon admitted him to a great degree of familiarity, and is said to have made use of his pen, for translating some of his works into Latin. He was likewise much in favour with lord Herbert of Cherbury; and the celebrated Ben Jonson had such an esteem for him, that he revised the first work which he published, viz. his "English Translation of the History of Thucydides." This Hobbes undertook, as he tells us himself, "with an honest view of preventing, if possible, those disturbances, in which he was apprehensive his country would be involved, by shewing in the history

[τ] Thomæ Hobbes Malmesburiensis vita, à seipso conscripta, &c. Vitæ Hobbesianæ Auctarium, &c. Historia & Antiquitates Oxonienses, &c.

of the Peloponnesian war, the fatal consequences of intestine troubles." This has always been esteemed one of the best translations that we have of any Greek writer; and the author himself superintended the maps and indexes. But while he meditated this design, his patron the earl of Devonshire died in 1626; and in 1628, the year his work was published, his son died also. This loss affected him to such a degree, that he very willingly accepted an offer of going abroad a second time with the son of Sir Gervase Clifton, whom he accordingly accompanied into France, and staid there some time. But while he continued there, he was solicited to return to England, and to resume his concern for the hopes of that family, to which he had attached himself so early, and owed so many and so great obligations.

In 1631, the countess dowager of Devonshire was desirous of placing the young earl under his care, who was then about the age of 13. This was very suitable to his inclinations, and he discharged that trust with great fidelity and diligence. In 1634, he republished his translation of Thucydides, and prefixed to it a dedication to that young nobleman, in which he gives a high character of his father, and represents in the strongest terms his obligations to that illustrious family. The same year he accompanied his noble pupil to Paris, where he applied his vacant hours to natural philosophy, and more especially to mechanism, and the causes of animal motion. He had frequent conversations upon these subjects with father Mersenne, a man deservedly famous, who kept up a correspondence with almost all the learned in Europe. From Paris he attended his pupil into Italy, and at Pisa became known to Galileo, who communicated to him his notions very freely. After having seen all that was remarkable in that country, he returned in 1637 with the earl of Devonshire into England. The troubles in Scotland now grew high; and, as popular discontent is always contagious, began to spread themselves southward, and to threaten disturbance throughout the kingdom. Hobbes, seeing this, thought he might do good service, by turning himself to politics, and composing something by way of antidote to the pestilential opinions which then prevailed. This engaged him to commit to paper certain principles, observations, and remarks, out of which he composed his book "De Cive," and which grew up afterwards into that system which he called his "Leviathan."

Not long after the meeting of the long parliament Nov. 3, 1640, when all things fell into confusion, he withdrew, for the sake of living in quiet, to Paris; where he associated himself with those learned men, who, under the protection of cardinal Richelieu, sought, by conferring their notions together, to promote every kind of useful knowledge. He had not been long there, when by the good offices of his friend Mersenne, he be-

came known to Des Cartes, and afterwards held a correspondence with him upon mathematical subjects, as appears from the letters of Hobbes published in the works of Des Cartes. But when that philosopher printed afterwards his "Meditations," wherein he attempted to establish points of the highest consequence from innate ideas, Hobbes took the liberty of dissenting from him; as did also Gassendi, with whom Hobbes contracted a very close friendship, which was not interrupted till the death of the former. In 1642, he printed a few copies of his book "De Cive," which raised him many adversaries, by whom he was charged with instilling principles of a dangerous tendency. Immediately after the appearance of this book, Des Cartes gave this judgement upon it to a friend: "I am of opinion," says he, [v], "that the author of the book 'De Cive,' is the same person who wrote the third objection against my 'Meditations.' I think him a much greater master of morality, than of metaphysics or natural philosophy; though I can by no means approve of his principles or maxims, which are very bad and extremely dangerous, because they suppose all men to be wicked, or give them occasion to be so. His whole design is to write in favour of monarchy, which might be done to more advantage than he has done, upon maxims more virtuous and solid. He has wrote likewise greatly to the disadvantage of the church and the Roman Catholic religion, so that if he is not particularly supported by some powerful interest, I do not see how he can escape having his book censured." The learned Conringius [x] censures him very roughly for boasting in regard to this performance, "that though physics were a new science, yet civil philosophy was still newer, since it could not be styled older than his book 'De Cive:' whereas," says Conringius, "there is nothing good in that work of his, that was not always known."

Among many illustrious persons, who upon the shipwreck of the royal cause retired to France for safety, was sir Charles Cavendish, brother to the duke of Newcastle; and this gentleman, being skilled in every branch of mathematics, proved a constant friend and patron to Hobbes, who, by embarking in 1645 in a controversy about the quadrature of the circle, was grown so famous, that in 1647 he was recommended to instruct Charles prince of Wales, afterwards Charles II. in that kind of learning. His care in the discharge of this office, gained him the esteem of that prince in a very great degree: and though he afterwards withdrew his public favour from Hobbes, on account of his writings, yet he always retained a sense of the services he had done him; shewed him various marks of his favour, after he was restored to his dominions; and, as some say, had

[v] Epist. Ren. des Cart. Tom. III. p. 104.

[x]. De Civil. Prudent. cap. xiv.

his picture hanging in his closet. This year also was printed in Holland, by the care of M. Sorbriere, a second and more complete edition of his book "De Cive," to which are prefixed, two Latin letters to the editor, one by Gassendi, the other by Merfenne, in commendation of it. While Hobbes was thus employed at Paris, he was attacked by a violent fit of illness, which brought him so low, that his friends began to despair of his recovery. Among those who visited him in this weak condition, was his friend Merfenne; who, taking this for a favourable opportunity, began, after a few general compliments of condolence, to mention the power of the church of Rome to forgive sins: but Hobbes immediately replied, "Father, all these matters I have debated with myself long ago. Such kind of business would be troublesome to me now; and you can entertain me on subjects more agreeable: when did you see Mr. Gassendi?" Merfenne easily understood his meaning, and, without troubling him any farther, suffered the conversation to turn upon general topics. Yet some days afterwards, when Dr. Cosins, afterwards bishop of Durham, came to pray with him, he very readily accepted the proposal, and received the sacrament at his hands, according to the forms appointed by the church of England.

In 1650, was published at London a small treatise by Hobbes, entitled, "Human Nature," and another, "De corpore politico, or, of the Elements of the Law." The latter was presented to Gassendi, and read by him a few months before his death; who is said first to have kissed it, and then to have delivered his opinion of it in these words: "This treatise is indeed small in bulk, but in my judgement the very marrow of science." All this time Hobbes had been digesting with great pains his religious, political, and moral principles into a complete system, which he called the "Leviathan," and which was printed in English at London in that and the year following. He caused a copy of it, very fairly written on vellum, to be presented to Charles II. but after that monarch was informed, that the English divines considered it as a very bad book, and tending to subvert both religion and civil government, he is said to have withdrawn his countenance from the author, and by the marquis of Ormond to have forbidden him to come into his presence. After the publication of his "Leviathan," Hobbes returned to England, and passed the summer commonly at his patron the earl of Devonshire's seat in Derbyshire, and his winters in town; where he had for his intimate friends some of the greatest men of the age; such as Dr. Harvey, Selden, Cowley, &c. In 1654, he published his "Letter upon Liberty and Necessity," which occasioned a long controversy between him and Bramhall, bishop of Londonderry. About this time he began the controversy

with Wallis, the mathematical professor at Oxford, which lasted as long as Hobbes lived, and in which he had the misfortune to have all the mathematicians against him. It is indeed said, that he came too late to this study, to excel in it; and that, though for a time he maintained his credit, while he was content to proceed in the same track with others, and to reason in the accustomed manner from the established principles of the science, yet when he began to digress into new paths, and set up for a reformer, inventor, and improver of geometry, he lost himself extremely. But notwithstanding these debates took up much of his time, yet he published several philosophical treatises in Latin.

Such were his occupations till 1660, when upon the king's restoration he quitted the country, and came up to London. He was at Salisbury-house with his patron, when the king passing by one day accidentally saw him. He sent for him, gave him his hand to kiss, enquired kindly after his health and circumstances; and some time after directed Cooper, the celebrated miniature-painter, to take his portrait. His majesty likewise afforded him another private audience, spoke to him very kindly, assured him of his protection, and settled a pension upon him of 100*l.* per annum out of his privy purse. Yet this did not render him entirely safe; for, in 1666, his "*Leviathan*," and treatise "*De Cive*," were censured by parliament, which alarmed him much; as did also the bringing of a bill into the house of commons to punish atheism and profaneness. When this storm was a little blown over, he began to think of procuring a beautiful edition of his pieces that were in Latin; but finding this impracticable in England, he caused it to be undertaken abroad, where they were published in 1668, 4to, from the press of John Bleau. In 1669, he was visited by Cosmo de Medicis, then prince, afterwards duke of Tuscany, who gave him ample marks of his esteem; and having received his picture, and a complete collection of his writings, caused them to be deposited, the former among his curiosities, the latter in his library at Florence. Similar visits he received from several foreign ambassadors, and other strangers of distinction; who were curious to see a person, whose singular opinions and numerous writings had made so much noise all over Europe. In 1672, he wrote his own life in Latin verse, when, as he observes, he had completed his 84th year: and, in 1674, he published in English verse four books of Homer's "*Odyssæ*," which were so well received, that it encouraged him to undertake the whole "*Iliad*" and "*Odyssæ*," which he likewise performed, and published in 1675. These were not the first specimens of his poetic genius, which he had given to the public: he had published many years before, about 1637, a Latin poem entitled, "*De Mirabilibus*
Pecci,

Pecci, or, Of the Wonders of the Peak." But his poetry is below criticism, and has been long exploded. In 1674, he took his leave of London, and went to spend the remainder of his days in Derbyshire; where however he did not remain inactive, notwithstanding his advanced age, but published from time to time several pieces to be found in the collection of his works, namely, in 1676, his "Dispute with Laney bishop of Ely, concerning Liberty and Necessity;" in 1678, his "Decameron Physiologicum, or, Ten Dialogues of Natural Philosophy;" to which he added a book, entitled, "A Dialogue between a Philosopher and a Student of the Common Law of England." June 1679, he sent another book, entitled, "Behemoth, or, A History of the Civil Wars from 1640 to 1660," to an eminent bookseller, with a letter setting forth the reasons for his communication of it, as well as for the request he then made, that he would not publish it till a proper occasion offered. The book however was published as soon as he was dead, and the letter along with it; of which we shall give an extract, because it is curious.—"I would fain have published my Dialogue of the Civil Wars of England long ago, and to that end I presented it to his majesty; and some days after, when I thought he had read it, I humbly besought him to let me print it. But his majesty, though he heard me graciously, yet he flatly refused to have it published: therefore I brought away the book, and gave you leave to take a copy of it; which when you had done, I gave the original to an honourable and learned friend, who about a year after died. The king knows better, and is more concerned in publishing of books than I am; and therefore I dare not venture to appear in the business, lest I should offend him. Therefore I pray you not to meddle in the business. Rather than to be thought any way to further or countenance the printing, I would be content to lose twenty times the value of what you can expect to gain by it. I pray do not take it ill; it may be I may live to send you somewhat else as vendible as that, and without offence. I am, &c." However he did not live to send his bookseller any thing more, this being the last piece that went from himself: for, October following, he was afflicted with a suppression of urine; and his physician plainly told him, that he had little hopes of curing him. Nov. 20, the earl of Devonshire removing from Chatsworth to another seat called Hardwick, Hobbes obstinately persisted in desiring that he might be carried too, though this could no way be done, but by laying him upon a feather-bed. He was not much discomposed with his journey, yet within a week after lost, by a stroke of the palsy, the use of his speech, and of his right side entirely; in which condition he remained for some days, taking little nourishment, and sleeping much, sometimes endeavouring to speak,

but not being able. He died Dec. 4, 1679, in his 92d year. Wood tells us, that after his physician gave him no hopes of a cure, he said, "Then I shall be glad to find a hole to creep out of the world at." He observes also, that his not desiring a minister, to receive the sacrament before he died, ought in charity to be imputed to his being so suddenly seized, and afterwards deprived of his senses; the rather, because the earl of Devonshire's chaplain declared, that within the two last years of his life he had often received the sacrament from his hands with seeming devotion.

He was a man of prodigious capacity, and went to the bottom of whatever he undertook to examine: his genius was lively and penetrating, but, at the same time, he was studious and indefatigable in his enquiries. Considering his great age, he was a man of no very extensive reading. Homer, Virgil, Thucydides, and Euclid, were authors with whom he was most delighted. He used to say upon this subject, that "if he had read as much as others, he should have been as ignorant as they." As to his character and manners, they are thus described by Dr. White Kennet, in his "*Memoirs of the Cavendish Family* [v]." "The earl of Devonshire," says he, "for his whole life entertained Mr. Hobbes in his family, as his old tutor rather than as his friend or confidant. He let him live under his roof in ease and plenty, and in his own way, without making use of him in any public, or so much as domestic affairs. He would often express an abhorrence of some of his principles in policy and religion; and both he and his lady would frequently put off the mention of his name, and say, 'He was a humourist, and nobody could account for him.' There is a tradition in the family of the manners and customs of Mr. Hobbes somewhat observable. His professed rule of health was to dedicate the morning to his exercise, and the afternoon to his studies. At his first rising, therefore, he walked out, and climbed any hill within his reach; or, if the weather was not dry, he fatigued himself within doors by some exercise or other, to be in a sweat: recommending that practice upon this opinion, that an old man had more moisture than heat, and therefore by such motion heat was to be acquired, and moisture expelled. After this he took a comfortable breakfast; and then went round the lodgings to wait upon the earl, the countess, and the children, and any considerable strangers, paying some short addresses to all of them. He kept these rounds till about twelve o'clock, when he had a little dinner provided for him, which he eat always by himself without ceremony. Soon after dinner he retired to his study, and had his candle with ten or twelve pipes of tobacco laid by him; then

Shutting his door, he fell to smoaking, thinking, and writing for several hours. He retained a friend or two at court, and especially the lord Arlington, to protect him if occasion should require. He used to say, that it was lawful to make use of ill instruments to do ourselves good: 'If I were cast,' says he, 'into a deep pit, and the devil should put down his cloven foot, I would take hold of it to be drawn out by it.' Towards the end of his life he had very few books, and those he read but very little; thinking he was now able only to digest what he had formerly fed upon. If company came to visit him, he would be free in discourse till he was pressed or contradicted; and then he had the infirmities of being short and peevish, and referring to his writings for better satisfaction. His friends, who had the liberty of introducing strangers to him, made these terms with them before their admission, that they should not dispute with the old man, nor contradict him."

After mentioning the apprehensions Hobbes was under, when the parliament censured his book, and the methods he took to escape persecution, Dr. Kennet proceeds in the following terms: "It is not much to be doubted, that upon this occasion he began to make a more open shew of religion and church communion. He now frequented the chapel, joined in the service, and was generally a partaker of the holy sacrament: and whenever any strangers in conversation with him seemed to question his belief, he would always appeal to his conformity in divine services, and referred them to the chaplain for a testimony of it. Others thought it a mere compliance to the orders of the family, and observed, that in city and country he never went to any parish church; and even in the chapel upon Sundays, he went out after prayers, and turned his back upon the sermon; and when any friend asked the reason of it, he gave no other but this, 'they could teach him nothing, but what he knew.' He did not conceal his hatred to the clergy; but it was visible that the hatred was owing to his fear of their civil interest and power. He had often a jealousy, that the bishops would burn him: and of all the bench he was most afraid of the bishop of Sarum, because he had most offended him; thinking every man's spirit to be remembrance and revenge. After the Restoration, he watched all opportunities to ingratiate himself with the king and his prime ministers; and looked upon his pension to be more valuable, as an earnest of favour and protection, than upon any other account. His following course of life was to be free from danger. He could not endure to be left in an empty house. Whenever the earl removed he would go along with him, even to his last stage, from Chatworth to Hardwick. When he was in a very weak condition, he dared not to be left behind, but made his way upon a feather-bed in a coach, though he survived the journey.

journey but a few days. He could not bear any discourse of death, and seemed to cast off all thoughts of it: he delighted to reckon upon longer life. The winter before he died, he made a warm coat, which he said must last him three years, and then he would have such another. In his last sickness his frequent questions were, Whether his disease was curable? and when intimations were given that he might have ease, but no remedy, he used this expression, ‘ I shall be glad to find a hole to creep out of the world at;’ which are reported to have been his last sensible words; and his lying some days following in a silent stupefaction, did seem owing to his mind more than to his body. The only thought of death, that he appeared to entertain in time of health, was to take care of some inscription on his grave. He would suffer some friends to dictate an epitaph, among which he was best pleased with this humour, ‘ This is the true philosopher’s stone, &c.”

After this account of Hobbes, which, though undoubtedly true in the main, seems rather too strongly coloured, it will be but justice to subjoin what lord Clarendon has said of him. This noble person, during his banishment, wrote a book in 1670, which was printed six years after at Oxford with this title, “ A brief View of the dangerous and pernicious Errors to Church and State in Mr. Hobbes’s Book, intituled, Leviathan.” In the introduction the earl observes, that Mr. Hobbes’s “ Leviathan” “ contains in it good learning of all kinds, politely extracted, and very wittily and cunningly digested in a very commendable, and in a vigorous and pleasant style: and that Mr. Hobbes himself was a man of excellent parts, of great wit, some reading, and somewhat more thinking; one who has spent many years in foreign parts and observations; understands the learned as well as the modern languages; hath long had the reputation of a great philosopher and mathematician; and in his age hath had conversation with very many worthy and extraordinary men: to which it may be, if he had been more indulgent in the more vigorous part of his life, it might have had greater influence upon the temper of his mind; whereas age seldom submits to those questions, enquiries, and contradictions, which the laws and liberty of conversation require. And it hath been always a lamentation among Mr. Hobbes’s friends, that he spent too much time in thinking, and too little in exercising those thoughts in the company of other men of the same, or of as good faculties; for want whereof his natural constitution, with age, contracted such a morosity, that doubting and contradicting men were never grateful to him. In a word, Mr. Hobbes is one of the most ancient acquaintance I have in the world; and of whom I have always had a great esteem, as a man, who, besides his eminent parts, learning, and knowledge,

hath

hath been always looked upon as a man of probity, and of a life free from scandal."

There have been few persons, whose writings have had a more pernicious influence in spreading irreligion and infidelity than those of Hobbes; and yet none of his treatises are directly levelled against revealed religion. He sometimes affects to speak with veneration of the sacred writings, and expressly declares, that though the laws of nature are not laws, as they proceed from nature, yet "as they are given by God in Holy Scripture, they are properly called laws; for the Holy Scripture is the voice of God, ruling all things by the greatest right[z]." But though he seems here to make the laws of Scripture the laws of God, and to derive their force from his supreme authority, yet elsewhere he supposes them to have no authority, but what they derive from the prince or civil power. He sometimes seems to acknowledge inspiration to be a supernatural gift, and the immediate hand of God: at other times he treats the pretence to it as a sign of madness, and represents God's speaking to the prophets in a dream, to be no more than the prophets dreaming that God spake unto them. He asserts, that we have no assurance of the certainty of Scripture, but the authority of the church[A], and this he resolves into the authority of the commonwealth; and declares, that till the sovereign ruler had prescribed them, "the precepts of Scripture were not obligatory laws, but only counsel or advice, which he that was counselled might without injustice refuse to observe, and being contrary to the laws could not without injustice observe;" that the word of the interpreter of Scripture is the word of God, and that the sovereign magistrate is the interpreter of Scripture, and of all doctrines, to whose authority we must stand. Nay, he carries it so far as to pronounce[B], that Christians are bound in conscience to obey the laws of an infidel king in matters of religion; that "thought is free, but when it comes to confession of faith, the private reason must submit to the public, that is to say, to God's lieutenant." Accordingly he allows the subject, being commanded by the sovereign, to deny Christ in words, holding the faith of him firmly in his heart; it being in this "not he, that denieth Christ before men, but his governor and the laws of his country." In the mean time he acknowledges the existence of God[c], and that we must of necessity ascribe the effects we behold to the eternal power of all powers, and cause of all causes; and he reproaches those as absurd, who call the world, or the soul of the world, God. But then he denies that we know any thing more of him than that he exists, and seems plainly to make him corporeal;

[z] De Cive, c. iij. f. 33.

[A] Leviathan, p. 196.

[B] De Cive, c. 17. Leviathan, p. 169,

283, 284.

[C] Leviathan, p. 238. 271.

for he affirms, that whatever is not body is nothing at all. And though he sometimes seems to acknowledge religion and its obligations, and that there is an honour and worship due to God; prayer, thanksgivings, oblations, &c. yet he advances principles, which evidently tend to subvert all religion. The account he gives of it is this, that "from the fear of power invisible, feigned by the mind, or imagined from tales, publicly allowed, ariseth religion; not allowed, superstition:" and he resolves religion into things which he himself derides, namely, "opinions of ghosts, ignorance of second causes, devotion to what men fear, and taking of things casual for prognostics." He takes pains in many places to prove man a necessary agent, and openly derides the doctrine of a future state: for he says, that the belief of a future state after death, "is a belief grounded upon other men's saying, that they knew it supernaturally; or, that they knew those, that knew them, that knew others that knew it supernaturally." But it is not revealed religion only, of which Hobbes makes light; he goes farther, as will appear by running over a few more of his maxims. He asserts, "that, by the law of nature, every man hath a right to all things, and over all persons; and that the natural condition of man is a state of war, a war of all men against all men: that there is no way so reasonable for any man, as by force or wiles to gain a mastery over all other persons that he can, till he sees no other power strong enough to endanger him: that the civil laws are the only rules of good and evil, just and unjust, honest and dishonest; and that, antecedently to such laws, every action is in its own nature indifferent; that there is nothing good or evil in itself, nor any common laws constituting what is naturally just and unjust: that all things are measured by what every man judgeth fit, where there is no civil government, and by the laws of society, where there is: that the power of the sovereign is absolute, and that he is not bound by any compacts with his subjects: that nothing the sovereign can do to the subject, can properly be called injurious or wrong; and that the king's word is sufficient to take any thing from the subject if need be, and that the king is judge of that need." This scheme evidently strikes at the foundation of all religion, natural and revealed. It tends not only to subvert the authority of Scripture, but to destroy God's moral government of the world. It confounds the natural differences of good and evil, virtue and vice. It destroys the best principles of the human nature; and instead of that innate benevolence, and social disposition which should unite men together, supposes all men to be naturally in a state of war with one another. It erects an absolute tyranny in the state and church which it confounds, and makes the will of the prince or governing power the sole standard of right and wrong.

Such

Such principles in religion and politics would, as it may be imagined, raise a man adversaries. Hobbes accordingly was attacked by many considerable persons, and, what may seem more strange, by such as wrote against each other. For instance, Harrington in his "*Oceana*," falls very often on Hobbes; and so does sir Robert Filmer in his "*Observations concerning the Original of Government*." We have already mentioned Bramhall and Clarendon; the former argued with great acuteness against that part of his system, which relates to liberty and necessity, and afterwards attacked the whole in a piece, called "*The Catching of the Leviathan*," published in 1685; in which he undertakes to demonstrate out of Hobbes's own works, that no man, who is thoroughly an Hobbiſt, can be "a good Christian, or a good commonwealth's man, or reconcile himself to himself." Tenison, afterwards archbishop of Canterbury, gave a summary view of Hobbes's principles, in a book, called "*The Creed of Mr. Hobbes examined*, 1670;" to which we may add the two dialogues of Dr. Eachard between Timothy and Philautus, and Dr. Parker's book, entitled, "*Disputationes de Deo & Divina Providentia*." Dr. Henry More has also in different parts of his works canvassed and refuted several positions of Hobbes; and the philosopher of Malmesbury is said to have been so ingenuous as to own, that "whenver he discovered his own philosophy to be unsustainable, he would embrace the opinions of Dr. More." But the two greatest works against him were, Cumberland's book "*De legibus Naturæ*," and Cudworth's "*Intellectual System*:" for these authors do not employ themselves about his peculiar whimsies, or in vindicating revealed religion from his exceptions and cavils, but endeavour to establish the great principles of all religion and morality, which his scheme tended to subvert, and to shew, that they have a real foundation in reason and nature.

There is one peculiarity related of Hobbes, which we have not yet mentioned in the course of our account of him, but with which it shall be closed: it is, that he was afraid of apparitions and spirits. His friends indeed have called this a fable [D]. "He was falsely accused," say they, "by some, of being afraid to be alone, because he was afraid of spectres and apparitions: vain bugbears of fools, which he had chased away by the light of his philosophy." They do not however deny, that he was afraid of being alone; they only insinuate, that it was for fear of being assassinated. In the mean time, Bayle observes, that Hobbes's principles of philosophy were not proper to rid him from the fear of apparitions or spirits [E]: "a man," says he, "would not only be very rash, but also very extrava-

[D] Vita Hobbes, p. 106.

[E] Art. HOBBS, note N.

gant, who should pretend to prove, that there never was any person that imagined he saw a spectre; and I do not think that the most obstinate unbelievers have maintained this. All that they say amounts to no more, than that the persons, who have thought themselves eye-witnesses of the apparitions of spirits, had disturbed imaginations. They confess then, that there are certain places in our brain, that being affected in a certain manner excite the image of an object, which has no real existence out of ourselves; and make the man, whose brain is thus modified, believe he sees at two paces distance a frightful spectre, a hobgoblin, a threatening phantom. The like happens in the heads of the most incredulous, either in their sleep, or in the paroxysms of a violent fever. Will they maintain after this, that it is impossible for a man awake, and not in a delirium, to receive in certain places of his brain, an impression almost like that, which by the laws of nature is connected with the appearance of a phantom? If they are forced to acknowledge that this is possible, they cannot promise that a spectre will never appear to them; that is, that they shall never, when awake, believe they see either a man or a beast, when they are alone in a chamber. Hobbes then might believe, that a certain combination of atoms, agitated in his brain, might expose him to such a vision; though he was persuaded, that neither an angel nor the soul of a dead man was to be concerned in it. He was timorous to the last degree, and consequently had reason to distrust his imagination, when he was alone in a chamber in the night; for, in spite of him, the remembrance of what he had read and heard concerning apparitions would revive, though he was not persuaded of the reality of any such things. These images, joined with the timorousness of his temper, might play him an unlucky trick: and it is certain, that a man as incredulous as he was, but of greater courage, would be astonished to think he saw one, whom he knew to be dead, enter into his chamber. These apparitions in dreams are very frequent, whether a man believes the immortality of the soul or not. Supposing they should once happen to an incredulous man awake, as they do frequently in his sleep, we allow that he would be afraid, though he had never so much courage; and therefore for a stronger reason we ought to believe, that Hobbes would have been terribly affrighted at it."

HOCHSTETTER (ANDREW, ADAM), a protestant divine, born at Tübingen, in 1688, and successively professor of eloquence, of moral philosophy, and of divinity in that university; of which finally he became rector. He died at the same place in April, 1717. His principal works are, 1. "Collegium Puffendorfianum." 2. "De Festo Expiationis, et Hirco Azazel."

3. "De

3. "De Conradino, ultimo ex Suevis duce." 4. "De rebus Elbigenfibus." His historical works are in most esteem.

HODGES (NATHANIEL), an English physician [F], was the son of Dr. Thomas Hodges, dean of Hereford, of whom there are three printed sermons. He was educated in Westminster-school, and became a student of Christ-church, Oxford, in 1648. In 1651 and 1654, he took the degrees of B. and M. A. and, in 1659, accumulated the degrees of B. and M. D. He settled in London, and continued there during the plague in 1665: by which, says Wood, he obtained a great name and practice among the citizens, and was in 1672 made fellow of the College of Physicians. Nevertheless, he afterwards fell into unfortunate circumstances, and was confined for debt in Ludgate prison, where he died in 1684. His body was interred in the church of St. Stephen's, Walbrook, London, where a monument is erected to him. He is author of two works: 1. "Vindiciæ Medicinæ & Medicorum:" "An Apology for the Profession and Professors of Physic, &c. 1660," 8vo. 2. "ΛΟΙΜΟΛΟΓΙΑ: five, pestis nuperæ apud populum Londinensem grassantis narratio historica," 1672, 8vo. A translation of it into English was printed at London in 1720, 8vo, under the following title: "Loimologia, or, an Historical Account of the Plague of London in 1665, with precautionary Directions against the like Contagion. By Nath. Hodges, M. D. and Fellow of the College of Physicians, who resided in the City all that Time. To which is added, an Essay on the different Causes of Pestilential Diseases, and how they become contagious. With Remarks on the Infection now in France, and the most probable Means to prevent its spreading here. By John Quincy, M. D." In 1721, there was printed at London, in 8vo, "A Collection of very valuable and scarce Pieces relating to the last Plague in 1665;" among which is "An Account of the first Rise, Progress, Symptoms, and Cure of the Plague, being the Substance of a Letter from Dr. Hodges to a Person of Quality, dated from his House in Watling Street, May the 8th, 1666." The author of the preface to this collection calls our author "a faithful historian and diligent physician;" and tells us, that "he may be reckoned among the best observers in any age of physic, and has given us a true picture of the plague in his own time."

HODY (HUMPHREY), an eminent English divine [G], was born Jan. 1, 1659, at Odcombe in the county of Somerset, of which place his father was rector. He discovered while a boy,

[F] Athen. Oxon. Vol. ii.

de Græcis illustribus Linguæ Græcæ institutoribus, &c.

[G] De vita & scriptis Hum. Hodii dissertatio, p. 5, 6. Prefixed to his book,

a vast propensity to learning; and, in 1676, was admitted into Wadham-college, Oxford, of which he was chosen fellow in 1684. When he was but 21, he published his "Dissertation against Aristæas's History of the Seventy-two Interpreters." The substance of that history of Aristæas, concerning the 72 Greek interpreters of the Bible, is this: Ptolemy Philadelphus, king of Egypt, and founder of the noble library at Alexandria, being desirous of enriching that library with all sorts of books, committed the care of it to Demetrius Phalareus, a noble Athenian then living in his court. Demetrius being informed, in the course of his enquiries, of the Law of Moses among the Jews, acquainted the king with it; who thereupon signified his pleasure, that a copy of that book, which was then only in Hebrew, should be sent for from Jerusalem, with interpreters from the same place to translate it into Greek. A deputation was accordingly sent to Eleazar the high-priest of the Jews at Jerusalem; who sent a copy of the Hebrew original, and 72 interpreters, six out of each of the twelve tribes, to translate it into Greek. When they were come to Egypt, the king caused them to be conducted into the island of Pharos near Alexandria, in apartments prepared for them, where they completed their translation in 72 days. Such is the story told by Aristæas, who is said to be one of king Ptolemy's court. Hody shews that it is the invention of some Hellenist Jew; that it is full of anachronisms and gross blunders; and, in short, was written on purpose to recommend and give greater authority to the Greek version of the Old Testament, which from this story hath received the name of the Septuagint. This dissertation was received with the highest applause by all the learned, except Isaac Vossius. Charles du Fresne spoke highly of it in his observations on the "Chronicon Paschale," published in 1688; and Menage, in his notes upon the second edition of "Diogenes Laertius," gave Hody the titles of "eruditissimus, doctissimus, elegantissimus, &c." but Vossius alone was greatly dissatisfied with it. He had espoused the contrary opinion, and could not bear that such a boy as Hody should presume to contend with one of his age and reputation for letters. He published therefore an Appendix to his "Observations on Pomponius Mela," and subjoined an answer to this dissertation of Hody's; in which, however, he did not enter much into the argument, but contents himself with treating Hody very contemptuously, vouchsafing him no better title than *Juvenis Oxoniensis*, and sometimes using a great deal worse language. When Vossius was asked afterwards, what induced him to treat a young man of promising hopes, and who had certainly deserved well of the republic of letters, so very harshly, he answered, that he had received some time before a rude Latin epistle from Oxford, of which he suspected Hody to be the

author; and that this had made him deal more severely with him, than he should otherwise have done. Vossius had indeed received such a letter; but it was written, according to the assertion of Creech, the translator of Lucretius, without Hody's knowledge or approbation. When Hody published his "Dissertation, &c." he told the reader in his preface, that he had three other books prepared upon the Hebrew Text, and Greek Version; but he was now so entirely drawn away from these studies by other engagements, that he could not find time to complete his work, and to answer the objections of Vossius, till more than twenty years after. In 1704, he published it altogether, with this title, "*De Bibliorum textibus originalibus, versionibus Græcis, & Latina Vulgata, libri IV. &c.*" The first book contains his dissertation against Aristeas's history, which is here reprinted with improvements, and an answer to Vossius's objections. In the second he treats of the true authors of the Greek version, called the Septuagint; of the time when, and the reasons why, it was undertaken, and of the manner in which it was performed. The third is a history of the Hebrew text, the Septuagint version, and of the Latin Vulgate; shewing the authority of each in different ages, and that the Hebrew text hath been always most esteemed and valued. In the fourth he gives an account of the rest of the Greek versions, namely, those of Symmachus, Aquila, and Théodotion; of Origen's "Hexapla," and other ancient editions; and subjoins lists of the books of the Bible at different times, which exhibit a concise, but full and clear view of the canon of Holy Scripture.—Upon the whole, he thinks it probable, that the Greek version, called the Septuagint, was done in the time of the two Ptolemies, Lagus and Philadelphus; and that it was not done by order of king Ptolemy, or under the direction of Demetrius Phalereus, in order to be deposited in the Alexandrine library, but by Hellenist Jews for the use of their own countrymen.

In 1689, he wrote the "Prolegomena" to John Malela's "Chronicle" printed at Oxford; and the year after was made chaplain to Stillingfleet bishop of Worcester, being tutor to his son at Wadham-college. The deprivation of the bishops, who had refused the oaths to king William and queen Mary, engaged him in a controversy with Dodwell, who had till now been his friend, and had spoken handsomely and affectionately of him, in his "Dissertations upon Irenæus," printed in 1689. The pieces published on this occasion were, in 1691, "The Unreasonableness of a Separation from the new-Bishops: or, a Treatise out of Ecclesiastical History, shewing, that although a bishop was unjustly deprived, neither he nor the church ever made a separation, if the successor was not an heretic. Translated out of

an ancient manuscript in the public library at Oxford [H]." He translated it afterwards into Latin, and prefixed to it some pieces out of ecclesiastical antiquity, relating to the same subject. Dodwell publishing an answer to it, entitled, "A Vindication of the deprived Bishops," &c. in 1692; Hody replied, in a treatise which he styled, "The Case of Sees vacant by an unjust or uncanonical Deprivation stated; in Answer to a Piece intituled, A Vindication of the deprived Bishops, &c. Together with the several Pamphlets published as Answers to the Baroccian Treatise, 1693." The part he acted in this controversy recommended him so powerfully to Tillotson, who had succeeded Sancroft in the see of Canterbury, that he made him his domestic chaplain in May, 1694. Here he drew up his dissertation "concerning the Resurrection of the same Body," which he dedicated to Stillington, whose chaplain he had been from 1690. Tillotson dying November following, he was continued chaplain by Tenison his successor; who soon after gave him the rectory of Chart near Canterbury, vacant by the death of Wharton. This, before he was collated, he exchanged for the united parishes of St. Michael's Royal and St. Martin's Vintry, in London, being instituted to these in Aug. 1695. In 1696, at the command of Tenison, he wrote "Animadversions on Two Pamphlets lately published by Mr. Collier, &c." When sir William Perkins and sir John Friend were executed that year for the assassination-plot, Collier, Cook, and Snatt, three nonjuring clergymen, formally pronounced upon them the absolution of the church, as it stands in the office for the visitation of the sick, and accompanied this ceremony with a solemn imposition of hands. For this imprudent action they were not only indicted, but also the archbishops and bishops published "A Declaration of their Sense concerning those irregular and scandalous Proceedings." Snatt and Cook were cast into prison. Collier absconded, and from his privacy published two pamphlets to vindicate his own, and his brethren's conduct; the one called, "A Defence of the Absolution given by Sir William Perkins at the Place of Execution;" the other, "A Vindication thereof, occasioned by a Paper, intituled, A Declaration of the Sense of the Archbishops and Bishops, &c." in answer to which Hody published the "Animadversions" above-mentioned.

March, 1698, he was appointed regius professor of Greek in the university of Oxford; and instituted to the archdeaconry of Oxford in 1704. In 1701, he bore a part in the controversy about the convocation, and published upon that occasion, "A History of English Councils and Convocations, and

of the Clergy's sitting in Parliament, in which is also comprehended the History of Parliaments, with an Account of our ancient Laws." He died Jan. 20, 1706, and was buried in the chapel belonging to Wadham-college, where he had received his education, and to which he had been a benefactor: for, in order to encourage the study of the Greek and Hebrew languages, of which he was so great a master himself, he founded in that college ten scholarships of 10l. each; and appointed, that five of the scholars should apply themselves to the study of the Hebrew, and five to the study of the Greek language. He left behind him in MS. "An Account of those learned Grecians, who retired to Italy, before and after the taking of Constantinople by the Turks, and restored the Greek Tongue and Learning in these Western Parts of the World." It was published in 1742, by Dr. S. Jebb, under this title, "*De Græcis illustribus linguæ Græcæ literarumque humaniorum instauratoribus, eorum vitis, scriptis, & elogiis libri duo. E. Codd. potissimum MSS. aliisque authenticis ejusdem ævi monumentis deprompsit Humfredus Hodijs, S. T. P. haud ita pridem Regius Professor & Archidiaconus Oxon.*"

HOË (MATTHIAS DE HOENEGG), of a noble family at Vienna, was born Feb. 24, 1580. After being eight years superintendant of Plaven in Saxony, he took holy orders at Prague in 1611. In 1613 he left Prague, and was appointed principal preacher to the elector of Saxony at Dresden; and there he died March 4, 1645. He was a strenuous Lutheran, and wrote with zeal against Calvinists as well as Papists. His works, which are very numerous both in Latin and German, are not at this day much esteemed, or indeed known. Their titles, however, are given by the writer of his life, and among them we find, "*Solida detestatio Papæ et Calvinistarum*," 4to. "*Apologia pro B. Luthero contra Lampadium*," 4to, Leipzig, 1611. "*Philosophiæ Aristotelicæ, partes tres.*" "*Septem verborum Christi explicatio.*" The greater part of his tracts appear evidently, from their titles, to be controversial.

HOELTZLINUS (JEREMIAS), a philologer born at Nuremberg, but settled at Leyden, and best known by his edition of Apollonius Rhodius, which was published there in 1641. This edition is generally esteemed; but Ruhnkenius, in his second *Epistola Critica*, calls the editor "*tetricum et ineptum Apollonii Commentatorem*;" and his commentary has been censured also by other learned men. He published in 1628, a German translation of the Psalms, which has the credit of being accurate. He died in 1641.

HOESCHELIUS (DAVID), a learned German, was born at Augsburg in 1556; and spent his life in teaching the youth in the college of St. Anne, of which he was made principal, by the

magistrates of Augsbург, in 1593. They made him their library-keeper also, and he acquitted himself incomparably well in this post: for he collected a great number of MSS. and printed books, especially Greek, and also of the best authors and the best editions, with which he enriched their library. Neither did he let the MSS. lie there, as a treasure buried under ground; but published the most scarce and curious of them, to which he added his own notes. His publications were very numerous, among which were editions of the following authors, or at least of some part of their works; Origen, Philo Judæus, Basil, Gregory of Nyssen, Gregory of Nazianzen, Chrysostom, Hori Apollinis Hieroglyphica, Appian, Photius, Procopius, Anna Comnena, &c. To some of these he made Latin translations, while he published others in Greek only, with the addition of his own notes. Huetius has commended him [1], not only for the pains he took to discover old manuscripts, but also for his skill and ability in translating them. He composed, and published in 1595, "A Catalogue of the Greek MSS. in the Augsbург library," which, for the judgement and order with which it is drawn up, is reckoned a masterpiece in its kind. He may justly be ranked among those who contributed to the revival of good learning in Europe: for, besides these labours for the public, he attended his college closely; and not only produced very good scholars, but such a number of them, that he is said to have furnished the bar with one thousand, and the church with two thousand young men. He died at Augsburg in 1617, much lamented; for he was a man of good as well as great qualities, and therefore not less beloved than admired.

HOFFMAN (MAURICE), a physician, was born of a good family, at Furstenwalde, in the electorate of Brandenburg, Sept. 20, 1621 [K]; and was driven early from his native country by the plague, and also by the war that followed it. His parents, having little idea of letters or sciences, contented themselves with having him taught writing and arithmetic; but Hoffman's taste for books and study made him very impatient under this confined instruction, and he was resolved, at all events, to be a scholar. He first gained over his mother to his scheme; but she died when he was only 15. This, however, fortunately proved no impediment to his purpose; for the schoolmaster of Furstenwalde, to which place after many removals he had now returned, was so touched with his good natural abilities and strong disposition for learning, that he was at the pains of instructing him in secret. His father, convinced at length of his very uncommon talents, permitted him to follow his inclinations; and,

[1] De claris interpretibus, p. 229.

[K] Nicéron, Hommes Illustres, Tom. XVI.

in 1637, sent him to study in the college of Cologne. Famine and the plague drove him from hence to Kopnik, where he buried his father; and, in 1638, he went to Altdorf, to an uncle by his mother's side, who was a professor of physic. Here he finished his studies in classical learning and philosophy, and then applied himself, with the utmost ardour, to physic. In 1641, when he had made some progress, he went to the university of Padua, which then abounded with men very learned in all sciences. Anatomy and botany were the great objects of his pursuit; and he became very deeply skilled in both. Bartholin tells us, that Hoffman, having dissected a turkey-cock [L], discovered the pancreatic duct, and shewed it to Versungus, a celebrated anatomist of Padua, with whom he lodged; who, taking the hint from thence, demonstrated afterwards the same vessel in the human body. When he had been at Padua about three years, he returned to Altdorf, to assist his uncle, now growing infirm, in his business; and taking the degree of doctor, he applied himself very diligently to practice, in which he had abundant success, and acquired great fame. In 1648, he was made professor extraordinary in anatomy and surgery; in 1649, professor of physic, and soon after member of the college of physicians; in 1653, professor of botany, and director of the physic-garden. He acquitted himself very ably in these various employments, not neglecting in the mean time the business of his profession; in which his reputation was so high and extensive, that many princes of Germany appointed him their physician. He died of an apoplexy in 1698, aged 76, after having published several botanical works, and married three wives, by whom he had eighteen children. His works are, 1. "Altdorfi deliciae hortenses," 4to, 1677. 2. "Appendix ad Catalogum, Plantarum hortensium," 4to, 1691. 3. "Deliciae silvestres," 4to, 1677. 4. "Florilegium Altdorfinum," 4to, 1676, &c.

HOFFMAN (JOHN MAURICE), son of the former by his first wife, was born at Altdorf in 1653; and sent to school at Herzspruck, where having acquired a competent knowledge of the Greek and Latin tongues, he returned to his father at Altdorf at 16, and studied first philosophy, and then physic. He went afterwards to Frankfort upon the Oder, and proposed to visit the United Provinces and England; but being prevented by the wars, he went to Padua, where he studied two years. Then making a tour of part of Italy, he returned to Altdorf, in 1674, and was admitted to the degree of M.D. He spent two years in perfecting the knowledge he had acquired; and then, in 1677, was made professor extraordinary in physic, which title, in 1681, was changed to that of professor in ordinary. He now applied

himself earnestly to the practice of physic; and in process of time his fame was spread so far, that he was sought by persons of the first rank. George Frederic, marquis of Anspach, of the house of Brandenburg, chose him in 1695 for his physician; and about the latter end of the year, Hoffman attended this prince into Italy, and renewed his acquaintance with the learned there. Upon the death of his father in 1698, he was chosen to succeed him in his places of botanic professor and director of the physic garden. He was elected also the same year rector of the university of Altdorf; a post, which he had occupied in 1686. He lost his great friend and patron, the marquis of Anspach, in 1703; but found the same kindness from his successor William Frederic, who pressed him so earnestly to come nearer him, and made him withal such advantageous offers, that Hoffman in 1713 removed from Altdorf to Anspach, where he died in 1727. He had married a wife in 1681, by whom he had five children. He published also some botanical books, which are highly esteemed, and "*De differentiis alimentorum*," 4to, 1677, &c.

HOFFMAN (FREDERICK), an eminent physician, was born at Hall near Magdeburg, in 1660; took a doctor of physic's degree in 1681; was made professor of physic at Hall in 1693; and filled the chair till his death, which happened in 1742. His works were collected at Geneva in six large folios, 1748—1754: and there are doubtless things good and curious in this collection: but there are many frivolous, and many very frequently repeated. Notwithstanding the imperfections of so enormous a mass, Hoffman has deservedly been reckoned among the best writers in physic. The most remarkable circumstances of his life are, his journey into Holland and England, where he became intimately acquainted with Paul Herman and Robert Boyle; his never taking any fees, as he was supported by an annual stipend; and his curing those great personages the empress, the emperor Charles VI. and Frederic I. king of Prussia, of inveterate diseases. To these may be added, that he first taught that acid and mineral waters might be taken with milk, with safety and advantage, which physicians before had generally reckoned pernicious; that he first discovered the virtues of the Seltzer and Lauchstad waters, in preventing and curing stubborn diseases; and that he prepared and recommended an acid cathartic salt from the waters of Sedlic, which was commonly used in Germany. He survived his 80th year.

HOFFMAN (DANIEL), a Lutheran minister, superintendant and professor at Helmstad, was the author of an idle controversy towards the end of the 16th century. He started some difficulties about subscribing the Concord, and refused to concur with Dr. Andreas in defence of this confession. He would not acknowledge

ledge the ubiquity; but only that the body of Jesus Christ was present in a great many places; this dispute though laid asleep soon after, left a spirit of curiosity and contradiction upon peoples minds, so that in a little time they began to disagree and argue very warmly upon several other points, Hoffman being always at the head of the party. Among other things it was argued, whether philosophy was to be allowed in theological controversies, and how far. Hoffman and Beza wrote against each other upon the subject of the Holy Eucharist. Hoffman accused Hunnius, an eminent Lutheran minister, for having misrepresented the book of the Concord; for here, says Hoffman, the cause of election is not made to depend upon the qualifications of the person elected; but Hunnius, says he, and Mylius assert, that the decree of election is founded upon the foresight of faith. Hunnius and Mylius caused Hoffman to be condemned at a meeting of their divines in 1593, and threatened him with excommunication, if he did not comply. The year following, Hoffman published an apology against their censure. Hospinian gives the detail of this controversy: he observes, that some divines of Leipsic, Jena, and Wittemburg, would have had Hoffman publicly censured as a Calvinist, and such a heretic as was not fit to be conversed with; others, who were more moderate, were for admonishing him by way of letter before they came to extremities: this latter expedient was approved, and Hunnius wrote to him in the name of all his brethren. Hoffman's apology was an answer to this letter, in which he gives the reasons for refusing to comply with the divines of Wittemburg, and pretends to shew that they were grossly mistaken in several articles of faith. He must not be confounded with *Melchior Hoffman*, a fanatic of the 16th century, who died in prison at Strasburgh. There was also a *Gasper Hoffman* (the name being common), a celebrated professor of medicine at Altdorf, who was born at Gotha in 1572, and died in 1649; and who left behind him many medical works[M].

HOFFMAN (JOHN JAMES). Of this laborious compiler very little is related; the periods of his birth and death are both unknown. He was a native of Bâle; but his great work, the "Lexicon Universale Historico-Geographico-Poetico-Philosophico-Politico-Philologicum," was first published at Geneva, in 1677, in two volumes, folio. This being received by the learned with great avidity, he published, a few years after, a supplement; which was also rapidly sold off. In 1698, some of the principal booksellers at Leyden, encouraged by this success of the work, and having received from the author all his subsequent collections, and many other additions from various learned men, digested the

whole, with the supplement, into one alphabet, and published it in four volumes, folio. In this form it is now known as a most useful book of reference, and finds a place in every learned library. For this edition the author also wrote a new preface.

HOGARTH (WILLIAM), a truly great and original genius [N], is said by Dr. Burn, to have been the descendant of a family originally from Kirkby Thore in Westmoreland. His grandfather, a plain yeoman, possessed a small tenement in the vale of Bampton, a village about fifteen miles north of Kendal in that county, and had three sons. The eldest assisted his father in farming, and succeeded to his little freehold. The second settled in Troutbeck, a village eight miles north-west of Kendal, and was remarkable for his talent at provincial poetry. The third, Richard, educated at St. Bee's, who had been a schoolmaster in the same county, went early to London, where he was employed as a corrector of the press, and appears to have been a man of some learning; a dictionary in Latin and English, which he composed for the use of schools, being still extant in manuscript. He married in London; and kept a school [O] in Ship court, in the Old Bailey. The subject of the present article, and his sisters Mary and Anne, are believed to have been the only product of the marriage.

William Hogarth was born in 1697, or 1698, in the parish of St. Martin, Ludgate. The outset of his life, however, was unpromising. "He was bound," says Mr. Walpole, "to a mean engraver of arms on plate." Hogarth probably chose this occupation, as it required some skill in drawing, to which his genius was particularly turned, and which he contrived assiduously to cultivate. His master, it since appears, was Mr. Ellis Gamble, a silversmith of eminence, who resided in Cranbourn-street, Leicester-fields. In this profession it is not unusual to bind apprentices to the single branch of engraving arms and cyphers on every species of metal; and in that particular department of the business young Hogarth was placed; "but, before his time was expired, he felt the impulse of genius, and that it directed him to painting."

During his apprenticeship, he set out one Sunday, with two or three companions, on an excursion to Highgate. The weather being hot, they went into a public-house, where they had not been long, before a quarrel arose between some persons in the same room. One of the disputants struck the other on the head with a quart pot, and cut him very much. The blood running down the man's face, together with the agony of the

[N] Nichols's Biographical Anecdotes of Hogarth, 1782.

[O] He published, in 1712; a volume of Latin exercises, for the use of his own

school, under the title of "Dissertationes Grammaticales; sive Examen Octo Partium Orationis, interrogatorium & responforium, Anglo-Latinum," 8vo.

wound,

wound, which had distorted his features into a most hideous grin, presented Hogarth, who shewed himself thus early "apprised of the mode Nature had intended he should pursue," with too laughable a subject to be overlooked. He drew out his pencil, and produced on the spot one of the most ludicrous figures that ever was seen. What rendered this piece the more valuable was, that it exhibited an exact likeness of the man, with the portrait of his antagonist, and the figures in caricature of the principal persons gathered round him.

How long he continued in obscurity we cannot exactly learn; but the first piece in which he distinguished himself as a painter, is supposed to have been a representation of Wanstead Assembly. The figures in it, we are told, were drawn from the life, and without any circumstances of burlesque. The faces are said to have been extremely like, and the colouring rather better than in some of his late and more highly finished performances. From the date of the earliest plate that can be ascertained to be the work of Hogarth, it may be presumed that he began business, on his own account, at least as early as 1720.

His first employment seems to have been the engraving of arms and shop-bills. The next step was to design and furnish plates for booksellers; and here we are fortunately supplied with dates. Thirteen folio prints, with his name to each, appeared in Aubry de la Motraye's *Travels*, in 1723; seven smaller prints for Apuleius' *Golden Ass*, in 1724; fifteen head-pieces to Beaver's *Military Punishments of the Ancients*, five frontispieces for the translation of *Cassandra*, in five volumes, 12mo, 1725; seventeen cuts for a duodecimo edition of *Hudibras*, (with Butler's head) in 1726; two for *Perseus and Andromeda*, in 1730; two for *Milton* [the date uncertain]; and a variety of others between 1726 and 1733. Mr. Bowles, at the Black Horse in Cornhill, was one of his earliest patrons, who paid him very low prices. His next friend in that line was Mr. Philip Overton, who rewarded him somewhat better for his labour and ingenuity.

There are still many family pictures by Hogarth existing, in the style of serious conversation-pieces. What the prices of his portraits were, Mr. Nichols strove in vain to discover; but he suspected that they were originally very low, as the persons who were best acquainted with them chose to be silent on the subject. At Rivenhall, in Essex, the seat of Mr. Western, is a family-picture, by Hogarth, of Mr. Western and his mother, chancellor Hoadly, archdeacon Charles Plumptre, the Rev. Mr. Cole of Milton near Cambridge, and Mr. Henry Taylor the curate there, 1736. In the gallery of Mr. Cole of Milton, was also a whole length picture of Mr. Western by Hogarth, a striking resemblance. He is drawn sitting in his fellow-commoner's habit,

habit, and square cap with a gold tassel, in his chamber at Clare-hall, over the arch towards the river; and the artist, as the chimney could not be expressed, has drawn a cat sitting near it, agreeable to his humour, to shew the situation: Mr. Western's mother, whose portrait is in the conversation-piece at Rivenhall, was a daughter of sir Anthony Shirley.

It was Hogarth's custom to sketch out on the spot any remarkable face which particularly struck him, and of which he wished to preserve the remembrance. A gentleman still living asserts, that being once with him at the Bedford coffee-house, he observed him drawing something with a pencil on his nail. Enquiring what had been his employment, he was shewn a whimsical countenance of a person who was then at a small distance.

It happened in the early part of Hogarth's life, that a nobleman who was uncommonly ugly and deformed, came to sit to him for his picture. It was executed with a skill that did honour to the artist's abilities; but the likeness was rigidly observed, without even the necessary attention to compliment or flattery. The peer, disgusted at this counterpart of his dear self, never once thought of paying for a reflector that would only insult him with his deformities. Some time was suffered to elapse before the artist applied for his money; but afterwards many applications were made by him (who had then no need of a banker) for payment, but without success. The painter, however, at last hit upon an expedient, which he knew must alarm the nobleman's pride, and by that means answer his purpose. It was couched in the following card: "Mr. Hogarth's dutiful respects to lord —; finding that he does not mean to have the picture which was drawn for him, is informed again of Mr. H.'s necessity for the money; if, therefore, his lordship does not send for it in three days, it will be disposed of, with the addition of a tail, and some other little appendages, to Mr. Hare, the famous wild-beast man; Mr. H. having given that gentleman a conditional promise of it for an exhibition-picture, on his lordship's refusal." This intimation had the desired effect. The picture was sent home, and committed to the flames.

Mr. Walpole has remarked, that if our artist "indulged his spirit of ridicule in personalities, it never proceeded beyond sketches and drawings," and wonders "that he never, without intention, delivered the very features of any identical person." But this elegant writer, who may be said to have received his education in a court, had perhaps few opportunities of acquaintance among the low popular characters with which Hogarth occasionally peopled his scenes. The friend who contributed this remark, was assured by an ancient gentleman of unquestionable veracity and acuteness of remark, that almost all the per-

sonages

sonages who attended the levee of the Rake were undoubted portraits; and that in "Southwark Fair," and the "Modern Mid-night Conversation," as many more were discoverable. In the former plate he pointed out Effex the dancing-master; and in the latter, as well as in the second plate to the "Rake's Progress," Figg the prize-fighter. He mentioned several others by name, from his immediate knowledge both of the painter's design and the characters represented; but the rest of the particulars by which he supported his assertions, have escaped the memory of our informant. While Hogarth was painting the "Rake's Progress," he had a summer residence at Isleworth; and never failed to question the company who came to see these pictures, if they knew for whom one or another figure was designed. When they guessed wrongly, he set them right.

The duke of Leeds has an original scene in the Beggar's Opera, painted by Hogarth. It is that in which Lucy and Polly are on their knees, before their respective fathers, to intercede for the life of the hero of the piece. All the figures are either known or supposed to be portraits. If we are not misinformed, the late sir Thomas Robinson (better known perhaps by the name of long sir Thomas) is standing in one of the side-boxes. Macheath, unlike his spruce representative on our present stage, is a slouching bully; and Polly appears happily disencumbered of such a hoop as the daughter of Peachum within the reach of younger memories has worn. The duke gave 35*l.* for this picture at Mr. Rich's auction. Another copy of the same scene was bought by the late sir William Saunderson; and is now in the possession of sir Harry Gough. Mr. Walpole has a picture of a scene in the same piece, where Macheath is going to execution. In this also the likenesses of Walker and miss Fenton, afterwards dutchess of Bolton, (the original Macheath and Polly) are preserved.

In the year 1726, when the affair of Mary Tofts, the rabbit-breeder of Godalming, engaged the public attention, a few of the principal surgeons subscribed their guinea a-piece to Hogarth, for an engraving from a ludicrous sketch he had made on that very popular subject. This plate, amongst other portraits, contains that of St. André; then anatomist to the royal household, and in high credit as a surgeon.

In 1727, Hogarth agreed with Morris, an upholsterer, to furnish him with a design on canvas, representing the element of earth, as a pattern for tapestry. The work not being performed to the satisfaction of Morris, he refused to pay for it; and the artist, by a suit at law, recovered the money.

In 1730, Hogarth married the only daughter of sir James Thornhill, by whom he had no child. This union, indeed, was a stolen one, and consequently without the approbation of sir
James,

James, who, considering the youth of his daughter, then barely 18, and the slender finances of her husband, as yet an obscure artist, was not easily reconciled to the match. Soon after this period, however, he began his "Harlot's Progress [P]"; and was advised by lady Thornhill to have some of the scenes in it placed in the way of his father-in-law. Accordingly, one morning early, Mrs. Hogarth undertook to convey several of them into his dining-room. When he arose, he enquired whence they came; and being told by whom they were introduced, he cried out, "Very well; the man who can furnish representations like these, can also maintain a wife without a portion." He designed this remark as an excuse for keeping his purse-strings close; but, soon after, became both reconciled and generous to the young people. An allegorical cieling by sir James Thornhill is at the house of the late Mr. Huggins, at Headly Park, Hants. The subject of it is the story of Zephyrus and Flora; and the figure of a satyr and some others were painted by Hogarth.

In 1732, he ventured to attack Mr. Pope, in a plate called "The Man of Taste;" containing a view of the gate of Burlington-house; with Pope white-washing it, and bespattering the duke of Chandos's coach.* This plate was intended as a satire on the translator of Homer, Mr. Kent the architect, and the earl of Burlington. It was fortunate for Hogarth that he escaped the lash of the first. Either Hogarth's obscurity at that time was his protection, or the bard was too prudent to exasperate a painter who had already given such proof of his abilities for satire. What must he have felt who could complain of the "pictured shape" prefixed to "Gulliveriana," "Pope Alexander's Supremacy and Infallibility examined," &c. by Duckett, and other pieces, had such an artist as Hogarth undertaken to express a certain transaction recorded by Cibber?

Soon after his marriage, Hogarth had summer lodgings at South-Lambeth; and, being intimate with Mr. Tyers, contributed to the improvement of The Spring Gardens at Vauxhall, by the hint of embellishing them with paintings, some of which were the suggestions of his own truly comic pencil. For his assistance, Mr. Tyers gratefully presented him with a gold ticket of admission for himself and his friends, inscribed

IN PERPETUAM BENEFICII MEMORIAM.

This ticket remained in the possession of his widow, and was by her occasionally employed.

In 1733, his genius became conspicuously known. The third scene of his "Harlot's Progress," introduced him to the notice

[*] The coffin in the last plate is inscribed Sept. 2, 1731.

of the great. At a board of treasury which was held a day or two after the appearance of that print, a copy of it was shewn by one of the lords, as containing, among other excellencies, a striking likeness of sir John Gonson. It gave universal satisfaction; from the treasury each lord repaired to the print-shop for a copy of it, and Hogarth rose completely into fame.

The ingenious abbé du Bos has often complained, that no history-painter of his time went through a series of actions, and thus, like an historian, painted the successive fortune of an hero, from the cradle to the grave. What Du Bos wished to see done, Hogarth performed. He launches out his young adventurer a simple girl upon the town, and conducts her through all the vicissitudes of wretchedness to a premature death. This was painting to the understanding and to the heart; none had ever before made the pencil subservient to the purposes of morality and instruction; a book like this is fitted to every foil and every observer, and he that runs may read. Nor was the success of Hogarth confined to his figures. One of his excellencies consisted in what may be termed the furniture of his pieces; for as in sublime and historical representations the fewer trivial circumstances are permitted to divide the spectator's attention from the principal figures, the greater is their force; so in scenes copied from familiar life, a proper variety of little domestic images contributes to throw a degree of verisimilitude on the whole. "The Rake's levee-room," says Mr. Walpole, "the nobleman's dining-room, the apartments of the husband and wife in *Marriage à la Mode*, the alderman's parlour, the bed-chamber, and many others, are the history of the manners of the age." The novelty and excellence of Hogarth's performances soon tempted the needy artist and print dealer to avail themselves of his designs, and rob him of the advantages which he was entitled to derive from them. This was particularly the case with the "Midnight Conversation," the "Harlot's" and "Rake's Progresses," and others of his early works. To put a stop to depredations like these on the property of himself and others, and to secure the emoluments resulting from his own labours, as Mr. Walpole observes, he applied to the legislature, and obtained an act of parliament, 8 George II. chap. 38, to vest an exclusive right in designers and engravers, and to restrain the multiplying of copies of their works without the consent of the artist. This statute was drawn by his friend Mr. Huggins, who took for his model the eighth of Queen Anne, in favour of literary property; but it was not so accurately executed as entirely to remedy the evil; for, in a cause founded on it, which came before lord Hardwicke in chancery, that excellent lawyer determined, that no assignee, claiming under an assignment from the original inventor, could take any benefit by it. Hogarth, immediately after the passing of the

the act, published a small print, with emblematical devices, and an inscription expressing his gratitude to the three branches of the legislature. Small copies of the "Rake's Progress," were published by his permission.

In 1745, Hogarth sold about twenty of his capital pictures by auction; and in the same year acquired additional reputation by the six prints of "Marriage à la Mode," which may be regarded as the ground-work of a novel called "The Marriage Act," by Dr. Shebbeare, and of "The Clandestine Marriage."

Hogarth had projected a "Happy Marriage," by way of counterpart to his "Marriage à la Mode." A design for the first of his intended six plates he had sketched out in colours; and the following is as accurate an account of it as could be furnished by a gentleman who, long ago, enjoyed only a few minutes sight of so great a curiosity. The time supposed was immediately after the return of the parties from church. The scene lay in the hall of an antiquated country mansion. On one side, the married couple were represented sitting. Behind them was a group of their young friends of both sexes, in the act of breaking bride-cake over their heads. In front appeared the father of the young lady, grasping a bumper, and drinking, with a seeming roar of exultation, to the future happiness of her and her husband. By his side was a table covered with refreshments. Jollity rather than politeness was the designation of his character. Under the screen of the hall, several rustic musicians in grotesque attitudes, together with servants, tenants, &c. were arranged. Through the arch by which the room was entered, the eye was led along a passage into the kitchen, which afforded a glimpse of sacerdotal luxury. Before the dripping-pan stood a well-fed divine, in his gown and cassock, with his watch in his hand, giving directions to a cook, dressed all in white, who was employed in basting a haunch of venison. Among the faces of the principal figures, none but that of the young lady was completely finished. Hogarth had been often reproached for his inability to impart grace and dignity to his heroines. The bride was therefore meant to vindicate his pencil from so degrading an imputation. The effort, however, was unsuccessful. The girl was certainly pretty; but her features, if we may use the term, were uneducated. She might have attracted notice as a chambermaid, but would have failed to extort applause as a woman of fashion. The clergyman and his culinary associate were more laboured than any other parts of the picture. It is natural for us to dwell longest on that division of a subject which is most congenial to our private feelings. The painter sat down with a resolution to delineate beauty improved by art; but seems, as usual, to have deviated into meanness; or could not help neglecting his original purpose, to luxuriate in such ideas as his situation

situation in early life had fitted him to express. He found himself, in short, out of his element in the parlour, and therefore hastened, in quest of ease and amusement, to the kitchen fire. Churchill, with more force than delicacy, once observed of him, that he only painted the *backside* of nature. It must be allowed, that such an artist, however excellent in his walk, was better qualified to represent the low-born parent, than the royal preserver of a foundling.

Soon after the peace of Aix la Chapelle, he went over to France, and was taken into custody at Calais, while he was drawing the gate of that town, a circumstance which he has recorded in his picture, entitled, "O the Roast Beef of Old England!" published March 26, 1749. He was actually carried before the governor as a spy, and, after a very strict examination, committed a prisoner to Gransire, his landlord, on his promise that Hogarth should not go out of his house till he was to embark for England. Soon after this period he purchased a small house at Chiswick; where he usually passed the greatest part of the summer season, yet not without occasional visits to his house in Leicester-fields.

In 1753, he appeared to the world in the character of an author, and published a 4to volume, entitled, "The Analysis of Beauty, written with a View of fixing the fluctuating Ideas of Taste." In this performance he shews, by a variety of examples, that a curve is the line of beauty, and that round swelling figures are most pleasing to the eye; and the truth of his opinion has been countenanced by subsequent writers on the subject. In this work, the leading idea of which was hieroglyphically thrown out in a frontispiece to his works in 1745, he acknowledges himself indebted to his friends for assistance, and particularly to one gentleman for his corrections and amendments of at least a third part of the *wording*. This friend was Dr. Benjamin Hoadly the physician, who carried on the work to about the third part, (chap. ix.) and then, through indisposition, declined the friendly office with regret. Mr. Hogarth applied to his neighbour, Mr. Ralph; but it is impossible for two such persons to agree, both alike vain and positive. He proceeded no further than about a sheet, and they then parted friends, and seem to have continued such. The kind office of finishing the work, and superintending the publication, was lastly taken up by Dr. Morell, who went through the remainder of the book. The preface was in like manner corrected by the Rev. Mr. Townley. The family of Hogarth rejoiced when the last sheet of the "Analysis" was printed off; as the frequent disputes he had with his coadjutors, in the progress of the work, did not much harmonize his disposition. This work was translated into German by Mr. Mylins, when in England, under the author's inspection; and

and the translation was printed in London, price five dollars. A new and correct edition was in 1754, proposed for publication at Berlin, by Ch. Fr. Vok, with an explanation of Mr. Hogarth's satirical prints, translated from the French; and an Italian translation was published at Leghorn in 1761.

Hogarth had one failing in common with most people who attain wealth and eminence without the aid of liberal education. He affected to despise every kind of knowledge which he did not possess. Having established his fame with little or no obligation to literature, he either conceived it to be needless, or decried it because it lay out of his reach. His sentiments, in short, resembled those of Jack Cade, who pronounced sentence on the clerk of Chatham, because he could write and read. Till, in evil hour, this celebrated artist commenced author, and was obliged to employ the friends already mentioned to correct his "Analysis of Beauty," he did not seem to have discovered that even spelling was a necessary qualification; and yet he had ventured to ridicule the late Mr. Rich's deficiency as to this particular, in a note which lies before the Rake whose play is refused while he remains in confinement for debt. Before the time of which we are now speaking, one of our artist's common topics of declamation, was the uselessness of books to a man of his profession. In "Beer-street, among other volumes consigned by him to the pastry-cook, we find "Turnbull on Ancient Painting," a treatise which Hogarth should have been able to understand, before he ventured to condemn. Garrick himself, however, was not more ductile to flattery. A word in favour of "Sigismunda," might have commanded a proof print, or forced an original sketch out of our artist's hands. The person who supplied this remark owed one of Hogarth's scarcest performances to the success of a compliment, which might have seemed extravagant even to sir Godfrey Kneller.

The following well-authenticated story will also serve to shew how much more easy it is to detect ill-placed or hyperbolical adulation respecting others, than when applied to ourselves. Hogarth being at dinner with the celebrated Cheselden, and some other company, was told that Mr. John Freke, surgeon of St. Bartholomew's hospital, a few evenings before at Dick's coffee-house, had asserted that Greene was as eminent in composition as Handel. "That fellow Freke," replied Hogarth, "is always shooting his bolt absurdly one way or another! Handel is a giant in music; Greene only a light Florimel kind of a composer."—"Ay," said the informant, "but at the same time Mr. Freke declared you were as good a portrait-painter as Vandyck."—"There he was in the right," adds Hogarth: "and so by G—I am, give me my time, and let me choose my subject!"

Hogarth

Hogarth was the most absent of men. At table he would sometimes turn round his chair as if he had finished eating, and as suddenly would return it, and commence his meal again. I may add, that he once directed a letter to Dr. Hoadly, thus,—“To the Doctor at Chelsea.” This epistle, however, by good luck, did not miscarry; and was preserved by the late chancellor of Winchester, as a pleasant memorial of his friend’s extraordinary inattention. Another remarkable instance of Hogarth’s absence was related by one of his intimate friends. Soon after he set up his carriage, he had occasion to pay a visit to the lord-mayor (Mr. Beckford). When he went, the weather was fine; but business detained him till a violent shower of rain came on. He was let out of the mansion-house by a different door from that at which he entered; and, seeing the rain, began immediately to call for a hackney-coach. Not one was to be met with on any of the neighbouring stands; and the artist sallied forth to brave the storm, and actually reached Leicester-fields without bestowing a thought on his own carriage, till Mrs. Hogarth (surprised to see him so wet and splashed) asked him where he had left it.

A specimen of Hogarth’s propensity to merriment, on the most trivial occasions, is observable in one of his cards requesting the company of Dr. Arnold King to dine with him at the Mitre. Within a circle, to which a knife and fork are the supporters, the written part is contained. In the centre is drawn a pye, with a mitre on the top of it; and the invitation concludes with the following sport on three of the Greek letters—to *Eta Beta Pi*. The rest of the inscription is not very accurately spelt. A quibble by Hogarth is surely as respectable as a conundrum by Swift.

In one of the early exhibitions at Spring-Gardens, a very pleasing small picture by Hogarth made its first appearance. It was painted for the earl of Charlemont, in whose collection it remains; and was entitled, “Picquet, or Virtue in Danger,” and shews us a young lady, who, during a *tête-à-tête*, had just lost all her money to a handsome officer of her own age. He is represented in the act of returning her a handful of bank-bills, with the hope of exchanging them for a softer acquisition, and more delicate plunder. On the chimney-piece a watch-case and a figure of Time over it, with this motto—NUNC. Hogarth has caught his heroine during this moment of hesitation, this struggle with herself, and has marked her feelings with uncommon success.

In the “Miser’s Feast,” Mr. Hogarth thought proper to pillory sir Isaac Shard, a gentleman proverbially avaricious. Hearing this, the son of sir Isaac, the late Isaac Pacatus Shard, esq; a young man of spirit, just returned from his travels, called at

the painter's to see the picture; and among the rest, asking the Cicerone "whether that odd figure was intended for any particular person;" on his replying, "that it was thought to be very like one sir Isaac Shard;" he immediately drew his sword, and slashed the canvas. Hogarth appeared instantly in great wrath; to whom Mr. Shard calmly justified what he had done, saying, "that this was a very unwarrantable licence; that he was the injured party's son, and that he was ready to defend any suit at law;" which, however, was never instituted.

About 1757, his brother-in-law, Mr. Thornhill, resigned the place of king's serjeant-painter in favour of Mr. Hogarth. "The last memorable event in our artist's life," as Mr. Walpole observes, "was his quarrel with Mr. Wilkes, in which, if Mr. Hogarth did not commence direct hostilities on the latter, he at least obliquely gave the first offence, by an attack on the friends and party of that gentleman. This conduct was the more surprising, as he had all his life avoided dipping his pencil in political contests, and had early refused a very lucrative offer that was made, to engage him in a set of prints against the head of a court-party. Without entering into the merits of the cause, I shall only state the fact. In September, 1762, Mr. Hogarth published his print of 'The Times.' It was answered by Mr. Wilkes in a severe 'North Briton.' On this the painter exhibited the caricatura of the writer. Mr. Churchill, the poet, then engaged in the war, and wrote his 'Epistle to Hogarth,' not the brightest of his works, and in which the severest strokes fell on a defect that the painter had neither caused nor could amend—his age; and which, however, was neither remarkable nor decrepit; much less had it impaired his talents, as appeared by his having composed but six months before, one of his most capital works, the satire on the Methodists. In revenge for this epistle, Hogarth caricatured Churchill, under the form of a canonical bear, with a club and a pot of porter—*Et vitulâ tu dignus Et hic*—never did two angry men of their abilities throw mud with less dexterity.

"When Mr. Wilkes was the second time brought from the Tower to Westminster-hall, Mr. Hogarth skulked behind in a corner of the gallery of the court of Common Pleas; and while the chief justice Pratt, with the eloquence and courage of old Rome, was enforcing the great principles of Magna Charta, and the English constitution, while every breast from him caught the holy flame of liberty, the painter was wholly employed in caricaturing the person of the man, while all the rest of his fellow-citizens were animated in his cause, for they knew it to be their own cause, that of their country, and of its laws. It was declared to be so a few hours after by the unanimous sentence of the judges of that court, and they were all present.

"The

"The print of Mr. Wilkes was soon after published, *drawn from the life by William Hogarth*. It must be allowed to be an excellent compound caricatura, or a caricatura of what nature had already caricatured. I know but one short apology that can be made for this gentleman, or, to speak more properly, for the person of Mr. Wilkes. It is, that he did not make himself, and that he never was solicitous about the case of his soul, as Shakespeare calls it, only so far as to keep it clean and in health. I never heard that he once hung over the glassy stream, like another Narcissus, admiring the image in it, nor that he ever stole an amorous look at his counterfeited in a side mirror. His form, such as it is, ought to give him no pain, because it is capable of giving pleasure to others. I fancy he finds himself tolerably happy in the clay-cottage, to which he is tenant for life, because he has learnt to keep it in good order. While the share of health and animal spirits, which heaven has given him, shall hold out, I can scarcely imagine he will be one moment peevish about the outside of so precarious, so temporary a habitation, or will even be brought to own, *ingenium Galbæ male habitat. Monsieur est mal logé*.

"Mr. Churchill was exasperated at this personal attack on his friend. He soon after published the 'Epistle to William Hogarth,' and took for the motto, *ut pictura poësis*. Mr. Hogarth's revenge against the poet terminated in vamping up an old print of a pug-dog and a bear, which he published under the title of 'The Bruiser C. Churchill (once the Revd.!)' in the character of a Russian Hercules, &c."

At the time when these hostilities were carrying on in a manner so virulent and disgraceful to all the parties, Hogarth was visibly declining in his health. In 1762, he complained of an inward pain, which, continuing, brought on a general decay that proved incurable [Q]. This last year of his life he employed in retouching his plates, with the assistance of several engravers whom he took with him to Chiswick. Oct. 25, 1764, he was

[Q] It may be worth observing, that in "Independence," a poem which was not published by Churchill till the last week of September, 1764, he considers his antagonist as a departed Genius:

"Hogarth would draw him (Envy must allow)

E'en to the life, was HOGARTH LIVING NOW."

How little did the sportive satirist imagine, that the power of pleasing was so soon to cease in both! Hogarth died in four weeks after the publication of this poem; and Churchill survived him but nine days. In some lines which were printed in November,

1764, the compiler of this article took occasion to lament that

" — Scarce had the friendly tear,
For Hogarth shed, escap'd the generous eye
Of feeling Pity, when again it flow'd
For Churchill's fate. Ill can we bear the loss

Of Fancy's twin-born offspring, close ally'd

In energy of thought, though different paths

They fought for fame! Though jarring passions sway'd

The living artists, let the funeral wreath
Unite their memory!"

conveyed from thence to Leicester-fields, in a very weak condition, yet remarkably chearful; and, receiving an agreeable letter from the American Dr. Franklin, drew up a rough draught of an answer to it; but going to bed, he was seized with a vomiting, upon which he rung his bell with such violence that he broke it, and expired about two hours afterwards. His disorder was an aneurism; and his corpse was interred in the churchyard at Chiswick, where a monument is erected to his memory, with an inscription by his friend Mr. Garriek.

It may be truly observed of Hogarth, that all his powers of delighting were restrained to his pencil. Having rarely been admitted into polite circles, none of his sharp corners had been rubbed off, so that he continued to the last a gross uncultivated man. The slightest contradiction transported him into rage. To some confidence in himself he was certainly entitled; for, as a comic painter, he could have claimed no honour that would not most readily have been allowed him; but he was at once unprincipled and variable in his political conduct and attachments. He is also said to have beheld the rising eminence and popularity of sir Joshua Reynolds with a degree of envy; and, if we are not misinformed, frequently spoke with asperity both of him and his performances. Justice, however, obliges us to add, that our artist was liberal, hospitable, and the most punctual of paymasters; so that, in spite of the emoluments his works had procured to him, he left but an inconsiderable fortune to his widow. His plates indeed were such resources to her as could not speedily be exhausted. Some of his domestics had lived many years in his service, a circumstance that always reflects credit on a master. Of most of these he painted strong likenesses, on a canvas which was left in Mrs. Hogarth's possession.

His widow had also a portrait of her husband, and an excellent bust of him by Roubilliac, a strong resemblance; and one of his brother-in-law Mr. Thornhill, much resembling the countenance of Mrs. Hogarth. Several of his portraits also remained in her possession, but at her death were dispersed.

Of Hogarth's smaller plates many were destroyed. When he wanted a piece of copper on a sudden, he would take any plate from which he had already worked off such a number of impressions as he supposed he should sell. He then sent it to be effaced, beat out, or otherwise altered to his present purpose.

The plates which remained in his possession were secured to Mrs. Hogarth by his will, dated Aug. 12, 1764, chargeable with an annuity of 80*l.* to his sister Anne, who survived him. When, on the death of his other sister, she left off the business in which she was engaged, he kindly took her home, and generously supported her, making her, at the same time, useful in

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the disposal of his prints. Want of tenderness and liberality to his relations was not among the failings of Hogarth.

In the year 1745, one Launcelot Burton was appointed naval officer at Deal. Hogarth had seen him by accident; and on a piece of paper, previously impressed by a plain copper-plate, drew his figure with a pen in imitation of a coarse etching. He was represented on a lean Canterbury hack, with a bottle sticking out of his pocket; and underneath was an inscription, intimating that he was going down to take possession of his place. This was inclosed to him in a letter; and some of his friends, who were in the secret, protested the drawing to be a print which they had seen exposed to sale at the shops in London; a circumstance that put him in a violent passion, during which he wrote an abusive letter to Hogarth, whose name was subscribed to the work. But, after poor Burton's tormentors had kept him in suspense throughout an uneasy three weeks, they proved to him that it was no engraving, but a sketch with a pen and ink. He then became so perfectly reconciled to his resemblance, that he shewed it with exultation to admiral Vernon, and all the rest of his friends. In 1753, Hogarth returning with a friend from a visit to Mr. Rich at Cowley, stopped his chariot, and got out, being struck by a large drawing (with a coal) on the wall of an alehouse. He immediately made a sketch of it with triumph; it was a St. George and the Dragon, all in straight lines.

Hogarth made one essay in sculpture. He wanted a sign to distinguish his house in Leicester-fields; and thinking none more proper than the Golden Head, he out of a mass of cork made up of several thicknesses compacted together, carved a bust of Vandyck, which he gilt and placed over his door. It decayed, and was succeeded by a head in plaister, which in its turn was supplied by a head of sir Isaac Newton. Hogarth also modelled another resemblance of Vandyck in clay; which has also perished. His works, as his elegant biographer has well observed, are his history; and the curious are highly indebted to Mr. Walpole for a catalogue of his prints, drawn up from his own valuable collection, in 1771. But as neither that catalogue, nor his appendix to it in 1780, have given the whole of Mr. Hogarth's labours, Mr. Nichols, including Mr. Walpole's catalogue, has endeavoured, from later discoveries of our artist's prints in other collections, to arrange them in chronological order. There are three large pictures by Hogarth, over the altar in the church of St. Mary Redcliff at Bristol. Mr. Forrest, of York-buildings, is in possession of a sketch in oil of our Saviour (designed as a pattern for painted glass); and several drawings, descriptive of the incidents that happened during a five days tour by land and water. The parties were Messrs. Hogarth, Thornhill (son of the late sir James), Scott (an ingenious landscape-painter of that name),

name), Tothall, and Forrest. They set out at midnight, at a moment's warning, from the Bedford-Arms tavern, with each a shirt in his pocket. They had all their particular departments. Hogarth and Scott made the drawings; Thornhill the map; Tothall faithfully discharged the joint offices of treasurer and caterer; and Forrest wrote the journal. They were out five days only; and on the second night after their return, the book was produced, bound, gilt, and lettered, and read at the same tavern to the members of the club then present. Mr. Forrest has also drawings of two of the members, remarkable fat men, in ludicrous situations. Etchings from all these have been made, and the journal has been printed. A very entertaining work, by Mr. John Ireland, entitled, "Hogarth illustrated," was published by Messrs. Boydell, in 1792, and has since been reprinted. It contains the small plates originally engraved for a paltry work called, "Hogarth moralized," and an exact account of all his prints. Since that, have appeared, "Graphic illustrations of Hogarth, from Pictures, Drawings, and scarce Prints, in the possession of Samuel Ireland." Some curious articles were contained in this volume. A supplementary volume to "Hogarth illustrated," is now promised, which is to contain, the original manuscript of the Analysis, with the first sketches of the figures. 2. A Supplement to the Analysis, never published. 3. Original Memoranda. 4. Materials for his own Life, &c.

HOLBEIN (JOHN), better known by his German name Hans Holbein, a most excellent painter, was born at Basil in Switzerland in 1498, as many say; though Charles Patin places his birth three years earlier[R], supposing it very improbable that he could have arrived at such maturity of judgement and perfection in painting, as he shewed in the years 1514 and 1516, if he had been born so late as 1498. He learned the rudiments of his art from his father John Holbein, who was a painter, and had removed from Augsbург to Basil; but the superiority of his genius soon raised him above his master. He painted our Saviour's Passion in the town-house of Basil; and also in the fish-market of the same town, a Dance of Peasants, and Death's Dance. These pieces were exceedingly striking to the curious; and the great Erasmus was so affected with them, that he requested of him to draw his picture, and was ever after his friend. Holbein, in the mean time, though a great genius and fine artist, had no elegance or delicacy of manners, but was given to wine and revelling company; for which he met with the following gentle rebuke from Erasmus. When Erasmus wrote his "Moriæ Encomium," or "Panegyric upon Folly," he sent a copy of it to Hans Holbein, who was so pleased with the several descrip-

[R] Vita Joh. Holbenii à Car. Patino præfix. Erasmi Moriæ Encomio. Basil, 1676.

tions of folly there given, that he designed them all in the margin; and where he had not room to draw the whole figures, pasted a piece of paper to the leaves. He then returned the book to Erasmus, who seeing that he had represented an amorous fool by the figure of a fat Dutch lover, hugging his bottle and his lass, wrote under it, "Hans Holbein," and so sent it back to the painter. Holbein, however, to be revenged of him, drew the picture of Erasmus for a musty groper, who busied himself in scraping together old MSS. and antiquities, and wrote under it "Adagia."

It is said, that an English nobleman, who accidentally saw some of Holbein's performances at Basil, invited him to come to England, where his art was in high esteem; and promised him great things from the encouragement he would be sure to meet with from Henry VIII.; but Holbein was too much engaged in his pleasures to listen to so advantageous a proposal. A few years after, however, moved by the necessities to which an increased family and his own mismanagement had reduced him, as well as by the persuasions of his friend Erasmus, who told him how improper a country his own was to do justice to his merit, he consented to go to England: and he consented the more readily, having a termagant for his wife. In his journey thither he stayed some days at Strasburg, and applying, as it is said, to a very great master in that city for work, was taken in, and ordered to give a specimen of his skill. Holbein finished a piece with great care, and painted a fly upon the most eminent part of it; after which he withdrew privily in the absence of his master, and pursued his journey, without saying any thing to any body. When the painter returned home, he was astonished at the beauty and elegance of the drawing; and especially at the fly, which, upon his first casting his eye upon it, he so far took for a real fly, that he endeavoured to remove it with his hand. He sent all over the city for his journeyman, who was now missing; but after many enquiries, found that he had been thus deceived by the famous Holbein.

After almost begging his way to England, as Patin tells us, he found an easy admittance to the lord-chancellor, sir Thomas More: for he had brought with him Erasmus's picture, and letters recommendatory from him to that great man. Sir Thomas received him with all the joy imaginable, and kept him in his house between two and three years; during which time he drew sir Thomas's picture, and those of many of his friends and relations. One day Holbein happening to mention the nobleman who had some years ago invited him to England, sir Thomas was very solicitous to know who he was. Holbein replied, that he had indeed forgot his title, but remembered his face so well, that he thought he could draw his likeness; and this

he did so very strongly, that the nobleman, it is said, was immediately known by it. The chancellor, having now sufficiently furnished and enriched his apartments with Holbein's productions, was determined to introduce him to Henry VIII. which he did in this manner. He invited the king to an entertainment, and hung up all Holbein's pieces, disposed in the best order, and in the best light, in the great hall of his house. The king, upon his first entrance, was so charmed with the sight of them, that he asked, "Whether such an artist were now alive, and to be had for money?" Upon which sir Thomas presented Holbein to the king, who immediately took him into his service, and brought him into great esteem with the nobility of the kingdom. The king from time to time manifested the great value he had for him, and upon the death of queen Jane, his third wife, sent him into Flanders, to draw the picture of the dutchess dowager of Milan, widow to Francis Sforza, whom the emperor Charles V. had recommended to him for a fourth wife; but the king's defection from the see of Rome happening about that time, he rather chose to match with a Protestant princess. Cromwell, then his prime minister (for sir Thomas More had been removed, and beheaded), proposed Anne of Cleves to him; but the king was not inclined to the match, till her picture, which Holbein had also drawn, was presented to him. There, as lord Herbert of Cherbury says, she was represented so very fine and charming, that the king immediately resolved to marry her.

In England Holbein drew a vast number of admirable portraits; among others, those of Henry VII. and Henry VIII. on the wall of the palace at Whitehall, which perished with it when it was burnt, though some endeavours were made to remove that part of the wall on which the pictures were drawn. There happened, however, an affair in England, which might have been fatal to Holbein, if the king had not protected him. On the report of his character, a nobleman of the first quality came one day to see him, when he was drawing a figure after the life. Holbein begged his lordship to defer the honour of his visit to another day; which the nobleman taking for an affront, broke open the door, and very rudely went up stairs. Holbein, hearing a noise, came out of his chamber; and meeting the lord at his door, fell into a violent passion, and pushed him backwards from the top of the stairs to the bottom. Considering, however, immediately what he had done, he escaped from the tumult he had raised, and made the best of his way to the king. The nobleman, much hurt, though not so much as he pretended, was there soon after him; and upon opening his grievance, the king ordered Holbein to ask pardon for his offence. But this only irritated the nobleman the more, who would not be satisfied
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with less than his life; upon which the king sternly replied, "My lord, you have not now to do with Holbein, but with me; whatever punishment you may contrive by way of revenge against him, shall assuredly be inflicted upon yourself: remember, pray my lord, that I can, whenever I please, make seven lords of seven ploughmen, but I cannot make one Holbein even of seven lords."

We cannot undertake to give a list of Holbein's works, but such a one may be found prefixed to the edition of the "*Moriæ Encomium*," quoted above. There is also the life of Holbein at large, with two prints of him, very unlike each other; the one drawn when he was very young, the other when he was 45 years of age. The judgement which du Fresnoy has passed on this painter is, that "he was wonderfully knowing, and had certainly been of the first form of painters, had he travelled into Italy; since nothing can be laid to his charge, but only that he had a Gothic gusto." He declares, that Holbein performed better than Raphael [s]; and that he had seen a portrait of his painting, with which one of Titian's could not come into competition." "It is amazing to think," says de Piles [r], "that a man born in Switzerland, and who had never been in Italy, should have so good a taste, and so fine a genius for painting." Frederic Zuccherò, who travelled over England in 1574, was greatly surprised at the sight of Holbein's works, and said, that "they were not inferior to either Raphael's or Titian's." He painted alike in every manner; in fresco, in water-colours, in oil, and in miniature. He was eminent also for a rich vein of invention, very conspicuous in a multitude of designs, which he made for graveurs, sculptors, jewellers, &c. He had the same singularity, which Pliny mentions of Turpilius a Roman, namely, that of painting with his left hand. He died of the plague at London in 1554; and at his lodgings in Whitehall, where he had lived from the time that the king became his patron.

HOLBERG (LOUIS DE), a Danish historian, lawyer, and poet; was born at Bergen in Norway, in the year 1685. His family is said by some to have been low, by others noble; but it is agreed that he commenced life in very poor circumstances, and picked up his education in his travels through various parts of Europe, where he subsisted either by charity, or by his personal efforts of various kinds. On his return to Copenhagen, he found means to be appointed assessor of the consistory court, which place afforded him a competent subsistence. He then was able to indulge his genius, and produced several works, which

[s] Art of Painting, by Dryden, p. 235, 236. Lond. 1716.

[r] Lives of the Painters, &c.

gave him great celebrity. Among these are some comedies, a volume of which has been translated into French. He wrote also a history of Denmark, in 3 vols. 4to, which has been considered as the best that hitherto has been produced, though rather minute and uninteresting. Two volumes of "Moral Thoughts;" and a work entitled, "The Danish Spectator," were produced by him: and he is generally considered as the author of the "Iter subterraneum of Klimius," a satirical romance, something in the style of Gulliver's Travels. Most of these have been translated also into German, and are much esteemed in that country. By his publications, and his place of assessor, he had œconomy enough to amass a considerable fortune, and even in his life gave 70,000 crowns to the university of Zealand, for the education of young noblesse; thinking it right that as his wealth had been acquired by literature, it should be employed in its support. This munificence obtained him the title of baron. At his death, which happened in 1754, he left also a fund of 16,000 crowns to portion out a certain number of young women, selected from the families of citizens in Copenhagen.

HOLDEN (HENRY), an English divine, who took the degree of doctor at Paris, and lived there till his death in 1662. He died equally regretted for his strict probity, and his profound erudition. We have not an exact history of him; but it is probable that being a Roman catholic, he had received his education altogether in France. There are three works by him, one of which, 1. "Analysis Fidei," was reprinted by Barbou in 1766, and contains a brief summary of the whole œconomy of faith, its principles and motives, with their application to controversial questions. It is considered as argumentative and sound. 2. "Marginal Notes on the New Testament," in 2 vols. 12mo, published at Paris in 1660. 3. "A Letter concerning Mr. White's Treatise, De Medio Animarum statu," in 4to, Paris, 1661. He argued from his own sources more than he compiled.

HOLDER (WILLIAM), a learned and philosophical Englishman [u], was born in Nottinghamshire, educated in Pembroke-hall, Cambridge, and, in 1642, became rector of Blechingdon of Oxford. In 1660, he proceeded D.D. was afterwards canon of Ely, fellow of the Royal Society, canon of St. Paul's, sub-dean of the royal chapel, and sub-almoner to his majesty. He was very accomplished, and a great virtuoso. He gained particular celebrity by teaching a young gentleman of distinction, who was born deaf and dumb, to speak, an attempt at that time unprecedented. This gentleman's name was Alexander Popham, son of colonel Edward Popham, who was some time an admiral

in the service of the long parliament. The cure was performed by him in his house at Blechingdon, in 1659; but Popham losing what he had been taught by Holder, after he was called home to his friends, was sent to Dr. Wallis, who brought him to his speech again. On this subject Holder published a book, entitled, "The Elements of Speech; an Essay of Inquiry into the natural Production of Letters: with an Appendix concerning Persons that are deaf and dumb, 1669," 8vo. In the appendix he relates, how soon, and by what methods, he brought Popham to speak. In 1678, he published, in 4to, "A Supplement to the Philosophical Transactions of July, 1670, with some Reflections on Dr. Wallis's Letter there inserted." This was written to claim the glory of having taught Popham to speak, which Wallis in the letter there mentioned had claimed to himself: upon which the doctor soon after published, "A Defence of the Royal Society and the Philosophical Transactions, particularly those of July, 1670, in Answer to the Cavils of Dr. William Holder, 1678," 4to. Holder was skilled in the theory and practice of music, and wrote, "A Treatise of the natural Grounds and Principles of Harmony, 1694," 8vo. He wrote also "A Discourse concerning Time, with Application of the natural Day, lunar Month, and solar Year, &c. 1694." 8vo. He died at Amen Corner in London, Jan. 24, 1696-7, and was buried in St. Paul's.

HOLDSWORTH (EDWARD), a very polite and elegant scholar [x], was born about 1688, and trained at Winchester-school. He was thence elected demy of Magdalen-college, Oxford, in July, 1705; took the degree of M. A. in April, 1711; became a college-tutor, and had many pupils. In 1715, when he was to be chosen into a fellowship, he resigned his demyship, and left the college, because unwilling to swear allegiance to the new government. The remainder of his life was spent in travelling with young noblemen and gentlemen as a tutor: in 1741, and 1744, he was at Rome in this capacity. He died of a fever at lord Digby's house at Colehill in Warwickshire, Dec. 30, 1747. He was the author of the "Muscipula," a poem, esteemed a master-piece in its kind, and of which there is a good English translation by Dr. John Hoadly, in Vol. V. of "Doddsley's Miscellanies." He was the author also of a dissertation, entitled, "Pharsalia and Philippi; or the two Philippi in Virgil's Georgics attempted to be explained and reconciled to History, 1741," 4to: and of "Remarks and Dissertations on Virgil; with some other classical Observations, published with several Notes and additional Remarks by Mr. Spence, 1768," 4to. Mr. Spence speaks of him in his *Polymetis*, as one who

[x] *Anecdotes of Bowyer*, by Nichols, p. 408,

understood Virgil in a more masterly manner, than any person he ever knew.

HOLINSHED (RAPHAEL), an English historian, and famous for the *Chronicles* that go under his name, was descended from a family, which lived at Bosely in Cheshire: but neither the place nor time of his birth, nor scarcely any other circumstances of his life, are known. Some say, he had an university education, and was a clergyman; while others, denying this, affirm, that he was steward to Thomas Burdett, of Bromcote in the county of Warwick, esq. Be this as it will, he appears to have been a man of considerable learning, and to have a head particularly turned for history. His "*Chronicles*" were first published in 1577, in 2 vols. folio; and then in 1587 in three, the two first of which are commonly bound together. In this second edition, several sheets were castrated in the second and third volumes, because there were passages in them disagreeable to queen Elizabeth and her ministry: but the castrations have since been reprinted apart. Holinshed was not the sole author or compiler of this work, but was assisted in it by several other writers. The first volume opens with "*An Historical Description of the Island of Britaine, in three Books,*" by William Harrison: and then, "*The Historie of England, from the Time that it was first inhabited, until the Time that it was last conquered,*" by R. Holinshed. The second volume contains, "*The Description, Conquest, Inhabitation, and troublesome Estate of Ireland; particularly the Description of that Kingdom:*" by Richard Stanihurst. "*The Conquest of Ireland, translated from the Latin of Giraldus Cambrensis,*" by John Hooker, alias Vowell, of Exeter, gent. "*The Chronicles of Ireland, beginning where Giraldus did end, continued untill the Year 1509, from Philip Flatburie, Henrie of Marleborow, Edmund Campian,*" &c. by R. Holinshed; and from thence to 1586, by R. Stanihurst and J. Hooker. "*The Description of Scotland, translated from the Latin of Hector Boethius,*" by R. H. or W. H. "*The Historie of Scotland, conteining the Beginning, Increase, Proceedings, Continuance, Acts and Government of the Scottish Nation, from the Original thereof unto the Yeere 1571,*" gathered by Raphael Holinshed; and continued from 1571 to 1586, by Francis Boteville, alias Thin, and others. The third volume begins at "*Duke William the Norman, commonly called the Conqueror; and descends by Degrees of Yeeres to all the Kings and Queenes of England.*" First compiled by R. Holinshed, and by him extended to 1577; augmented and continued to 1586, by John Stow, Fr. Thin, Abraham Fleming, and others. The time of this historian's death is unknown; but it appears from his will, which Hearne prefixed to his edition of Camden's "*Annals,*" that it happened between 1578 and 1582.

As for his coadjutors; Harrison was bred at Westminster-school, sent from thence to Oxford, became chaplain to sir William Brooke, who preferred him, and died in 1593. Hooker was uncle to the famous Richard Hooker, and born at Exeter about 1524: was educated at Oxford, and afterwards travelled into Germany, where at Cologne he took a degree in law. Next he went to Strasburg, and sojourned with Peter Martyr, who instructed him in divinity. Then returning home, he married and settled in his native place; where he became a principal citizen, and was sent up as a representative, to the parliament holden at Westminster in 1571. He died in 1601 [A], after having published several works of various kinds. We know nothing of Botevile; only that Hearne [B] styles him "a man of great learning and judgement, and a wonderful lover of antiquities."

HOLLAR, or HOLLARD (WENTZEL, or WENCESLAUS), a most admired engraver, was born at Prague in Bohemia, in 1607. He was at first instructed in school-learning, and afterwards put to the profession of the law; but not relishing that pursuit, and his family being ruined when Prague was taken and plundered in 1619 [C], so that they could not provide for him as had been proposed, he removed from thence in 1627. During his abode in several towns in Germany, he applied himself to drawing and designing, to copying the pictures of several great artists, taking geometrical and perspective views and draughts of cities, towns, and countries, by land and water; wherein at length he grew so excellent, especially for his landscapes in miniature, as not to be outdone in beauty and delicacy by any artist of his time. He was but eighteen, when the first specimens of his art appeared; and the connoisseurs in his works have observed, that he inscribed the earliest of them with only a cypher of four letters, which, as they explain it, was intended for the initials of, "Wenceslaus Hollar Pragensis excudit." He employed himself chiefly in copying heads and portraits, sometimes from Rembrandt, Henselman, Fælix Biler, and other eminent artists; but his little delicate views of Strasburgh, Cologne, Mentz, Bonn, Frankfort, and other towns along the Rhine, Danube, Necker, &c. got him much reputation; and when Howard, earl of Arundel, was sent ambassador to the emperor Ferdinand II. in 1636, he was so highly pleased with his performances, that he admitted him into his retinue. Hollar attended his lordship from Cologne to the emperor's court, and in this progress made several draughts and prints of the places through which they travelled. He took that view of Wurtz-

[A] Athen. Oxon. Vol. I.

[B] Præfat. ad Camd. Annal.

[C] Life of Hollar by Vertue, Lond. 1745.

burg, under which is written, “Hollar delineavit, in legatione Arundeliana ad Imperatorem.” He then made also a curious large drawing, with the pen and pencil, of the city of Prague, which gave great satisfaction to his patron, then upon the spot.

After lord Arundel had finished his negotiations in Germany, he returned to England, and brought Hollar with him: where, however, he was not so entirely confined to his lordship’s service, but that he had the liberty to accept of employment from others. Accordingly, we soon find him to have been engaged by the printfellers; and Peter Stent, one of the most eminent among them, prevailed upon him to make an ample view or prospect of and from the town of Greenwich, which he finished in two plates, 1637; the earliest date of his works in this kingdom. In 1638, appeared his elegant prospect about Richmond; at which time he finished also several curious plates from the fine paintings in the Arundelian collection. In the midst of this employment, arrived Mary de Medicis the queen-mother of France, to visit her daughter Henrietta Maria queen of England; and with her an historian, who recorded the particulars of her journey and entry into this kingdom. His work, written in French, was printed at London in 1639; and adorned with several portraits of the royal family, etched for the purpose by the hand of Hollar. The same year was published the portrait of his patron the earl of Arundel on horseback; and afterwards he etched another of him in armour, and several views of his country seat at Aldbrough in Surrey. In 1640, he seems to have been introduced into the service of the royal family, to give the prince of Wales some taste in the art of designing; and it is intimated, that either before the eruption of the civil wars, or at least before he was driven by them abroad, he was in the service of the duke of York. This year appeared his beautiful set of figures in 28 plates, entitled, “Ornatus Muliebris Anglicanus,” and containing the several habits of English women of all ranks or degrees: they are represented at full length, and have rendered him famous among the lovers of engraving. In 1641, were published his prints of king Charles and his queen: but now the civil wars being broke out, and his patron the earl of Arundel leaving the kingdom to attend upon the queen and the princess Mary, Hollar was left to support himself. He applied himself closely to his business, and published other parts of his works, after Holbein, Vandyck, &c. especially the portraits of several persons of quality of both sexes, ministers of state, commanders of the army, learned and eminent authors; more especially another set or two of female habits in divers nations in Europe. Whether he grew obnoxious, as an adherent to the earl of Arundel, or as a malignant for drawing so many portraits of the royal party, is not expressly said: but now it seems he

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was molested, and driven to take shelter under the protection of one or more of them, till they were defeated, and he taken prisoner of war with them, upon the surrender of their garrison at Basing-house in Hampshire. This happened on Oct. 14, 1645; but Hollar, either making his escape, or otherwise obtaining his liberty, went over to the continent after the earl of Arundel, who resided at Antwerp with his family, and had transported thither his most valuable collection of pictures.

He remained at Antwerp several years, copying from his patron's collection, and working for printfellers, booksellers, and publishers; but seems to have cultivated no interest among men of fortune and curiosity in the art, to dispose of them by subscription, or otherwise most to his advantage. In 1647 and 1648, he etched eight or ten of the painters' heads with his own, with various other curious pieces, as the picture of Charles I. soon after his death, and of several of the Royalists; and in the three following years, many portraits and landscapes after Breughel, Elsheimer, and Teniers, with the triumphs of death. He etched also Charles II. standing, with emblems; and also published a print of James duke of York, ætat. 18, ann. 1651, from a picture drawn of him when he was in Flanders, by Teniers. He was more punctual in his dates than most other engravers, which have afforded very agreeable lights and directions, both as to his own personal history and performances, and to those of many others. At last, either not meeting with encouragement enough to keep him longer abroad, or invited by several magnificent and costly works proposed or preparing in England, wherein his ornamental hand might be employed more to his advantage, he returned hither in 1652. Here he afterwards executed some of the most considerable of his publications: but what is very strange, though he was an artist superior to almost most others in genius as well as assiduity, yet he had the peculiar fate to work here, as he had done abroad, still in a state of subordination, and more to the profit of other people than himself. Notwithstanding his penurious pay, he is said to have contracted a voluntary affection to his extraordinary labour; so far, that he spent almost two-thirds of his time at it, and would not suffer himself to be drawn or disengaged from it, till his hour-glass had run to the last moment proposed. Thus he went on in full business, till the restoration of Charles II. brought home many of his friends, and him into fresh views of employment. It was but two years after that memorable epocha, that Evelyn published his "Sculptura, or the History and Art of Chalcography and engraving in Copper:" in which he gave the following very honourable account of Hollar. "Winceslaus Hollar," says he, "a gentleman of Bohemia, comes in the next place: not that he is not before most of the rest for his
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choice

choice and great industry, for we rank them very promiscuously both as to time and pre-eminence, but to bring up the rear of the Germans with a deserving person, whose indefatigable works in aqua fortis do infinitely recommend themselves by the excellent choice which he hath made of the rare things furnished out of the Arundelian collection, and from most of the best hands and designs: for such were those of L. da Vinci, Fr. Parmensis, Titian, Julio Romano, A. Mantegna, Corregio, Perino del Vaga, Raphael Urbin, Seb. del Piombo, Palma, Albert Durer, Hans Holbein, Vandyck, Rubens, Breughel, Bassan, Elzheimer, Brower, Artois, and divers other masters of prime note, whose drawings and paintings he hath faithfully copied; besides several books of landscapes, towns, solemnities, histories, heads, beasts, fowls, insects, vessels, and other signal pieces, not omitting what he hath etched after De Cleyn, Mr. Streter, and Dankerty, for sir Robert Stapleton's 'Juvenal,' Mr. Rofs's 'Silius Italicus,' 'Polyglotta Biblia,' 'The Monasticon,' first and second part, Mr. Dugdale's 'St. Paul's,' and 'Survey of Warwickshire,' with other innumerable frontispieces, and things by him published and done after the life; and to be on that account more valued and esteemed, than where there has been more curiosity about chimeras, and things which are not in nature: so that of Mr. Hollar's works we may justly pronounce, there is not a more useful and instructive collection to be made."

Some of the first things Hollar performed after the Restoration, were, "A Map of Jerusalem;" "The Jewish Sacrifice in Solomon's Temple;" "Maps of England, Middlesex, &c." "View of St. George's Hospital at Windsor;" "The Gate of John of Jerusalem near London;" and many animals, fruits, flowers, and insects, after Barlow and others: many heads of nobles, bishops, judges, and great men; several prospects about London, and London itself, as well before the great fire, as after its ruin and rebuilding: though the calamities of the fire and plague in 1665 are thought to have reduced him to such difficulties, as he could never entirely vanquish. He was afterwards sent to Tangier in Africa, in quality of his majesty's designer, to take the various prospects there of the garrison, town, fortifications, and the circumjacent views of the country: and many of his drawings upon the spot, dated 1669, still preserved in the library of the late sir Hans Sloane, were within three or four years after made public, upon some of which Hollar styles himself "Stenographus Regis." After his return to England, he was variously employed, in finishing his views of Tangier for publication, and taking several draughts at and about Windsor in 1671, with many representations in honour of the knights of the garter. About 1672, he travelled northward, and drew views of Lincoln, Southwell, Newark, and York Minster; and afterwards

terwards was engaged in etching of towns, castles, churches, and their fenestral figures, arms, &c. besides tombs, monumental effigies with their inscriptions, &c. in such numbers as it would almost be endless to enumerate. Few artists have been able to imitate his works; for which reason many lovers of the art, and all the curious, both at home and abroad, have, from his time to ours, been fond and even zealous to collect them. But how liberal soever they might be in the purchase of his performances, the performer himself, it seems, was so incompetently rewarded for them, that he could not, now in his old age, keep himself free from the incumbrances of debt; though it is visible, that he was variously and closely employed to a short time before his death. But as many of his plates are dated that year, in the very beginning of which he died, it is probable they were somewhat antedated by him, that the sculptures might appear of the same date with the book in which they were printed: that is, in "Thoroton's Antiquities of Nottinghamshire." Some of them appear unfinished; and the 501st page, which is entirely blank, was probably left so for a plate to be supplied. When he was upon the verge of his 70th year, he had the misfortune to have an execution at his house in Gardiner's-lane, Westminster: he desired only the liberty of dying in his bed, and that he might not be removed to any other prison but his grave. Whether this was granted him or not, we cannot say; but he died March 28, 1677, and, as appears from the parish register of St. Margaret's, was buried in the New Chapel Yard, near the place of his death. Noble and valuable as the monuments were which Hollar had raised for others, none was erected for him: nor has any person proposed an epitaph worthy of the fame and merits of the artist.

HOLLIS (THOMAS), esq; of Corscombe in Dorsetshire; a gentleman whose "Memoirs" were printed in two splendid volumes, 4to, 1780, with a considerable number of plates by Bartolozzi, Basire, and other engravers of eminence, and an admirable profile of himself in the frontispiece [D]. He was born in London, April 14, 1720; and sent to school, first at Newport in Shropshire, and afterwards at St. Alban's. At 14, he was sent to Amsterdam, to learn the Dutch and French languages, writing, and accompts; stayed there about fifteen months, and then returned to his father, with whom he continued till his death in 1735. To give him a liberal education, suitable to the ample fortune he was to inherit, his guardian put him under the tuition of professor Ward, whose picture Mr. Hollis presented to the British Museum; and, in honour of his father and guardian, he caused to be inscribed round a valuable diamond ring, *Mnemofynon patris tutorisque*. He professed himself a dis-

[D] Anecdotes of Bowyer, by Nichols, p. 402, 596.

sender; and from Dr. Foster and others of that persuasion, imbibed that ardent love of liberty, and freedom of sentiment, which strongly marked his character. In Feb. 1739-40, he took chambers in Lincoln's-Inn, and was admitted a law-student; but does not appear ever to have applied to the law, as a profession. He resided there till July, 1748, when he set out on his travels for the first time; and passed through Holland, Austrian and French Flanders, part of France, Switzerland, Savoy, and part of Italy, returning through Provence, Brittany, &c. to Paris. His fellow-traveller was Thomas Brand, esq; of the Hyde in Essex, who was his particular friend. His second tour commenced in July 16, 1750; and extended through Holland to Embden, Bremen, Hamburg, the principal cities on the north and east side of Germany, the rest of Italy, Sicily, and Malta, Lorrain, &c. The journals of both his tours are said to be in being.

On his return home, he attempted to get into parliament; but, not being able to effect this without some small appearance of bribery, he turned his thoughts entirely to other objects. He began a collection of books and medals; "for the purpose," it is said, "of illustrating and upholding liberty, preserving the memory of its champions, rendering tyranny and its abettors odious, extending art and science, and keeping alive the honour due to their patrons and protectors." Among his benefactions to foreign libraries, none is more remarkable than that of two large collections of valuable books to the public library of Berne; which were presented anonymously as by "an Englishman, a lover of liberty, his country, and its excellent constitution, as restored at the happy Revolution." Switzerland, Geneva, Venice, Leyden, Sweden, Russia, &c. shared his favours. His benefactions to Harvard-college commenced in 1758, and were continued to the amount of 1400*l*. His liberality to individuals, as well as to public societies, cannot be specified here; but must be sought in the "Memoirs" above-mentioned. Aug. 1770, he carried into execution a plan, which he had formed five years before, of retiring into Dorsetshire; and there, in a field near his residence at Corscombe, dropped down and died of an apoplexy, on New-year's-day, 1774. The character of this singular person was given, some time before, in one of the public prints, as follows: "Thomas Hollis is a man possessed of a large fortune: above half of which he devotes to charities, to the encouragement of genius, and to the support and defence of liberty. His studious hours are devoted to the search of noble authors, hidden by the rust of time; and to do their virtues justice, by brightening their actions for the review of the public. Wherever he meets the man of letters, he is sure to assist him: and, were I to describe in paint this illustrious citizen of the world,

world, I would depict him leading by the hands Genius and distressed Virtue to the temple of Reward."

If Mr. Hollis had any relations, his private affections were not as eminent as his public spirit, for he left the whole of his fortune to his friend T. Brand, esq; who, on that account, took the name of Hollis, and was as violent a zealot for liberty as his patron. In 1764, Mr. Hollis sent to Sidney-college, Cambridge, where Cromwell was educated, an original portrait of him by Cooper; and, a fire happening at his lodgings in Bedford-street, in 1761, he calmly walked out, taking an original picture of Milton only in his hand. A new edition of "Toland's Life of Milton" was published under his direction, in 1761; and, in 1763, he gave an accurate edition of "Algernon Sydney's Discourses on Government," on which the pains and expence he bestowed are almost incredible. He meditated also an edition of Andrew Marvell; but did not complete it. In order to preserve the memory of those patriotic heroes whom he most admired, he called many of the farms and fields in his estate at Corscombe by their names: and, in the middle of one of these fields, not far from his house, he ordered his corpse to be deposited in a grave ten feet deep, and the field to be immediately ploughed over, that no trace of his burial-place might remain. Another of his singularities was, to observe his nominal birthday always, without any regard to the change of style. He would not be offended with being charged with singularities; he owned, that he affected them: "the idea of singularity," says he, "by way of shield, I try by all means to hold out." *By way of shield*: that is, against those who would otherwise break in upon his time, customs, and way of living.

HOLMES (GEORGE), born at Skipton in Craven, Yorkshire [E], became about 1695 clerk to William Petyt, esq; keeper of the records at the Tower; and continued near sixty years deputy to Mr. Petyt, Mr. Topham, and Mr. Polhill. On the death of Mr. Petyt, which happened Oct. 9, 1707, Mr. Holmes was, on account of his singular abilities and industry, appointed by lord Halifax (then president of a committee of the house of lords) to methodize and digest the Records deposited in the Tower, at a yearly salary of 200l. which was continued to his death, Feb. 16, 1748-9, in the 87th year of his age. He was also barrack-master of the Tower. He married a daughter of Mr. Marshall, an eminent sword-cutler in Fleet-street, by whom he had an only son George, who was bred at Eton, and was clerk under his father, but died, aged 25, many years before him. Holmes re-published the first 17 volumes [F] of Rymer's

[F] Anecdotes of Bowyer, by Nichols, the seventeen volumes was sold for 100 guineas. See the preface to the "Acta Regia, 1726," 8vo.

"*Fœdera*," in 1727. His curious collections of books, prints, and coins, &c. were sold by auction in 1749. His portrait was engraved by the Society of Antiquaries, with this inscription: "*Vera effigies GEORGI HOLMES generosi, R. S. S. & tabularii publici in Turre Londinensi Vicecustodis; quo munere annos circiter LX summa fide & diligentia perfunctus, XIV kalend. Mart. A. D. MDCCXLVIII, ætatis suæ LXXXVII, fato demum concessit. In fratris sui erga se meritorum testimonium hanc tabulam SOCIETAS ANTIQVARIORUM Londini, cujus commoda semper promovit, sumptu suo æri incidendum curavit, MDCCXLIX. R. Van Bleeck, p. 1743. G. Vertue del. & sculp.*"—In Strype's London, 1754, Vol. I. p. 746, is a fac simile of an antique inscription over the little door next to the cloister in the Temple church. It was in old Saxon capital letters, engraved within an half-circle; denoting the year when the church was dedicated, and by whom, namely, Heraclius the patriarch of the church of the Holy Resurrection in Jerusalem; and to whom, namely, the Blessed Virgin; and the indulgence of 40 days pardon to such who, according to the penance enjoined them, resorted thither yearly. This inscription, which was scarcely legible, and in 1695 was entirely broken by the workmen, having been exactly transcribed by Mr. Holmes, was by him communicated to Strype. Mrs. Holmes out-lived her husband, and received of government 200*l.* for his MSS. about the records, which were deposited and remain in his office to this day.

HOLSTENIUS, or HOLSTEIN (LUCAS), an ingenious and learned German, was born at Hamburg in 1596; and after a liberal education in his own country, went to France, and stayed some time at Paris, where he distinguished himself by uncommon parts and learning. From thence he went to Rome, and attached himself to cardinal Francis Barberini; who took him under his protection, and recommended him to favour. He was honoured by three popes; Urban VIII. Innocent X. and Alexander VII. The first gave him a canonry of St. Peter's; the second made him librarian of the Vatican; and the third sent him, in 1665, to Christina of Sweden, whose formal profession of the Catholic faith he received at Inspruck. He spent his life in study, and died at Rome in 1661, aged 65 years. Cardinal Barberini, whom he made his heir, caused a monument of marble to be erected over his grave, with a Latin inscription much to his honour. He was very learned both in sacred and profane antiquity, had a very exact and critical discernment, and wrote with the utmost purity and elegance. He was not the author of any great works: what he did chiefly consisted of notes and dissertations, which have been highly esteemed for the judgement and precision with which they are drawn up. Some of these were published by himself; but the greater part were

were communicated after his death, and inserted by his friends in their editions of authors, or other works that would admit them. Though Holstenius seems to have been a grave man, yet there is a bon-mot in the *Menagiana* [G], which shews some mirth and a great deal of ready wit. Disputing one day with some vehemence against two learned men at his patron cardinal Barberini's table, he had the misfortune to break wind backwards. The cardinal smiled; and the company could not forbear laughing out. Holstenius, however, not the least disconcerted, turned himself to the cardinal, and said, "I may very well upon this occasion apply to your eminence this of Virgil,—*Tu das epulis accumbere divum*—but not the following—*Ventorumque facis tempestatumque potentem*:" nobody suspecting in the mean time, that it was not *Ventorum*, but *Nimborum*, in Virgil. His notes and emendations upon Eusebius's book against Hierocles, upon Porphyry's "Life of Pythagoras," upon Apollonius's "Argonautics," upon the fragments of Demophilus, Democrates, Secundus, and Sallustius the philosopher, upon Stephanus Byzantinus de Urbibus, &c. are known to all the learned, and to be found in the best editions of those authors. He wrote a "Dissertation upon the Life and Writings of Porphyry," which is printed with his notes on Porphyry's "Life of Pythagoras;" and other dissertations of his are inserted in Grævius's "Collection of Roman Antiquities," and elsewhere.

We must not forget to observe, that Holstenius was born in the Lutheran religion; but afterwards embraced the Roman Catholic, at the intercession of Sirmond the Jesuit, who had the honour to make a convert of him.

HOLT (Sir JOHN), knight, lord chief justice of the court of King's-bench, in the reign of king William [H], was son of sir Thomas Holt, knight, serjeant at law; and born at Thame in Oxfordshire, 1642. He was educated at Abingdon-school, while his father was recorder of that town; and afterwards became a gentleman-commoner of Oriel-college, Oxford. In 1658, he entered himself of Gray's-Inn, before he took a degree; some time after which he was called to the bar, where he attended constantly, and soon became a very eminent barrister. In the reign of James II. he was made recorder of London, which office he discharged with much applause for about a year and a half; but refusing to give his hand towards abolishing the test, and to expound the law according to the king's design, he was removed from his place. In 1686, he was called to the degree of a serjeant at law, with many others. On the arrival of the prince of Orange, he was chosen a member of the convention parliament; and appointed one of the managers for the com-

[G] Tom. I. p. 222.

[H] Life of lord chief justice Holt, 8vo.

mons at the conferences held with the lords, about the abdication and the vacancy of the throne. He had here an opportunity of displaying his abilities; and as soon as the government was settled, he was made lord chief justice of the court of King's-bench, and admitted into the king's privy-council.

In 1700, when lord Somers parted with the great seal, king William pressed chief justice Holt to accept of it: but he replied, that he never had but one chancery cause in his life, which he lost; and consequently could not think himself fitly qualified for so great a trust. He continued in his post 22 years, and maintained it with great reputation for steadiness, integrity, and complete knowledge in his profession. He applied himself with great assiduity to the functions of his important office. He was perfect master of the common law [1]; and, as his judgement was most solid, his capacity vast, and understanding most clear, so he had a firmness of mind, and such a degree of resolution, as never could be brought to swerve in the least from what he thought to be law and justice. Upon great occasions he shewed an intrepid zeal in asserting the authority of the law; for he ventured to incur the indignation of both houses of parliament, by turns, when he thought the law was with him. Several cases of the utmost importance, and highly affecting the lives, rights, liberties, and property of the people, came in judgement before him. There was a remarkable clearness and perspicuity of ideas in his definitions; a distinct arrangement of them in the analysis of his arguments; and the real and natural difference of things was made most perceptible and obvious, when he distinguished between matters which bore a false resemblance to each other. Having thus rightly formed his premises, he scarce ever erred in his conclusions; his arguments were instructive and convincing, and his integrity would not suffer him to deviate from judgement and truth, in compliance to his prince, or, as observed before, to either house of parliament. They are most of them faithfully and judiciously reported by that eminent lawyer, chief justice Raymond. His integrity and uprightness as a judge, are celebrated by the author of the "Tatler," No. 14, under the noble character of Verus the magistrate.

There happened in the time of this chief justice, a riot in Holborn, occasioned by a wicked practice then prevailing, of decoying young persons of both sexes to the plantations. The persons so decoyed they kept prisoners in a house in Holborn, till they could find an opportunity of shipping them off; which being discovered, the enraged populace were going to pull down the house. Notice of this being sent to Whitehall, a party of the guards were commanded to march to the place; but they

[1] Burnet's History, vol. ii. p. 543.

first sent an officer to the chief justice to acquaint him with the design, and to desire him to send some of his people to attend the soldiers, in order to give it the better countenance. The officer having delivered his message, Holt said to him, "Suppose the populace should not disperse at your appearance, what are you to do then?" "Sir," answered the officer, "we have orders to fire upon them." "Have you, Sir? (replied Holt) then take notice of what I say; if there be one man killed, and you are tried before me, I will take care that you, and every soldier of your party, shall be hanged. Sir, (added he) go back to those who sent you, and acquaint them, that no officer of mine shall attend soldiers; and let them know at the same time, that the laws of this kingdom are not to be-executed by the sword: these matters belong to the civil power, and you have nothing to do with them." Upon this, the chief justice ordering his tipstaves, with a few constables to attend him, went himself in person to the place where the tumult was; expostulated with the mob; assured them that justice should be done upon the persons who were the objects of their indignation: and thus they all dispersed quietly.

He married Anne, daughter of sir John Cropley, bart. whom he left without issue; and died in March, 1709, after a long lingering illness, in his 68th year. The following Reports were published by himself, in 1708, with some notes of his own upon them: "A Report of divers Cases in Pleas of the Crown, adjudged and determined, in the Reign of the late King Charles the Second, with Directions for Justices of the Peace, and others, collected by Sir John Keyling, Knight, late Lord Chief Justice of his Majesty's Court of King's-bench, from the original Manuscript under his own Hand. To which is added, The Report of three modern Cases, viz. Armstrong and Lisle; the King and Plummer; the Queen and Mawgridge."

HOLYDAY (BARTEN), an ingenious and learned English divine, was the son of a taylor in Oxford, and born there about 1593[κ]. He was entered early into Christ-church, in the time of Dr. Ravis, his relation and patron, by whom he was chosen student; and, in 1615, he took orders. He was before noticed for his skill in poetry and oratory, and now distinguished himself so much by his eloquence and popularity as a preacher, that he had two benefices conferred on him in the diocese of Oxford. In 1618, he went as chaplain to sir Francis Stewart, when he accompanied the count Gundamore to Spain, in which journey Holyday behaved in so facetious and pleasant a manner, that the count was greatly pleased with him. Afterwards he became chaplain to the king, and was promoted to the archdea-

* [κ] Athen. Oxon. Vol. II.

conry of Oxford before 1626. In 1642, he was made a doctor of divinity by mandamus at Oxford; near which place he sheltered himself during the time of the rebellion. When the Royal party declined, he so far sided with the prevailing powers, as to undergo the examination of the Triers, in order to be inducted into the rectory of Chilton in Berkshire; for he had lost his livings, and the profits of his archdeaconry, and could not well bear poverty and distress. This drew upon him much censure from his own party; some of whom, however, says Wood, commended him, since he had thus made provision for a second wife he had lately married. After the Restoration he quitted this living, and returned to Illey near Oxford, to live on his archdeaconry; and had he not acted a temporizing part, it was said he might have been raised to a see, or some rich deanery. His poetry, however, got him a name in those days, and he stood fair for preferment: his philosophy also, discovered in his book "*De Anima*," and his well-languaged sermons, says Wood, speak him eminent in his generation, and shew him to have traced the rough parts of learning, as well as the pleasant paths of poetry. He died at Illey, Oct. 2, 1661.

His works consist of twenty sermons, published at different times: "*Technogamia, or the Marriage of Arts, a Comedy*, 1630:" this was acted by some Oxford scholars at Woodstock in 1621, before king James, who is said not to have relished it at all: "*Philosophiæ politico-barbaræ specimen, in quo de Anima & ejus habitibus intellectualibus quæstiones aliquot libris duobus illustrantur*, 1633," 4to.—"*Survey of the World, in ten Books, a Poem*, 1661," 8vo. But the work he is known and esteemed for now, is his "*Translation of the Satires of Juvenal and Persius*;" for though his poetry is but indifferent, yet his translation is allowed to be faithful, and his notes good. The second edition of his "*Persius*," was published in 1616; and the fourth at the end of the "*Satires of Juvenal illustrated with Notes and Sculptures*, 1673," folio. Dryden, in the dedication of his "*Translation of Juvenal and Persius*," makes the following critique upon our author's performance. "If," says he, "rendering the exact sense of these authors, almost line for line, had been our business, Barten Holyday had done it already to our hands; and by the help of his learned notes and illustrations, not only Juvenal and Persius, but (what is yet more obscure) his own verses might be understood." Speaking a little further on, of close and literal translation, he says, that "Holyday, who made this way his choice, seized the meaning of Juvenal, but the poetry has always escaped him."

HOLYOAKE (FRANCIS), a learned Englishman, memorable for having made an "*Etymological Dictionary of Latin Words*," was born at Nether Whitacre, in Warwickshire, about

1567,

1567, and studied in the university of Oxford about 1582; but it does not appear that ever he took a degree. He taught school at Oxford, and in his own country [L]; and became rector of Southam in Warwickshire, 1604. He was elected a member of the convocation of the clergy in the first year of Charles the First's reign; and afterwards in the civil wars, suffered extremely for his attachment to that king. He died in 1653, and was buried at Warwick. His "Dictionary" was first printed in 1606, 4to; and the fourth edition in 1633, augmented, was dedicated to Laud, then bishop of London. He subscribed himself in Latin, "Franciscus de sacra quercu."

He had a son, Thomas, born at Southam in 1616, and afterwards a student in Queen's-college, Oxford, where he took the degrees in arts. Then he became a captain in behalf of the king, and did such service, that, strange as it may seem, he was made doctor of divinity. After the surrender of Oxford, he retired into his own country; and obtaining a licence, practiced physic till the Restoration with good success. Then taking orders, he was presented by lord Leigh to the rectory of Whithnash, near Warwick, and afterwards obtained other good preferments. He died in 1675, and left a "Dictionary, English and Latin, and Latin and English," which was published in 1677, in a large thick folio. Before it are prefixed two epistles; one by the author's son, Charles Holyoake of the Inner-temple, dedicating the work to Foulke lord Brook, who in 1674, had conferred the donative of Breamour in Hampshire; another by Dr. Barlow bishop of Lincoln, containing many things of the work and its author. "This Dictionary, however," as Wood observes, "is made upon the foundation laid by his father."

HOMBERG (WILLIAM), a celebrated chemist, was born at Batavia in the island of Java, Jan. 3, 1652, the son of John Homberg, a Saxon gentleman, governor of the arsenal of that place [M]. His father at first put him into the army, but soon after quitting the service of the Dutch, and a military life, brought him to Amsterdam, where he settled. He was now educated, by paternal indulgence, at Jena and Leipzig for the law, and was received as an advocate in 1674, at Magdebourg. But the sciences seduced him from the law; in his walks he became a botanist, and in his nocturnal rambles an astronomer. An intimacy with Otto de Guericke, who lived at Magdebourg, completed his conversion, and he resolved to abandon his first profession. Otto, though fond of mystery, consented to communicate his knowledge to so promising a pupil; but as his friends continued to press him to be constant to the law, he ere long quitted Magdebourg, and went into Italy. At Padua, and

[L] Athen. Oxon. Vol. II.

[M] Eloge par Fontenelle, &c.

Bologna, he pursued his favourite studies, particularly medicine, anatomy, botany, and chemistry. One of his first efforts in the latter science, was the complete discovery of the properties of the Bologna stone, and its phosphoric appearance after calcination, which Casciarolo had first observed. The efforts of Homberg, in several scientific enquiries, were pursued at Rome, in France, in England with the great Boyle, and afterward in Holland and Germany. With Baldwin and Kunckel he here pursued the subject of Phosphorus. Not yet satisfied with travelling in search of knowledge, he visited the mines of Saxony, Hungary, Bohemia, and Sweden. Having materially improved himself, and at the same time assisted the progress of chemistry at Stockholm, he returned to Holland, and thence revisited France, where he was quickly noticed by Colbert. By this interposition, he was prevailed upon to quit his intention of returning to Holland to marry, according to the desire of his father, and fixed himself in France. This step also alienated him from his religion. He renounced the Protestant communion in 1682, and thus losing all connection with his family, became dependent on Louis XIV. and his minister. This, however, after the death of Colbert, in 1683, became a very miserable and starving dependence; men of learning and science were neglected as much as before they had been patronized; and Homberg, in 1687, left Paris for Rome, and took up the profession of physic. He now pursued and perfected his discoveries on Phosphorus, and prosecuted his discoveries in pneumatics, and other branches of natural philosophy. Finding, after some time, that the learned were again patronized at Paris, he returned there in 1690, and entered into the academy of sciences under the protection of M. de Bignon. He now resumed the study of chemistry, but found his finances too limited to carry on his experiments as he wished, till he had the good fortune to be appointed chemist to the duke of Orleans, afterwards regent. In this situation he was supplied with the most perfect apparatus, and all materials for scientific investigation. Among other instruments, the large burning mirror of *Tschirnaus* was given to his care, and he made with it the most interesting experiments, on the combustibility of gold, and other substances. In examining the nature of borax, he discovered the sedative salt, and traced several remarkable properties of that production. Pleased with the researches of his chemist, the duke of Orleans in 1704, appointed him his first physician. About the same time he was strongly solicited by the elector Palatine to settle in his dominions, but he was too much attached to his present patron to quit Paris, and was besides not without an inclination of a more tender kind for mademoiselle Dodart, daughter to the celebrated physician of that name. He married her in 1708, though hitherto much averse to matrimony; but

but enjoyed the benefit of his change of sentiments only seven years, being attacked in 1715 with a dysentery, of which he died in September of that year.

Homberg was indefatigable in application, and his manners were mild and social. Though his constitution was not robust he was rather addicted to pleasure, and was glad to forget his fatigues in the charms of good company. He did not publish any complete work, the productions he has left being only memoirs in the volumes of the academy.

HOME (DAVID), a protestant minister of a distinguished family in Scotland, but educated in France, where he passed the chief part of his life. James I. employed him to reconcile the differences between Tilenus and du Moulin, on the subject of justification; and, if possible, to reconcile the Protestants throughout Europe to one single form of doctrine; but this was found impracticable. The chief work of this Home is, his 1. "*Apolo-
gia Basilica; seu Machiavelli ingenium examinatum*," 4to, 1626. There are attributed to him also, 2. "*Le contr' Affassin, ou reponse a l'Apologie des Jesuites*," Geneve, 1612, 8vo. 3. "*L'Assassinat du Roi, ou maximes du Viel de la Montagne, pratiquées en la personne de defunt Henri le Grand*," 8vo, 1617. He is also the author of several compositions in the "*Deliciæ Poetarum Scotorum*." The times of his birth and death are not known.

HOME (HENRY), lord Kaimes, was one of the very few who, to great legal knowledge, added a considerable share of polite literature [N]. He arrived at the highest rank to which a lawyer could attain in his country, and he has left to the world such literary productions as will authorize his friends to place him, if not in the highest, yet much above the lowest class of elegant and accomplished writers.

Scotland has the honour to claim his birth, and in the same country we are informed he received his education. Adopting the law for his profession, he soon became eminent in it. His first work was in the line of his profession, and was composed in the year 1745. It was entitled, "*Essays upon several Subjects concerning British Antiquities, viz. 1. Introduction of the Feudal Law into Scotland; 2. Constitution of Parliament; 3. Honour, Dignity; 4. Succession or Descent, with an Appendix upon Hereditary and Indefeasible Right*;" and was printed in the Year 1746. In the preface to this performance, he says, "*To our late troubles the public is indebted for the following papers, if they be of value to create a debt. After many disconsolate hours, the author took courage to think of some study that might in some measure relieve his distressed mind. A connection with*

the cause of our violent and unhappy dissensions, led him naturally to the following speculations, which he now gives to the public; anxiously wishing to raise a spirit in his countrymen of searching into their antiquities, those especially which regard the law and constitution, being seriously convinced that nothing will more contribute than this study to eradicate a set of political opinions, which, tending to break the peace of society, have been pernicious to this island. If these papers have the effect intended, it is well; if not, they may at least serve to bear testimony of some degree of firmness in the author, who, amidst the calamities of a civil war, gave not his country for lost; but trusting to a good cause, and to the prevalence of good sense among his countrymen, was able to compose his mind to study, and to deal in speculations which are not commonly relished but in times of the greatest tranquillity."

His next work was on a very different subject, and was published in the year 1751. It was called, "Essays on the Principles of Morality and Natural Religion," 8vo, and was received by the public with considerable approbation. On the 2d of February, 1752, he was advanced to the Bench, and took his seat as one of the Lords of Session, under the title of lord Kaimes.

The duty of an advocate being now over, lord Kaimes found leisure to communicate to the world the result of his studies. In 1759 he published his "Historical Law," 8vo; and in 1760, "The Principles of Equity," in folio. In both these works he aimed to unite the principles of policy and philosophy with those of jurisprudence, and to treat the law rather as a rational system, fit for the attention of the studious in general, than an intricate and mysterious pursuit, solely confined to the professors of the science, and it may be asserted that in these designs he was not unsuccessful.

Two years afterwards, in 1762, he produced "Elements of Criticism," in 3 vols. 8vo, a work which has passed through several editions with the highest approbation. In 1767, he was one of the Lords of Session who, in the famous Douglas cause, gave judgement in favour of the son of lady Jane. After a considerable interval, lord Kaimes resumed his pen and published "The Gentleman Farmer, being an Attempt to improve Agriculture, by subjecting it to the Test of rational Principles," 8vo, 1777; and this was succeeded by "Loose Hints upon Education, chiefly concerning the Culture of the Heart," 8vo, 1781. His last publication was the result of great research and unwearied application, and must be allowed, if not a complete work itself, to furnish the most valuable materials for The History of Man, which it professes it to trace. He modestly styles it only "Sketches," and indeed it will

will hardly be considered in any other light than a commonplace book. Considered in that point of view, it is entitled to the warmest praise. It is useful and entertaining, and contains facts and reasonings which will both amuse and instruct, and which deserve the attention equally of the legislator and the politician, the moralist and the divine.

At length, after a life usefully spent in the service of the world, having been several years the senior Lord of Session, lord Kaimes died, Dec. 26, 1782, leaving to the world a proof that an attention to the abstrusest branches of learning is not incompatible with the more pleasing pursuits of taste and polite literature.

HOMER, the most ancient of the Greek poets extant, has been called the father of poetry. As much as he has celebrated the praises of others, he has been so very modest about himself, that we do not find the least mention of him throughout his poems: so that where he was born, who were his parents, at what exact period he lived, and almost every circumstance of his life, remain at this day in a great measure, if not altogether, unknown. The most copious account we have of the life of Homer is that which goes under the name of Herodotus, and is usually printed with his history: and though it is generally supposed to be spurious, yet as it is ancient, was made use of by Strabo, and exhibits that idea which the later Greeks, and the Romans in the age of Augustus, entertained of Homer, we must content ourselves with giving an abstract of it.

A man of Magnesia, whose name was Menalippus, went to settle at Cumæ, where he married the daughter of a citizen called Homyres, and had by her a daughter called Critheis. The father and mother dying, the young woman was left under the tuition of Cleonax her father's friend; and, suffering herself to be deluded, was got with child. The guardian, though his care had not prevented the misfortune, was however willing to conceal it; and therefore sent Critheis to Smyrna. Critheis being near her time, went one day to a festival, which the town of Smyrna was celebrating on the banks of the river Meles; where her pains coming upon her, she was delivered of Homer, whom she called Melesigenes, because he was born on the banks of that river. Having nothing to maintain her, she was forced to spin: and a man of Smyrna called Phemius, who taught literature and music, having often seen Critheis, who lodged near him, and being pleased with her housewifery, took her into his house to spin the wool he received from his scholars for their schooling. Here she behaved herself so modestly and discreetly, that Phemius married her, and adopted her son, in whom he discovered a wonderful genius, and the best natural disposition in the world. After the death of Phemius and Critheis,

Homer

Homer succeeded to his father-in-law's fortune and school; and was admired not only by the inhabitants of Smyrna, but by strangers, who resorted from all parts to that place of trade. A ship-master called Mentès, who was a man of wit, very learned, and a lover of poetry, was so pleased with Homer, that he followed him closely, and persuaded him to leave his school, and to travel with him. Homer, whose mind was then employed upon his poem of the "Iliad," and who thought it of great consequence to see the places of which he should have occasion to treat, embraced the opportunity. He embarked with Mentès, and during their several voyages, never failed carefully to note down all that he thought worth observing. He travelled into Egypt, whence he brought into Greece the names of their gods, and the chief ceremonies of their worship. He visited Africa and Spain, in his return from which places he touched at Ithaca, and was there much troubled with a rheum falling upon his eyes. Mentès being in haste to visit Leucadia his native country, left Homer well recommended to Mentor, one of the chief men of the island of Ithaca, who took all possible care of him. There Homer was informed of many things relating to Ulysses, which he afterwards made use of in composing his "Odyssey." Mentès returning to Ithaca, found Homer cured. They embarked together; and after much time spent in visiting the coasts of Peloponnesus and the islands, they arrived at Colophon, where Homer was again troubled with the defluxion upon his eyes, which proved so violent, that he is said to have lost his sight [o]. This misfortune made him resolve to return to Smyrna, where he finished his "Iliad." Some time after, the ill posture of his affairs obliged him to go to Cumæ, where he hoped to have found some relief. He stayed by the way at a place called the New Wall, which was the residence of a colony from Cumæ. There he lodged in the house of an armourer called Tichius, and recited some hymns he had made in honour of the Gods, and his poem of Amphiaraus's expedition against Thebes. After staying here some time and being greatly admired, he went to Cumæ; and passing through Larissa, he wrote the epitaph of Midas, king of Phrygia, then newly dead. At Cumæ he was received with extraordinary joy, and his poems highly applauded; but when he proposed to immortalize their town, if they would allow him a salary, he was answered, that "there would be no end of maintaining all the 'Ομνηροι or Blind Men," and hence got the name of Homer. From Cumæ he went to Phocæa, where he recited his verses in public assem-

[o] The blindness of Homer has been contested by several authors, and particularly by a scholar named *Andreas Wilkies*, in a book bearing the quaint title of *Curatio cæci Homeri*. If he was blind at all, it was probably only in extreme old age.

blies. Here one Thestorides a schoolmaster offered to maintain him, if he would suffer him to transcribe his verses: which Homer complying with through mere necessity, the schoolmaster privily withdrew to Chios, and there grew rich with Homer's poems, while Homer at Phocæa hardly earned his bread by repeating them.

Obtaining however at last some intimation of the schoolmaster, he resolved to find him out; and landing near that place, he was received by one Glaucus a shepherd, at whose door he was near being worried by dogs; and carried by him to his master at Bolissus, who, admiring his knowledge, intrusted him with the education of his children. Here his praise began to get abroad, and the schoolmaster hearing of him fled before him. He removed some time after to Chios, where he set up a school of poetry, gained a competent fortune, married a wife, and had two daughters; one of which died young, and the other was married to his patron at Bolissus. Here he composed his "Odyssey," and inserted the names of those to whom he had been most obliged, as Mentès, Phemiús, Mentor, and resolving to visit Athens, he made honourable mention of that city, to dispose the Athenians for a kind reception of him. But as he went, the ship put in at Samos, where he continued the whole winter, singing at the houses of great men, with a train of boys after him. In the spring he went on board again, in order to prosecute his journey to Athens; but landing by the way at Chios, he fell sick, died, and was buried on the sea-shore.

This is the most regular life we have of Homer; and though probably but little of it is exactly true, yet it has this advantage over all other accounts which remain of him, that it is within the compass of probability. The only incontestable works, which Homer has left behind him, are the "Iliad," and the "Odyssey." The "Batrachomyomachia," or, "Battle of the Frogs and Mice," has been disputed, but yet is allowed to be his by many authors. The Hymns have been doubted also, and attributed by the scholiasts to Cynæthus the rhapsodist: but neither Thucydides, Lucian, nor Pausanias, have scrupled to cite them as genuine. We have the authority of the two former, for that to Apollo; and of the last for a "Hymn to Ceres," of which he has given us a fragment. The whole hymn has been lately found by Matthæi at Moscow, and was published by Ruhnkenius in 1782, at Leyden. A good translation has since been given by Mr. Hole. The Hymn to Mars is objected against; and likewise the first to Minerva. The "Hymn to Venus" has many of its lines copied by Virgil, in the interview between Æneas and that goddess in the first "Æneid." But whether these Hymns are Homer's or not, they were always judged to be nearly as ancient, if not of the same age with him. Many other pieces were ascribed
to

to him: "Epigrams," the "Margites," the "Cecropes," the "Destruction of Oechalia," and several more. Time may here have prevailed over Homer, by leaving only the names of these works, as memorials that such were once in being; but while the "Iliad" and "Odyssey" remain, he seems like a leader, who, though he may have failed in a skirmish or two, has carried a victory, for which he will pass in triumph through all future ages.

Homer had the sublimest, and most universal genius, that the world has ever seen; and though it is an extravagance of enthusiasm to say as some of the Greeks did, that all knowledge may be found in his writings, his knowledge was certainly very extensive, and no man could have a deeper insight into the feelings and passions of human nature. He represents great things with such sublimity, and inferior objects with such propriety, that he always makes the one admirable, and the other pleasing. Strabo, whose authority in geography is indisputable, assures us, that Homer has described the places and countries, of which he gives an account, with such accuracy, that no man can imagine who has not seen them, and no man can observe without admiration and astonishment. His poems may justly be compared with that shield of divine workmanship, so inimitably represented in the 18th book of the "Iliad;" where we have exact images of all the actions of war and employments of peace, and are entertained with a delightful view of the universe. "Homer," says sir William Temple, "was without doubt the most universal genius that has been known in the world, and Virgil the most accomplished. To the first must be allowed the most fertile invention, the richest vein, the most general knowledge, and the most lively expressions: to the last the most noble ideas, the justest institution, the wisest conduct, and the choicest elocution. To speak in the painters' terms, we find in the works of Homer the most spirit, force, and life; in those of Virgil, the best design, the truest proportions, and the greatest grace. The colouring of both seems equal, and indeed in both is admirable. Homer had more fire and rapture, Virgil more light and sweetness; or at least the poetical fire was more raging in the one, but clearer in the other; which makes the first more amazing, and the latter more agreeable. The ore was richer in the one, but in the other more refined, and better allayed to make up excellent work. Upon the whole," says he, "I think it must be confessed, that Homer was of the two, and perhaps of all others, the vastest, the sublimest, and the most wonderful genius; and that he has been generally so esteemed, there cannot be a greater testimony given, than what has been by some observed, that not only the greatest masters have found the best and truest principles of all their sciences and arts in him; but that the noblest nations have
derived

derived from him the original of their several races, though it be hardly yet agreed, whether his story be true or a fiction. In short, these two immortal poets must be allowed to have so much excelled in their kinds, as to have exceeded all comparison, to have even extinguished emulation, and in a manner confined true poetry, not only to their two languages, but to their very persons."

In the mean time Homer has had his enemies; and it is certain, that Plato banished his writings from his commonwealth, which some would fix as a blemish upon the memory of the poet. But the true reason, why Plato would not suffer the poems of Homer to be in the hands of the subjects of that government, was, because he did not esteem the common people to be capable readers of them. They would be apt to pervert his meaning, and have wrong notions of God and religion, by taking his bold and beautiful allegories in a literal sense. Plato frequently declares, that he loves and admires him as the best, the most pleasant, and the divinest of all poets, and studiously imitates his figurative and mystical way of writing: and though he forbade his works to be read in public, yet he would never be without them in his closet. But the most memorable enemy to the merits of Homer was Zoilus, a snarling critic, who frequented the court of Ptolemy Philadelphus, king of Egypt. This fellow wrote ill-natured notes upon his poems, but received no encouragement from that prince; on the contrary, he became universally hated for his pains, and was at length put, as some say, to a most miserable death.

It must not be forgotten, that though Homer's poems were at first published all in one piece, and not divided into books, yet every one not being able to purchase them entire, they were circulated in separate pieces; and each of those pieces took its name from the contents, as, "The Battle of the Ships;" "The Death of Dolon;" "The Valour of Agamemnon;" "The Grot of Calypso;" "The Slaughter of the Wooers," and the like; nor were these entitled books, but rhapsodies, as they were afterwards called, when they were divided into books. Homer's poems were not known entire in Greece before the time of Lycurgus; whither that law-giver being in Ionia carried them, after he had taken the pains to transcribe them from perfect copies with his own hands. This may be called the first edition of Homer that appeared in Greece, and the time of its appearing there was about 120 years before Rome was built, that is, about 200 years after the time of Homer. It has been said, that the "Iliad" and "Odyssey" were not composed by Homer in their present form, but only in separate little poems, which being put together and connected afterwards by some other person, make the entire works they now appear; but this is so

extravagant a conceit, that it scarcely deserved to be mentioned.

HOMMEL (CHARLES FRÉDÉRICK), a lawyer, philologer, and historian of Leipzig, was born in the year 1722. He published his first work in 1743, which was a tract in 4to. 1. "De Legum civilium et naturalium Natura." 2. "Obletamenta Juris Feudalis, five Grammaticæ Observationes jus rei clientelaris, et antiquitates Germanicas, variè illustrantes," 1755. This was also in quarto, and tends, as well as his other works, to prove the pleasing qualities and the acuteness of his mind. 3. "Literatura Juris," 8vo, 1761. 4. "Jurisprudentia numismatibus illustrata, nec non sigillis, gemmis, aliisque picturis vetustis variè exornata," 8vo, 1763. 5. "Corpus juris civilis, cum notis variorum," 8vo, 1768. 6. "Palingenesia librorum juris veterum," &c. 3 tom. 8vo, 1768. He published some smaller tracts, but these are the most important. Hommel died in 1781.

HONDERKOETER (MELCHIOR), a Dutch painter, born at Utrecht in 1636. His particular excellence consisted in representing animals, and above all birds, whose plumage he imitated in the most perfect manner. His touch is firm and bold, his colouring rich and mellow. His pictures are particularly esteemed in Holland, where they bear a high price, and having been diligently collected there, are less known in other countries. He died in 1695.

HONDIUS (JESSE), born at Wackerne, a small town in Flanders, in 1563, died in 1611. He was a self-taught engraver both on copper and ivory, and a letter-founder; in all which branches he attained great excellence. He studied geography also, and in 1607 published a work entitled, "Descriptio Geographica orbis terrarum," in folio.

HONE (GEORGE PAUL), a lawyer of Nuremberg, where he was born in 1662. He became counsellor to the duke of Meiningen, and bailli of Cobourg, at which place he died in 1747. His works are chiefly these: 1. "Iter Juridicum, per Belgium, Angliam, Galliam, Italiam." 2. "Lexicon Topographicum Franconiæ." 3. "History of the Dutchy of Saxe-Cobourg," in German. 4. "Thoughts on the Suppression of Mendicity," in the same language.

HONESTIS (PETRUS DE), or PETRUS DAMIANI, so called from his brother Damian, whom he always considered as a father, was an Italian, born at Ravenna in 1006. He took up the monastic life at the monastery of St. Andrew, near Abella, and was soon distinguished for his exemplary piety. About the year 1057, he was created cardinal and bishop of Ostia by pope Stephen, though averse to assuming those dignities. In the year 1059 he was employed by pope Nicolas II.

to reduce the church of Milan to the rule of celibacy, a matter of no small difficulty; and the contest ran so high, that Peter was once in danger of losing his life. He had, however, the address to gain over the archbishop Guido, and thus at length succeeded in the object of his mission, and returned in triumph to Rome. Disgusted with the lives of the Roman clergy, and unwilling therefore to live among them, he abdicated his bishopric in 1061, and retired to a solitary life. In the following year, however, he was called by the pope from his solitude, and employed on a mission in France. In 1069 he persuaded the emperor Henry to relinquish the project he had formed of divorcing his wife, and in 1072 he was employed to reconcile Ravenna to the see of Rome. He succeeded in the undertaking, but died the same year, on his return, at the age of 66. His works were numerous, but are not at this day much known or valued, but they are enumerated at large by Cave [O]. Among them are eight books of epistles, addressed to the different orders of clergy, to princes, and to laymen; several lives of saints, and a number of treatises on various subjects. His works were published altogether at Rome, in three volumes, by Cajetan.

HONORATUS, bishop of Marseilles, flourished about the year 490. He was, according to Gennadius, who celebrates him, a man of ready and abundant eloquence. He published many homilies, some delivered in an extemporary manner, others regularly composed; in which his object was to confute the dreams of heretics, and exhort his hearers to piety. He wrote also lives of many eminent leaders of the church, of which no one is extant, except his life of St. Hilary of Arles.

HONORIUS I. a pope and a poet. He succeeded Boniface V. in the year 626, and died in 638. He was undoubtedly addicted to the heresy of the Monothelites, though some writers have laboured earnestly to acquit him of the charge. There is still extant by him, an epigram on the apostles looking up into heaven [P], and eight epistles.

HONTAN (THE BARON DE); was a native of Gascony, in the seventeenth century, and is principally known by his travels in North America, which, however, are written in an embarrassed and barbarous style, confounding truth and falsehood, disfiguring names, and disguising facts. They contain some episodes of pure fiction, particularly the narrative of the voyage up the long river, which is supposed to be of equal authority with the voyage to Lilliput. He describes, nevertheless, with some success, the general face of the country, and the disposition, customs, government, and other particulars of the inhabitants. There is an edition of his travels published at Amsterdam

[O] *Historia Literaria*, sec. xi. p. 610.

[P] *Biblioth. Patrum*, xii. 274.

in 1705, in 2 vols. 12mo. He began his career in Canada as common soldier, was raised to the rank of an officer, went to Newfoundland in the quality of royal lieutenant, there quarrelled with the governor, was broken, and retired first in Portugal, and finally to Denmark.

HOOFT (PETRUS CORNELIUS VAN), a Dutch poet and historian, but principally eminent in the latter capacity, was born at Amsterdam in 1581. He was honoured by Louis XIII. with a ribband of the order of St. Michael, probably in consequence of his history of Henry IV. Frederic Henry prince of Orange being dead, Hoofst was preparing to attend his funeral, when he was himself taken violently ill and died in 1647. His works consist of, 1. "Epigrams, Comedies, and other Poems." 2. "The History of the Low Countries, from the Abdication of Charles V. to the year 1598." A good edition of it appeared in the year 1703, in two vols. folio. 3. "A History of Henry IV. of France," in Latin. 4. "A Translation of Tacitus into Dutch," very highly esteemed in that country. To familiarize the style of his author completely to his mind, he is said to have read all the extant works of Tacitus fifty two times.

HOOGEVEEN (HENRY), a very celebrated Dutch philologer, was born at Leyden in the latter end of January, 1712 [Q]. His parents were poor, but of great probity; and, had it not been for a very laudable ambition in his father to make his son a scholar, the obscurity of a mechanical trade would probably have concealed his powers through life. At ten years of age he was sent to school, but, for a considerable time, gave not the slightest proof of talents for literature, so completely depressed was he by the wanton tyranny of a severe master. When at length he was removed into another class, and was under a milder teacher, his powers began to expand, and took the lead among those of his standing, instead of holding an inferior place. So early as at fifteen, he began the task of teaching others, to alleviate the expences of his parents, being now highly qualified for such an undertaking. He was employed in teaching the inferior classes of the school to which he still belonged. While he was yet employed in his studies, he lost his father; but this misfortune rather redoubled his efforts than subdued his spirit. In 1732, before he had exceeded his twentieth year, he obtained the appointment of co-rector (or under master) at Gorcum. Within nine months the magistrates of the city of Woerden gave him an appointment there which induced him to think of matrimony. He married in March, 1733, and began the care of this school in May the same year. By this wife, who died in 1738, he had three sons and two daughters. In the same year,

[Q] *Harles de vitis philologorum nostra ætate clarissimorum*; t. iv. p. 114.

he was solicited by the magistrates of Culembourg to undertake the care of their school, to which, with much reluctance in leaving his former situation, he at length consented. Here he took a second wife, who produced him eight children: and here, notwithstanding solicitations from other places, he continued for several years. At length, much fatigued by incessant attention to a great number of scholars, he went in 1745 to Breda, on a more liberal appointment. The very next year, Breda being harassed by a French invasion, Hoogveen was obliged to send his collection of books to Leyden, and literary pursuits were at a stand. He remained, however, sixteen years at Breda, and had determined there to end his days, but Providence decided otherwise. The malice and turbulence of a person who had taken up some unreasonable cause of offence against him, inclined him to leave Breda. His intention being known, he was liberally invited to Dort, whither he transferred his residence in 1761. From this place, after living there three years, he was in a manner forced away by the importunity and liberality of the city of Delft. On his first arrival there, he encountered some difficulties from calumny and malice, but he weathered the storm, and remained there the remainder of his life in peace and honour. He died about Nov. 1, 1794, leaving some surviving children by both his marriages.

His works are, 1. An edition of "*Vigerus de Idiotismis Linguae Græcæ*," published at Leyden in 1743, and several times republished. His improvements to this work are of the highest value. 2. "An Inaugural Speech at Culembourg," in 1738. 3. An Alcaic Ode to the people of Culembourg, "*De Inundatione feliciter avertuncata*." 4. "An Elegiac Poem," in defence of poets, against Plato; and several other occasional pieces, few of which are published. 5. "*Doctrina particularum Linguae Græcæ*," 2 vols. 4to, 1769. This great work, the foundation of his well-earned fame, is executed with a prodigious abundance of learning, and has been approved and received throughout Europe. He followed Devarius professedly to a certain point, but went far beyond him in copiousness and sagacity. A very useful abridgement of this work, the only fault of which is too great prolixity, was published at Dessau in the year 1782, by Schütz. This edition will be found more useful to the young student than the vast work on which it is founded, as more easily purchased, and more easily read. A posthumous work of this author, entitled, "*Dictionary Analagicum Græcum*," is now printing at the university-press in Cambridge, and will be accompanied with the life of the author, by one of his sons, who has succeeded him as rector of the school at Delft. Unfortunately, we could not wait for the information which this life may be expected to contain.

HOOGSTRATEN (DAVID VAN), a professor of the belles lettres, was born at Rotterdam in 1658, and died at Amsterdam in 1724. In the evening of Nov. 13, there suddenly arose so thick a mist, that he lost his way, and fell into a canal. He was soon taken out; but the coldness of the water, and the fright from the fall, brought on so strong an oppression upon the breast, that he died in eight days after. There are of his, 1. "Latin Poems." 2. "Flemish Poems." 3. "A Flemish and Latin Dictionary." 4. "Notes upon C. Nepos and Terence." 5. "An Edition of Phædrus," for the prince of Nassau, 4to, in imitation of the Delphin editions. 6. A fine edition of "Janus Broukhufius's Poems."

HOOQUE (ROMAIN DE), a Dutch designer and engraver, who flourished towards the close of the last century. He had a lively imagination, by which he was sometimes led astray; and his works must be viewed with some allowance for incorrectness of design, and injudicious choice of subjects; which were in general of an allegorical cast, or distinguished by a kind of low caricature. His works are chiefly extant in certain editions of books, for which he was employed; as, 1. Plates for the Old and New Testament, in folio, published by Basnage in 1704. 2. Plates to "the Academy of the Art of Wrestling," in Dutch, 1674, and in French, in 1712. 3. Plates to the Bible, with Dutch explanations. 4. Plates for the Egyptian Hieroglyphics, Amsterdam, 1735, small folio. 5. Plates to Fontaine's Fables, in 2 vols. 8vo, 1685. 6. To Boccace, 1695, 2 vols. 8vo. 7. To the Tales of the Queen of Navarre. 8. To the "Cent Nouvelles nouvelles," 1701, 2 vols. 8vo. Such of his plates as are to be met with, separate from the works to which they belong, bear a higher price.

HOOKE (ROBERT), an eminent English mathematician and philosopher, was son of Mr. John Hooke, minister of Freshwater in the Isle of Wight, and born there July 18, 1635 [R]. He was designed for the church; but being of a weakly constitution, and very subject to the head-ach, all thoughts of that nature were laid aside. Thus left to himself, the boy followed the bent of his genius, which led him to mechanics; and employed his time in making little toys, which he did with wonderful art and dexterity. For instance, seeing an old brass clock taken to pieces, he made a wooden one that would go: he made likewise a small ship about a yard long, fitly shaped, masted, and rigged, with a contrivance to make it fire small guns, as it was sailing across a haven of some breadth. These indications led his friends to think of some ingenious trade for him; and after his father's death, which happened in 1648, as he had also a turn for

[x] Life of Hooke, prefixed to his Posthumous Works, Lond. 1705, folio.

drawing, he was placed with sir Peter Lely; but the smell of the oil-colours increased his head-achs, and he quitted painting in a very short time. Afterwards he was kindly taken by Dr. Busby into his house, and supported there, while he attended Westminster-school. Here he not only acquired the Greek and Latin, together with an insight into Hebrew and other Oriental languages, but also made himself master of a good part of "Euclid's Elements[s]." Wood tells us, that while he lived with Dr. Busby, he "learned of his own accord to play twenty lessons on the organ; and invented thirty several ways of flying; as himself and Dr. Wilkins of Wadham-college have reported."

About 1653, he went to Christ-church, Oxford, and in 1655 was introduced to the Philosophical Society there; where, discovering his mechanic genius, he was first employed to assist Dr. Willis in his operations of chemistry, and afterwards recommended to Mr. Boyle, whom he served many years in the same capacity. He was also instructed about this time by Dr. Seth Ward, Savilian professor of astronomy, in that science; and from henceforward distinguished himself by many noble inventions and improvements of the mechanic kind. He invented several astronomical instruments for making observations both at sea and land; and was particularly serviceable to Boyle, in completing the air-pump. Wood tells us, that he also explained "Euclid's Elements," and "Des Cartes's Philosophy," to Boyle. Nov. 1662, sir Robert Moray, then president, proposed him for curator of experiments to the Royal Society. He was unanimously accepted, and it was ordered, that Boyle should have the thanks of the society, for dispensing with him for their use; and that he should come and sit among them, and both bring in every day three or four of his own experiments, and take care of such others, as should be mentioned to him by the society. He executed this office so much to their satisfaction, that when that body was established by the royal charter, his name was in the list of those, who were first nominated by the council, May 20, 1663; and he was admitted accordingly, June 3, with a peculiar exemption from all payments. Sept. 28, of the same year, he was nominated by Clarendon, chancellor of Oxford, for the degree of M. A. and Oct. 19, it was ordered, that the repository of the Royal Society should be committed to his care [T], the white gallery in Gresham-college being appointed for that use. May, 1664, he begun to read the astronomical lecture at Gresham for the professor Dr. Pope, then in Italy; and the same year was made professor of mechanics to the Royal Society by sir John Cutler, with a salary of 50l. per annum, which that

[s] Athen. Oxon.

[T] Ward's Life of Hooke in the Lives

of the professors of Gresham-college, p.

112, 174.

gentleman, the founder, settled upon him for life. Jan. 11, 1664-5, he was elected by that society curator of experiments for life, with an additional salary of 30*l.* per annum to sir John Cutler's annuity, settled on him "pro tempore:" and, March following, was elected professor of geometry in Gresham-college.

In 1665, he published in folio, his "Micrographia, or some Philosophical Descriptions of minute Bodies, made by magnifying Glasses, with Observations and Enquiries thereupon:" and the same year, during the recess of the Royal Society on account of the plague, attended Dr. Wilkins and other ingenious gentlemen into Surrey, where they made several experiments. Sept. 19, 1666, he produced a plan of his own for rebuilding the city of London, then destroyed by the great fire; which was so approved by the lord-mayor and court of aldermen, some of whom were present at the society when it was produced, that he was appointed city-surveyor, although his design was not carried into execution. It is said, that by one part of this plan, all the chief streets, as from Leaden-hall corner to Newgate, and the like, were to have been built in regular lines, all the other cross streets to have turned out of them at right angles; and all the churches, public buildings, market-places, &c. to have been fixed in proper and convenient places. The re-building of the city, according to the act of parliament, requiring an able person to set out the ground to the several proprietors, Hooke was pitched upon, as we have said, for one of the city surveyors, and Oliver a glass painter for the other. In this employment he acquired the greatest part of that estate of which he died possessed; as appeared sufficiently evident from a large iron chest of money found after his death, locked down with a key in it, and a date of the time, which shewed it to have been so shut up for above thirty years.

In 1668, Hevelius, the famous astronomer at Dantzick, presented a copy of his "Cometographia" to Hooke, in acknowledgement for an handsome compliment, which Hooke had made him on account of his "Selenographia," printed in 1647; and Hooke in return sent Hevelius a description of the dioptric telescope, with an account of his manner of using it, and recommended it to him as preferable to those with plain sights. This circumstance gave rise to a great dispute between them, in which many learned men afterwards engaged, and which Hooke so managed, as to be universally condemned, though it has since been agreed, that he had the best side of the question. In 1671, he attacked sir Isaac Newton's "New Theory of Light and Colours;" where, though he was forced to submit in respect to the argument, he is said to have come off with a better reputation than in the former instance. The Royal Society
having

having begun their meetings at Gresham-college, in Nov. 1674, the committee in December allowed him 40*l.* to erect a turret over part of his lodgings, for trying his instruments, and making astronomical observations: and the year following, he published "A Description of Telescopes, and some other Instruments, made by R. H. with a Postscript," complaining of some injustice done him by Oldenburg, the publisher of the "Philosophical Transactions," in regard to his invention of pendulum watches. This charge drew him into a dispute with that gentleman, which ended in a declaration of the Royal Society in their secretary's favour. Oldenburg dying in Aug. 1677, Hooke was appointed to supply his place, and began to take minutes at the meeting in October; but did not publish the "Transactions." Soon after this, he grew more reserved than formerly; and though he read his Cutlerian lectures, and often made experiments, and shewed new inventions before the Royal Society, yet he seldom left any account of them to be entered in their registers; designing, as he said, to fit them for himself, and make them public, which however he never performed. In 1686, when sir Isaac Newton's Principia were published, he laid claim to his discovery concerning the force and action of gravity, which was warmly resented by that great philosopher. Hooke was in truth a great inventor and discoverer, but so very ambitious, that he would fain have been thought the only man who could invent and discover. This made him frequently lay claim to other people's inventions and discoveries; in which, however, as well as in the present case, the point was generally carried against him.

In 1687, his brother's daughter, Mrs. Grace Hooke, who had lived with him several years, died; and he was so affected with grief at her death, that he hardly ever recovered it, but was observed from that time to grow less active, more melancholy, and, if that could be, more cynical than ever. At the same time a chancery-suit, in which he was concerned with sir John Cutler, on account of his salary for reading the Cutlerian lectures, made him very uneasy, and increased his disorder. In 1691, he was employed in forming the plan of the hospital near Hoxton, founded by Ask alderman of London [u], who appointed archbishop Tillotson one of his executors; and in December, the same year, Hooke was created M. D. by a warrant from that prelate. July 18, 1696, his chancery-suit for sir John Cutler's salary was determined in his favour, to his inexpressible satisfaction. His joy on that occasion was found in his diary thus expressed: "DOMSHIGISSA; that is, Deo Optimo Maximo fit honor, laus, gloria, in sæcula sæculorum. Amen. I was born on this

day of July, 1635, and God has given me a new birth: may I never forget his mercies to me! whilst he gives me breath, may I praise him!" The same year, an order was granted to him for repeating most of his experiments, at the expence of the Royal Society, upon a promise of his finishing the accounts, observations, and deductions from them, and of perfecting the description of all the instruments contrived by him; but his increasing illness and general decay rendered him unable to perform it. He continued some years in this wasting condition; and thus languishing, till he was quite emaciated, he died March 3, 1702, at his lodgings in Gresham-college, and was buried in St. Helen's church, Bishopsgate-street, his corpse being attended by all the members of the Royal Society then in London.

The writer of his life, to which we have all along referred, has given the following character of him, which, though not an amiable one, seems to be drawn with candour and impartiality. He was in person but a despicable figure; short of stature, very crooked, pale, lean, and of a meagre aspect, with dark brown hair, very long, and hanging over his face, uncut, and lank. Suitable to this person, his temper was penurious, melancholy, mistrustful, and jealous; which qualities increased upon him with his years. He set out in his youth with a collegiate or rather a monastic recluseness, and afterwards led the life of a cynical hermit; scarcely allowing himself necessities, notwithstanding the great increase of his fortunes after the fire in London. He declared sometimes, that he had a great project in his head, as to the disposal of his estate, for the advancement of natural knowledge, and to promote the ends and designs for which the Royal Society was instituted; to build a handsome fabric for the society's use, with a library, repository, laboratory, and other conveniences for making experiments; and to found and endow a physico-mechanic lecture like that of sir John Cutler. But though he was often solicited by his friends to put his designs down in writing, and make his will as to the disposal of his estate, yet he could never be prevailed on to do it, but died without any will that could be found. In like manner, with respect to his philosophical treasures, when he first became known to the learned world, he was very communicative of his inventions and discoveries, but afterwards grew close and reserved to a fault; alledging for an excuse, that some persons challenged his discoveries for their own, and took occasion from his hints to perfect what he had not finished. For this reason he would suggest nothing, till he had time to perfect it himself; so that many things are lost which he affirmed he knew, though he was not supposed to know every thing which he affirmed. For instance, not many weeks before his death, he told Mr. Waller and others, that he knew a certain and infallible method of discovering the longitude

longitude at sea; yet it is evident, that his friends distrusted his asseveration of this discovery; and how little credit was then given to it in general, appears from Waller's own account. "Hooke," says he, "suffering this invention to be undiscovered to the last, gave some persons cause to question, whether he was ever the possessor of it; and to doubt, whether what in theory seemed very promising, would answer when put in practice. Others indeed more severely judged, that it was only a kind of boasting in him to assert that, which had not been performed, though attempted by many." Thus stood the opinion of the world at his death; and nothing has since appeared to alter it. In the religious part of his character he was so far exemplary, that he always expressed a great veneration for the Deity; and seldom received any remarkable benefit in life, or made any considerable discovery in nature, or invented any useful contrivance, or found out any difficult problem, without setting down his acknowledgement to God, as many places in his diary plainly shew. He frequently studied the sacred writings in the originals; for he was acquainted with the ancient languages, as well as with all the parts of mathematics. "To conclude," says Waller, "all his errors and blemishes were more than made amends for by the greatness and extent of his natural and acquired parts, and more than common if not wonderful sagacity, in diving into the most hidden secrets of nature, and in contriving proper methods of forcing her to confess the truth, by driving and pursuing the Proteus through all her changes to her last and utmost recesses.—There needs no other proof of this, than the great number of experiments he made, with the contrivances for them, amounting to some hundreds; his new and useful instruments and inventions, which were numerous; his admirable facility and clearness in explaining the phænomena of nature, and demonstrating his assertions; his happy talent in adapting theories to the phænomena observed, and contriving easy and plain, not pompous and amusing, experiments to back and prove those theories; proceeding from observations to theories, and from theories to farther trials, which he asserted to be the most proper method to succeed in the interpretation of nature. For these his happy qualifications he was much respected by the most learned philosophers at home and abroad; and as with all his failures he may be reckoned among the great men of the last age, so had he been free from them, possibly he might have stood in the front."

His papers being put by his friends into the hands of Richard Waller, esq; secretary to the Royal Society, that gentleman collected such as he thought worthy of the press, and published them under the title of his "Posthumous Works," in 1705, to which he prefixed an account of his life, in folio.

HOOKE (NATHANIEL), celebrated for a "Roman History," died in 1764, but we know not at what age; as indeed few particulars of him are recorded, though he is said, "from 1723 till his death, to have enjoyed the confidence and patronage of men, not less distinguished by virtue than by titles [x]." The first particular that occurs of him is from a letter to lord Oxford, dated Oct. 17, 1722; by which it appears, that, having been "seized with the late epidemical distemper of endeavouring to be rich," meaning the South-sea infatuation, "he was in some measure happy to find himself at that instant just worth nothing." Some time after, however, he was recommended to Sarah, dutchess of Marlborough, who presented him with 5000*l.* the condition of which donation was expressly, that he the said Hooke should aid and assist her the said dutchess in drawing up and digesting "An Account of the Conduct of the Dowager Dutches of Marlborough, from her first coming to Court, to the Year 1710." This was done, and the work was published in 1742, 8vo; but, soon after, she took occasion, as was usual with her, to quarrel with him; "because," finding her without religion, "he attempted," as she affirmed, "to convert her to popery." Hooke was a Mystic and Quietist, and a warm disciple of Fenelon. It was he who brought a Catholic priest to take Pope's confession upon his death-bed; the priest had scarcely departed, when Bolingbroke coming in, flew into a great passion upon the occasion.

The "Roman History" of Hooke was first published in 4 vols. 4to; the first in 1733, the second in 1745, the third in 1764, and the fourth in 1771; from the building of Rome to the ruin of the commonwealth. In 1758, he published "Observations on four pieces upon the Roman Senate," among which were those of Middleton and Chapman; and was answered in an anonymous pamphlet, entitled, "A Short Review of Mr. Hooke's Observations, &c. concerning the Roman Senate, and the Character of Dionysius of Halicarnassus, 1758," 8vo. But the author of this was Edward Spelman, esq; who was then publishing an English translation of Dionysius. Hooke published also a translation of "Ramsay's Travels of Cyrus."

HOOKE (RICHARD), an eminent English divine, and author of an excellent work, entitled, "The Laws of Ecclesiastical Polity, in eight Books," was born at Heavy-tree near Exeter, in 1553 [y], or, as Wood says, about the time of Easter, 1554. His parents, not being rich, intended him for a trade; but his schoolmaster at Exeter prevailed with them to continue him at school [z], assuring them, that his natural en-

[x] Anecdotes of Bowyer by Nichols, p. 394, 594.
[z] Life of Hooker by Walton, prefixed to his Works.

[y] Ath. Oxon.

dowments and learning were both so remarkable, that he must of necessity be taken notice of, and that God would provide him some patron who would free them from any future care or charge about him. Accordingly his uncle John Hooker, who was then chamberlain of the town, began to regard him; and being known to Jewell, made a visit to that prelate at Salisbury soon after, and “besought him for charity’s sake to look favourably upon a poor nephew of his, whom nature had fitted for a scholar; but the estate of his parents was so narrow, that they were unable to give him the advantage of learning; and that the bishop therefore would become his patron, and prevent him from being a tradesman, for he was a boy of remarkable hopes.” The bishop examined into his merits, found him to be what the uncle had represented him, and took him henceforward under his protection. He got him admitted, in 1567, one of the clerks of Corpus-christi college in Oxford, and settled a pension on him; which, with the contributions of his uncle, afforded him a very comfortable subsistence. In 1571, Hooker had the misfortune to lose his patron, together with his pension. Providence, however, raised him up two other patrons, in Dr. Cole, then president of the college, and Dr. Edwin Sandys, bishop of London, and afterwards archbishop of York. To the latter of these Jewell had recommended him so effectually before his death, that though of Cambridge himself, he immediately resolved to send his son Edwin to Oxford, to be pupil to Hooker, who yet was not much older; for, said he, “I will have a tutor for my son, that shall teach him learning by instruction, and virtue by example.” Hooker had also another considerable pupil, namely, George Cranmer, grand nephew to Cranmer the archbishop and martyr; with whom, as well as with Sandys, he cultivated a strict and lasting friendship.

In 1577, he was elected fellow of his college; and about two years after, being well skilled in the Oriental languages, was appointed deputy-professor of Hebrew, in the room of a gentleman who was disordered in his senses. In 1581, he entered into orders; and soon after, being appointed to preach at St. Paul’s-cross in London, was so unhappy as to be drawn into a most unfortunate marriage; of which, as it is one of the most memorable circumstances of his life, we shall here give the particulars as they are related by Walton. There was then belonging to the church of St. Paul’s, a house called the Shunamites house, set apart for the reception and entertainment of the preachers at St. Paul’s-cross, two days before, and one day after, the sermon. That house was then kept by Mr. John Churchman, formerly a substantial draper in Watling-street, but now reduced to poverty. Walton says, that Churchman was a person of virtue, but that he cannot say quite so much of his wife. To this house

house Hooker came from Oxford so wet and weary, that he was afraid he should not be able to perform his duty the Sunday following: Mrs. Churchman, however, nursed him so well, that he presently recovered from the ill effects of his journey. For this he was very thankful; so much indeed that, as Walton expresses it, he thought himself bound in conscience to believe all she said; so the good man came to be persuaded by her, "that he had a very tender constitution; and that it was best for him to have a wife, that might prove a nurse to him; such a one as might both prolong his life, and make it more comfortable; and such a one she could and would provide for him, if he thought fit to marry." Hooker, not considering, "that the children of this world are wiser in their generation than the children of light," and fearing no guile, because he meant none, gave her a power to choose a wife for him; promising, upon a fair summons, to return to London, and accept of her choice, which he did in that or the year following. Now, says Walton, the wife provided for him was her daughter Joan, who brought him neither beauty nor portion; and for her conditions, they were too like that wife's which Solomon compares to a dripping-house; that is, says Wood, she was "a clownish silly woman, and withal a mere Xantippe."

Hooker, now driven from his college, remained without preferment, and supported himself as well as he could, till the latter end of 1584, when he was presented by John Cheney, esq; to the rectory of Drayton Beauchamp in Buckinghamshire, where he led an uncomfortable life with his wife Joan for about a year. In this situation he received a visit from his friends and pupils Sandys and Cranmer, who found him with a Horace in his hand, tending his small allotment of sheep in a common field; which he told them he was forced to do, because his servant was gone home to dine, and assist his wife in the household business. When the servant returned and released him, his pupils attended him to his house, where their best entertainment was his quiet company, which was presently denied them, for Richard was called to rock the cradle, and the rest of their welcome was so like this, that they stayed but till the next morning, which was long enough to discover and pity their tutor's condition. At their return to London, Sandys acquainted his father with Hooker's deplorable state; who thereupon entered so heartily into his concerns, that he got him to be made master of the Temple in 1585. This, though a fine piece of preferment, was not so suitable to Hooker's temper, as the retirement of a living in the country, where he might be free from noise; nor did he accept of it without reluctance. At the time when Hooker was chosen master of the Temple, one Walter Travers was afternoon-lecturer there; a man of learning and good manners,

manners, it is said, but ordained by the presbytery of Antwerp, and warmly attached to the Geneva government. Travers had some hopes of setting up this government in the Temple, and for that purpose endeavoured to be master of it; but not succeeding, gave Hooker all the opposition he could in his sermons, many of which were about the doctrine, discipline, and ceremonies of the church; insomuch that they constantly withstood each other to the face: for, as somebody said pleasantly, "The forenoon sermon spake Canterbury, and the afternoon Geneva." The opposition became so visible, and the consequences so dangerous, especially in that place, that archbp. Whitgift caused Travers to be silenced by the high commission court. Upon that, Travers presented his supplication to the privy council, which being without effect, he made it public. This obliged Hooker to publish an answer, which was inscribed to the archbishop, and procured him as much reverence and respect from some, as it did neglect and hatred from others. In order therefore to undeceive and win these, he entered upon his famous work "Of the Laws of Ecclesiastical Polity;" and laid the foundation and plan of it, while he was at the Temple. But he found the Temple no fit place to finish what he had there designed; and therefore intreated the archbishop to remove him to some quieter situation in the following letter.

"My lord, When I lost the freedom of my cell, which was my college, yet I found some degree of it in my quiet country parsonage. But I am weary of the noise and oppositions of this place; and indeed God and nature did not intend me for contentions, but for study and quietness. And, my lord, my particular contests here with Mr. Travers have proved the more unpleasant to me, because I believe him to be a good man; and that belief hath occasioned me to examine mine own conscience concerning his opinions. And to satisfy that, I have consulted the Holy Scripture, and other laws both human and divine, whether the conscience of him, and others of his judgement, ought to be so far complied with by us, as to alter our frame of church government, our manner of God's worship, our praising and praying to him, and our established ceremonies, as often as their tender consciences shall require us. And in this examination I have not only satisfied myself, but have begun a treatise, in which I intend the satisfaction of others, by a demonstration of the reasonableness of our Laws of Ecclesiastical Polity.—But, my lord, I shall never be able to finish what I have begun, unless I be removed into some quiet parsonage, where I may see God's blessings spring out of my mother earth, and eat my own bread in peace and privacy; a place, where I may without disturbance meditate my approaching mortality, and that great
account

account, which all flesh must give at the last day to the God of all spirits."

Upon this application he was presented, in 1591, to the rectory of Boscomb in Wiltshire; and, July the same year, to the prebend of Nether-Haven in the church of Sarum, of which he was also made sub-dean. At Boscomb he finished four books, which were entered into the register-book at Stationers-hall, March, 1592, but not printed till 1594. In 1595, he quitted Boscomb, and was presented by queen Elizabeth to the rectory of Bishop's-Bourne in Kent, where he spent the remainder of his life. In this place he composed the fifth book of his "Ecclesiastical Polity," which was dedicated to the archbishop, and published by itself in 1597. He finished there the 6th, 7th, and 8th books of that learned work; but whether we have them genuine, and as left by himself hath been a matter of much dispute. Some time after he caught cold, in a passage by water between London and Gravesend, which drew upon him an illness, that put an end to his life, when he was only in his 47th year. He died Nov. 2, 1600. His illness was severe and lingering; he continued, notwithstanding, his studies to the last. He strove particularly to finish his "Ecclesiastical Polity;" and said often to a friend, who visited him daily, that "he did not beg a long life of God for any other reason, but to live to finish the three remaining books of Polity; and then, Lord, let thy servant depart in peace," which was his usual expression. A few days before his death, his house was robbed; of which having notice, he asked, "are my books and written papers safe?" And being answered, that they were, "then," said he, "it matters not, for no other loss can trouble me."

But whatever value Hooker himself might put upon his books of "Ecclesiastical Polity," he could not give them more esteem than has been paid by the general judgement of mankind. They have been admired for the soundness of reasoning, which runs through them, and the prodigious extent of learning they every where discover; and the author has universally acquired from them the honourable titles of "the Judicious," and "the Learned." When James I. ascended the throne of England, he is said to have asked Whitgift for his friend Mr. Hooker, from whose books of "Ecclesiastical Polity" he had so much profited; and being informed by the archbishop that he died a year before the queen, he expressed the greatest disappointment, and the deepest concern. Charles I. it is well known, earnestly recommended the reading of Hooker's books to his son; and they have ever since been held in the highest veneration and esteem by all. An anecdote is preserved by the writer of his life, which, if true, shews that his fame was by no means confined to his own country, but travelled abroad; and so

far and so loudly, that it reached even the ears of the pope himself. Cardinal Alen and Dr. Stapleton, though both in Italy when his books were published, were yet so affected with the fame of them, that they contrived to have them sent for; and after reading them, are said to have told the pope, then Clement VIII. that "though his holiness had not yet met with an English book, as he was pleased to say, whose writer deserved the name of an author, yet there now appeared a wonder to them, and so they did not doubt it would appear to his holiness, if it was in Latin; which was, that 'a pure obscure English priest had written four such books of Law and Church Polity, in so majestic a style, and with such clear demonstrations of reason,' that in all their readings they had not met with any thing that exceeded him." This begetting in the pope a desire to know the contents, Stapleton read to him the first book in Latin; upon which the pope said, "there is no learning that this man hath not searched into; nothing too hard for his understanding. This man indeed deserves the name of an author. His books will get reverence by age; for there is in them such seeds of eternity, that if the rest be like this, they shall continue till the last fire shall devour all learning:" all which, whether the pope said it or no, we take to be strictly true.

Besides the eight books of "Ecclesiastical Polity," and his answer to Travers's "Supplication," there are some sermons of his in being, which have been collected and printed with his works in folio. An octavo edition has lately appeared at Oxford.

HOOPER (Dr. GEORGE), an eminent English divine, was born at Grimley in Worcestershire, about 1640, and educated in grammar and classical learning at Westminster-school, where he was a king's scholar. From thence he became a student of Christ-church in Oxford, in 1656 [A], where he took his degrees at the regular times; and distinguished himself above his contemporaries by his superior knowledge in philosophy, mathematics, Greek and Roman antiquities, and the Oriental languages. In 1672, he became chaplain to Morley bishop of Winchester; and not long after to archbishop Sheldon, who begged that favour of the bishop of Winchester, and who in 1675 gave him the rectory of Lambeth, and afterwards the precentorship of Exeter. In 1677, he commenced D. D. and the same year, being made almoner to the princess of Orange, he went over to Holland, where, at the request of her royal highness, he regulated her chapel according to the usage of the church of England. After one year's attendance, he repassed the sea, in order to complete his marriage, the treaty for which had been set on foot before his departure. This done, he went

[A] Wood's Fasti, Vol. II.

back to her highness, who had obtained a promise from him to that purpose; but, after a stay of about eight months, she consented to let him return home. In 1680, he was offered the divinity-professorship at Oxford, which he declined; but was made king's chaplain about the same time. In 1685, by the king's command, he attended the duke of Monmouth, and had much free conversation with him in the Tower, both the evening before, and the day of his execution. The following year he took a share in the popish controversy, and wrote a treatise, which will be mentioned presently with his works. In 1691, he succeeded Dr. Sharp in the deanery of Canterbury. As he never made the least application for preferment, queen Mary surprised him with this offer, when the king her husband was absent in Holland. He was made chaplain to their majesties the same year. In 1698, when a preceptor was chosen for the duke of Gloucester, though both the royal parents of that prince pressed earnestly to have Hooper [B], and no pretence of any objection was ever made against him, yet the king named bishop Burnet for that service. In 1701, he was chosen prolocutor to the lower house of convocation: and the same year was offered the primacy of Ireland by the earl of Rochester, then lord lieutenant. The year after the accession of Anne to the throne, he was nominated to the bishopric of St. Asaph. This he accepted, though against his inclination; and in half a year after, receiving a like command to remove to that of Bath and Wells, he earnestly requested her majesty to dispense with the order, not only on account of the sudden charge of such a translation, as well as a reluctance to remove, but also in regard to his friend Dr. Kenn, the deprived bishop of that place, for whom he begged the bishopric. The queen readily complied with Hooper's request; but the offer being declined by Kenn, Hooper at his importunity yielded to become his successor. He sat in the see of Bath and Wells twenty-four years and six months; and, in 1727, died at Barkley in Somersetshire, whither he sometimes retired; and was interred, in pursuance of his own request, in the cathedral of Wells, under a marble monument with a Latin inscription.

Besides eight sermons, he published several books in his lifetime, and left several MSS. behind him, some of which he permitted to be printed. The following is a catalogue of both. 1. "The Church of England free from the Imputation of Popery, 1682." 2. "A fair and methodical Discussion of the first and great Controversy between the Church of England and the Church of Rome, concerning the Infallible Guide: in three Discourses." The two first of these were licensed by Dr.

[B] Boyer's Hist. of Queen Anne, under that year.

Morrice, in 1687, but the last was never printed. 3. "The Parson's Case under the present Land-Tax, recommended in a Letter to a Member of the House of Commons, 1689." 4. "A Discourse concerning Lent, in two Parts. The first, an historical Account of its Observation: the second, an Essay concerning its Original. This subdivided into two Repartitions, whereof the first is preparatory, and shews that most of our Christian Ordinances are derived from the Jews; and the second conjectures, that Lent is of the same Original, 1694." 5. A Paper in the "Philosophical Transactions for Oct. 1699, entitled, "A Calculation of the Credibility of Human Testimony." 6. "New Danger of Presbytery, 1737." 7. "Marks of a defenceless Cause." 8. "A Narrative of the Proceedings of the lower House of Convocation from Feb. 10, 1700, to June 25, 1701, vindicated." 9. "De Valentinianorum Hæresi conjecturæ, quibus illius origo ex Ægyptiaca Theologia deducitur, 1711" 10. "An Inquiry into the State of the ancient Measures, the Attic, the Roman, and especially the Jewish. With an Appendix concerning our old English Money and Measures of Content, 1721." 11. "De Patriarchæ Jacobi Benedictione Gen. 49, conjecturæ," published by the Rev. Mr. Hunt of Hart-hall in Oxford, with a preface and notes, according to the bishop's directions to the editor, a little before his death. The MSS before mentioned are the two following: 1. "A Latin Sermon, preached in 1672, when he took the degree of B. D. and, 2. "A Latin Tract on Divorce." A beautiful edition of his whole works was printed at Oxford, 1757, folio.

HOPER, or HOOPER (JOHN), memorable for being a martyr in the Protestant cause, was born in Somersetshire, and bred at Oxford [c]. He took a bachelor's degree in 1518; and, as is reported, was of the fraternity of Cistercians, commonly called White Monks: but, being weary of the order, he returned to Oxford, where, as the Catholics say, he was poisoned with Lutheran principles, and became, in their language, a heretic. At the time when the statute of the Six Articles came out, he left what he had; and by some means got to be chaplain and steward to sir John Arundel, who was afterwards put to death with the protector in king Edward's days: but, being discovered to be a Protestant, he was obliged to quit his employment, and fly into France. After staying there for some time in a disagreeable situation, he returned to England, and lived with a gentleman of the name of Saintlow. But at length being sought for, and dreading to be apprehended, he disguised himself in a mariner's habit, made himself master of a boat, and sailed to Ireland. Thence he went to Switzerland, where he became acquainted with Bullin-

ger, scholar and successor of Zuinglius, and where, says Fox, by his counsel and doctrine, he married a wife who was a Burgundian, and applied very studiously to the Hebrew tongue [D].

On the accession of Edward VI. he returned to his native country, settled in London, and became a frequent and popular preacher. When Bonner was to be deprived of his bishopric, he was one of his accusers; which, no doubt, would recommend him as an acceptable sacrifice in the following bloody reign. By the interest of the earl of Warwick, he was nominated and elected bishop of Gloucester; but when he came to be consecrated or invested by archbishop Cranmer and bishop Ridley, he refused to wear a canonical habit, and was thereupon put under confinement. But, these ceremonies being dispensed with by the king's authority, he was consecrated bishop of the aforesaid see, in 1550; and about two years after, he had the bishopric of Worcester given to him, to keep in commendam with the former. He now preached often, visited his dioceses, kept great hospitality for the poor, and was beloved by many. But in the persecution under Mary, being then near sixty years of age, and refusing to recant his opinions, he was burned in the city of Gloucester, and suffered death with admirable constancy.

He was a man of good abilities, and great learning, and published many writings, some of which are to be found in John Fox's book of the "Acts and Monuments of the Church."

HOORN BEECK (JOHN), an illustrious professor of divinity in the universities of Utrecht and Leyden, was born at Haerlem in 1617, and studied there till he was sixteen [E]. Then he was sent to Leyden, and afterwards in 1635 went to study at Utrecht. In 1632, he was admitted a minister, went to perform the functions of his office secretly at Cologne; and was never discouraged by the dangers to which he was exposed, in a city where most of the inhabitants were zealous papists. He returned to Holland in 1643, and that year was made D. D. The proofs he gave of his great learning were such, that he was chosen in 1644 to fill the chair of divinity professor at Utrecht; and the next year was made minister in ordinary of the church in that city. However difficult the functions of these two employments were, yet he acquitted himself in them with great diligence almost ten years. As a pastor, he often visited the members of his church: he encouraged the pious, instructed the ignorant, reproved the wicked, refuted the heretics, comforted the afflicted, refreshed the sick, strengthened the weak, cheered the drooping, assisted the poor. As a professor, he took as much care of the students in divinity, as if they had been his own children: he used to read not only public lectures, but

[D] Act. & Mon. Eccles. sub: ann. 1555.

[E] Bayle's Dict.

even private ones, for them; and to hold ordinary and extraordinary disputations. He was chosen to exercise the same employments at Leyden, which he had at Utrecht, and accepted them in 1654. He died in 1666; and though he was but forty-nine years of age, yet considering his labours it is rather a matter of wonder that he lived so long, than that he died so soon. He published a great number of works; didactical, polemical, practical, historical, and oratorical. He understood many languages, both ancient and modern; the Latin, Greek, Hebrew, Chaldaic, Syriac, Rabbinical, Dutch, German, English, French, Italian, and some little of Arabic and Spanish. He never departed one inch from the most strict orthodoxy; and was not less commendable for his integrity, than for his parts and learning. Bayle seems to have exhibited him in his Dictionary, as the complete model of a good pastor and divinity-professor. He married at Utrecht in 1650; and left two sons.

HOPKINS (EZEKIEL), a learned and worthy prelate, experienced a fate extremely singular [F]. He was born at Sandford in Devonshire, where his father was curate; became choirister of Magdalen-college, Oxford, in 1649; at the age of about sixteen, he was usher of the school adjoining, being already B. A.; he was chaplain of the college when M. A.; and would have been fellow, had his county qualified him. All this time he lived and was educated under Presbyterian and Independent discipline; and about the time of the Restoration became assistant to Dr. Spurstow of Hackney. He was afterwards elected preacher at one of the city churches; but the bishop of London refused to admit him, as he was a popular preacher among the Fanatics. He then obtained St. Mary's church at Exeter, was countenanced by bishop Ward, and much admired for the comeliness of his person and elegance of preaching. The lord Robartes in particular (afterwards earl of Truro) was so pleased with him, that he gave him his daughter Araminta in marriage, took him as his chaplain to Ireland in 1669, gave him the deanery of Raphoe, and recommended him so effectually to his successor lord Berkeley, that he was consecrated bishop of Raphoe, Oct. 27, 1671, and translated to Londonderry in 1681. Driven thence by the forces under the earl of Tyrconnel, in 1688, he retired into England, and was elected minister of Aldermanbury in Sept. 1689, where he died. June 19, 1690, he published five single sermons, afterwards incorporated in two volumes; "An Exposition of the Ten Commandments, 1692," 4to, with his portrait; and an "Exposition of the Lord's Prayer, 1691."

HOPKINS (CHARLES), son of the bishop of Londonderry, was born at Exeter; but, his father being taken chaplain to

[F] Nichols's Select Collection of Poems, Vol. II. p. 183.

Ireland, he received the early part of his education at Trinity college, Dublin; and afterwards was a student at Cambridge [G]. On the rebellion in Ireland in 1688, he returned thither, and exerted his early valour in the cause of his country, religion, and liberty. When public tranquillity was restored, he came again into England, and formed an acquaintance with gentlemen of the best wit, whose age and genius were most agreeable to his own. In 1694 he published some "Epistolary Poems and Translations," which may be seen in Nichols's "Select Collection;" and in 1695 he shewed his genius as a dramatic writer, by "Pyrrhus king of Egypt," a tragedy, to which Congreve wrote the epilogue. He published also in that year, "The History of Love," a connection of select fables from "Ovid's Metamorphoses, 1695;" which, by the sweetness of his numbers and easiness of his thoughts, procured him considerable reputation. With Dryden in particular he became a great favourite. He afterwards published the "Art of Love," which, Jacob says, added to his fame, and happily brought him acquainted with the earl of Dorset, and other persons of distinction, who were fond of his company, through the agreeableness of his temper, and the pleasantry of his conversation. It was in his power to have made his fortune in any scene of life; but he was always more ready to serve others than mindful of his own affairs; and by the excesses of hard drinking, and too passionate an addiction to women, he died a martyr to the cause in the 36th year of his age." Mr. Nichols has preserved in his collection an admirable hymn, "written about an hour before his death, when in great pain." His "Court-Prospect," in which many of the principal nobility are very handsomely complimented, is called by Jacob "an excellent piece;" and of his other poems he adds, "that they are all remarkable for the purity of their diction, and the harmony of their numbers." Mr. Hopkins was also the author of two other tragedies; "Boadicea Queen of Britain, 1697;" and "Friendship improved, or the Female Warrior," with a humorous prologue, comparing a poet to a merchant, a comparison which will hold in most particulars except that of accumulating wealth. The author, who was at Londonderry when this tragedy came out, inscribed it to Edward Coke of Norfolk, esq; in a dedication remarkably modest and pathetic. It is dated Nov. 1, 1699, and concludes, "I now begin to experience how much the mind may be influenced by the body. My Muse is confined, at present, to a weak and sickly tenement; and the winter season will go near to overbear her, together with her household. There are storms and tempests to beat her down, or frosts to bind her up

and kill her ; and she has no friend on her side but youth to bear her through ; If that can sustain the attack, and hold out till spring comes to relieve me, one use I shall make of farther life shall be to shew how much I am, Sir, your most devoted humble servant,
C. HOPKINS."

His feelings were but too accurate ; he died in the course of that winter.

HOPKINS (JOHN), another son of the bishop of Londonderry, was born Jan. 1, 1675 [H]. Like his elder brother, his poetry turned principally on subjects of Love ; like him too, his prospects in life appear to have terminated unfortunately. He published, in 1698, "The Triumphs of Peace, or the Glories of Nassau ; a Pindaric poem occasioned by the conclusion of the peace between the Confederacy and France ; written at the time of his grace the duke of Ormond's entrance into Dublin." "The design of this poem," the author says in his preface, "begins, after the method of Pindar, to one great man, and rises to another ; first touches the duke, then celebrates the actions of the king, and so returns to the praises of the duke again." In the same year he published "The Victory of Death ; or the Fall of Beauty ; a Visionary Pindaric Poem, occasioned by the ever-to-be-deplored Death of the Right Honourable the Lady Cutts," 8vo. But the principal performance of J. Hopkins was "Amasia, or the Works of the Muses, a collection of Poems in 3 vols. 1700." Each of these little volumes is divided into three books, and each book is inscribed to some beautiful patroness, amongst whom the dutchess of Grafton stands foremost. The last book is inscribed "To the memory of Amasia," whom he addresses throughout these volumes, in the character of Sylvius. There is a vein of seriousness, if not of poetry, runs through the whole performance. Many of Ovid's stories are very decently imitated ; "most of them," he says, "have been very well performed by my brother, and published some years since ; mine were written in another kingdom before I knew of his." In one of his dedications he tells the lady Olympia Robartes, "Your ladyship's father, the late earl of Radnor, when governor of Ireland, was the kind patron to mine : he raised him to the first steps by which he afterwards ascended to the dignities he bore ; to those, which rendered his labours more conspicuous, and set in a more advantageous light those living merits, which now make his memory beloved. These, and yet greater temporal honours, your family heaped on him, by making even me in some sort related and allied to you, by his inter-marriage with your sister the lady Araminta. How imprudent a vanity is it in me to boast a

father so meritorious! how may I be ashamed to prove myself his son, by poetry, that only qualification he so much excelled in, but yet esteemed no excellence. I bring but a bad proof of birth, laying my claim in that only thing he would not own. These are, however, Madam, but the products of immature years: and riper age, may, I hope, bring forth more solid works." We have never seen any other of his writings; nor have been able to collect any farther particulars of his life: but there is a portrait of him, under his poetical name of Sylvius.

HORAPOLLO, or HORUS APOLLO, a grammarian, according to Suidas, of Panopolis in Egypt, who taught first at Alexandria, and then at Constantinople, under the reign of Theodosius. There are extant under his name two books "concerning the Hieroglyphics of the Egyptians," which Aldus first published in Greek in 1505, folio. They have often been republished since, with a Latin version and notes; but the best edition is that by Cornelius de Pauw at Utrecht, in 4to. Mean while there are many Horapollos of antiquity; and it is not certain, that the grammarian of Alexandria was the author of these books. Suidas does not ascribe them to him; and Fabricius is of opinion, that they belong rather to another Horus Apollo of more ancient standing, who wrote upon Hieroglyphics in the Egyptian language, and from whose work an extract rather than a version has been made of these two books in Greek. The reasons of Fabricius for so thinking, may be seen in the first volume of his "*Bibliotheca Græca*."

HORATIUS (QUINTUS FLACCUS), an ancient Roman poet, who flourished in the age of Augustus, was born at Venusium, a town of Apulia, or of Lucania [1]; for he himself does not determine which. His birth-day fell on Dec. 8, U. C. 689, when L. Cotta and L. Manlius Torquatus were consuls [κ]; and about 65 years before Christ. He stayed in the place of his birth till he was ten years old, and was then removed to Rome: for though his father was no more than the son of a freedman, and a tax-gatherer, nor himself very learned, yet being a man of good sense, he knew the necessity of instructing his son by something more than bare advice. He removed him to Rome, therefore, for the opportunity of setting before him the examples of all sorts of persons, and shewing him what behaviour he should imitate, and what he should avoid: spurring him on all the while to this imitation, by pointing out the good effects of virtue, and the ill effects of vice. This Horace himself tells us [L]; in a passage where he alludes to the old man in Terence, who expresses similar notions. "I use him," says he, speaking of his son, "to look upon the lives of others, as upon

[1] Sat. 1. Lib. ii.

[κ] Od. 21. Lib. i.

[L] Sat. 4. Lib. i.

a mirror;

a mirror; and from their conduct to take a pattern for his own. Do this, shun that; this is praise-worthy, that to be blamed." "Consuefacio: inspicere, tanquam in speculum, in vitas omnium jubeo, atque ex aliis, sumere exemplum sibi. Hoc facito, hoc fugito: hoc laudi est, hoc vitio datur [M]." Mean time, Horace did not want the best masters that Rome could afford; and when he was about eighteen, was sent to Athens, where he completed what his father had so well begun, and acquired all the accomplishments that polite learning, and a liberal education could bestow.

Brutus about this time going to Macedonia, as he passed through Athens, took several young gentlemen to the army with him; and Horace, now grown up, and qualified to set out into the world, among the rest. Brutus made him a tribune: but it is probable, that this general was pretty much straightened for officers and soldiers at that time, otherwise we shall not easily account for his advancing Horace. He would hardly make him an officer for his wit; and for courage he certainly was not distinguished, as the event shewed at the battle of Philippi, where he left the field and fled, after he had shamefully flung away his shield. This memorable circumstance of his life he mentioned himself, in an Ode to his friend Pompeius Varus, who was with him in the same battle of Philippi, and accompanied him in his flight:

“ Tecum Philippos, & celerem fugam

Sensi, relicta non bene parmula:”

If indeed we are to understand this seriously, and not rather as a compliment to the prowess of Augustus and his arms. However, though running away might possibly save his life, it could not secure his fortune, which he forfeited; for, being on the weaker side, it became with those of others a prey to the conqueror. Thus reduced to want he applied himself to poetry, in which he succeeded so well, that he soon made himself known to some of the greatest men in Rome [N]. Virgil, as he has told us, was the first that recommended him to Mæcenas; and this celebrated patron of learning and learned men grew so fond of him, that he became a suitor for him to Augustus, and succeeded in having his estate restored. Augustus was highly pleased with his merit and address, admitted him to a close familiarity with him in his private hours, and afterwards made him no small offers of preferment. The poet had the greatness of mind to refuse them all; and the prince was generous enough not to be offended at his freedom in so doing. He must have been, what his writings every where speak him to have been, very indifferent as to vain and ostentatious living, and the pride of a

[M] Adelp. Act. iii. Sc. 3.

[N] Sat. 6. Lib. i.

court, to refuse a place so honourable and advantageous as that of secretary to Augustus. But the life he loved best, and lived as much as he could, was the very reverse of a court life; a life of retirement and study, free from the noise of hurry and ambition; for he seems not serious, when he represents himself as fond of change:

“Romæ Tibur amo ventosus, Tibure Romam,”

as it was his peculiar talent to make his satire agreeable, by seeming to rally himself when he meant to censure others.

Some time after, when Horace was about twenty-six years of age, Augustus found it necessary to make peace with Antony, that they might the better destroy young Pompey their common enemy; and for this end persons were sent to Brundisium as deputies, to conclude the treaty between them. Mæcenas going on Cæsar's part, Horace, Virgil, and some others, accompanied him thither: and Horace has described the journey in a most entertaining and humorous manner, in the fifth Satire of his first book. This happened in Pollio's consulship, who was about that time writing a history of the civil wars for the last twenty years; which occasioned Horace to address the first Ode of the second book to him, and to represent the many inconveniences to which such a work must necessarily expose him.

“Periculosæ plenum opus aleæ
Tractas, & incedis per ignes
Suppositos cineri doloso:”

justly imagining, it might ruin him with Augustus, if he mentioned the true causes of the civil war between Cæsar and Pompey, and their motives for beginning it. Dacier, in his life of Horace, seems to have fixed happily enough the time of his writing some Odes and Epistles, and Bentley has gone yet further in the same design. From them it appears, that before he was thirty years of age, he had introduced himself to the acquaintance of the most considerable persons in Rome; of which this Ode to Pollio may furnish a proof: for his merit must have been well known, and his reputation well-established, before he could take the liberty he has there done with one of Pollio's high character: and he was so great a master in the science of men and manners, that he would not have taken it, if it had been in any degree improper.

His love for retirement increasing with his age, he at last resolved upon it altogether. For some years he was only at Rome in the spring, passing the summer in the country, and the winter at Tarentum. In his retirement he gave himself so entirely up to ease, that he could not be prevailed on to undertake any great work, though he was strongly solicited to it: nevertheless, his gratitude to Augustus called upon him sometimes to
sing

sing his triumphs over Pompey and Antony, or the victorious exploits of Tiberius and Drusus. His “*Carmen sæculare*” he composed at the express command of Augustus; and to oblige him, wrote also the first epistle of the second book. That prince had kindly reproached him with having said so little of him in his writings; and asked him in a letter written on this occasion, “whether he thought it would disgrace him with posterity, if he should seem to have been intimate with him?” upon which he addressed the epistle just mentioned to him [o].

Horace embraced the Epicurean philosophy for the greatest part of his life; but at the latter end of it, seems to have leaned a little towards the Stoic. He was of a cheerful temper, fond of ease and liberty, and went pretty far into the gallantries of his times, till age stole in upon his amours [p]. He seems now to have mastered his passions, and to have lived in an undisturbed and philosophical tranquillity: so that his life in general was, as he describes it—“*Secretum iter, & fallentis semita vitæ.*” While he was thus enjoying the sweets of retirement, his beloved friend and patron Mæcenas died; and this incident is supposed to have touched him so sensibly, that he did not survive it long enough to lament him in an elegy. He had before declared, upon a dangerous fit of illness, which had attacked Mæcenas, that if he went, he would not stay behind him [q].

“ Ille dies utramque
Ducet ruinam: non ego perfidum
Dixi sacramentum: ibimus, ibimus,
Utcunque præcedes, supremum
Carpere iter comites parati.”

Whether the loss of his friend and patron contributed to shorten his life, or whether he was attacked by some distemper immediately afterwards, is uncertain: but he died Nov. 17, as Mæcenas did, according to Dio, in the beginning of that month. This happened in the year of Rome 746, in that of Horace 57, and about eight years before Christ. He was buried near Mæcenas’s tomb, and declared in his last words Augustus his heir; the violence of his distemper being such, that he was not able to sign his will. In his person he was very short and corpulent, as we learn from a fragment of a letter of Augustus’s to him, preserved in his life by Suetonius: where the emperor compares him to the book he sent him, which was a little short thick volume. He was gray-haired about forty; subject to sore eyes, which made him use but little exercise; and of a constitution probably not the best, by its being unable to support him to a more advanced age, though he seems to have managed it with very great care.

[o] Horatii Vita à Suetonio.

[p] Od. 1. Lib. iv.

[q] Od. 17. Lib. ii.

Confident of immortal fame from his works, as all allow he very justly might be, he has thus expressed his indifference to any magnificent funeral rites, or fruitless sorrows for his death, (Od. xx. b. ii.)

“ Absint inani funere nœniæ
Luctusque turpes, & querimoniæ:
Compesce clamorem, ac sepulchri
Mitte supervacuos honores.”

“ Mourn not, no friendly drops must fall,
No sighs attend my funeral,
Those common deaths may crave:
Let no disgraceful grief appear,
Nor damp my glory with a tear,
And spare the useless honours of a grave.”

CREECH.

HORNE (GEORGE), bishop of Norwich, was born Nov. 1, 1730, at Otham near Maidstone in Kent, where his father, the Rev. Samuel Horne, was rector [R]. Of four sons and three daughters he was the second son, and his education was commenced at home, under the instruction of his father. At thirteen, having made a good proficiency, he was sent to school at Maidstone, under the Rev. Deodatus Bye, a man of good principles, and at little more than fifteen, being elected to a Maidstone scholarship at University-college, Oxford, he went there to reside. He was so much approved at his college, that about the time when he took his bachelor's degree, in consequence of a strong recommendation from that place, he was elected to a Kentish fellowship at Magdalen. His studies early were directed to Hebrew, and to sacred literature, and by some intimates of whom he had a high opinion, he was led to consider, and in part to adopt, the doctrines of Hutchinson. Mr. Jones, who has written his life, with the zeal of a long-tried and steady friend, contends that he never approved the verbal and etymological criticisms of that author, but only that philosophy of nature which he thought deducible from the scriptures, and which Mr. Jones himself prefers to the principles of Newton. It will be best to give the account of this author in his own words.

“ It has been hinted to me, that Dr. Horne had embraced a sort of philosophy in the early part of his life, which he found reason to give up towards the latter end of it. Before it can be judged how far this may be true, a necessary distinction is to be made. I do not recollect that his writings any where discover a professed attachment to the Hebrew criticisms of Mr. Hutchinson; and I could prove abundantly from his private letters to

myself, that he was no friend to the use of such evidence, either in philosophy or divinity; but that he ever renounced or disbelieved *that* philosophy, which asserts the true *agency* of nature, and the respective uses of the *elements*, or that he did not always admire, and so far as he thought it prudent, insist upon it, and recommend it, is not true[s].” The biographer then proceeds to explain what Dr. Horne did believe; and so far as his opinions tended only to assert in natural philosophy the agency of an æthærial fluid, or some material cause in producing gravity and other attractions, we conceive that they were just, and coincident with what has been conjectured at least, if not proved, by the Newtonians of the present day. But if he proceeded to a supposed analogy between material and immaterial things, and compared the agency of the Son and Holy Ghost to that of light and air in the natural world, it will surely be thought that he went (with his most respectable and pious encomiast) upon very uncertain and fanciful, not to say, presumptuous grounds; which, with the utmost esteem both for him and the able writer in question, we think it necessary to suggest.

Whatever, in these speculative points, the opinions of Mr. Horne might be, there is no doubt that he was, both now and throughout his life, a good and valuable man, a sincere christian in thought and in action, and finally, in all respects worthy of the preferment he obtained. Some of his earliest publications consisted, however, of attacks upon the Newtonian, and defences of the Hutchinsonian system of physiology, as will be seen when we enumerate his works. After a due and studious preparation for orders, Mr. Horne was admitted to them at Oxford, on Trinity Sunday, 1753, and soon after preached his first sermon for his friend Jones, at Finedon in Northamptonshire. A short time after, he preached in London with such success, that a person, eminent himself for the same talent, pronounced him, without exception, the best preacher in England.

Mr. Horne, as he proceeded in life, was sometimes attacked as an Hutchinsonian, and took up the pen occasionally in justification of himself and others. He entered into the controversy about collating the Hebrew text, and took his part against Dr. Kennicott. About the year 1756, he had planned and begun to execute his Commentary on the Psalms, which he had not completed and published till twenty years after. It was a work in which he always proceeded with pleasure, but on which he delighted to dwell and meditate. The character and conduct of Mr. Horne were so much approved in the college to which he belonged, that on a vacancy happening in the year 1768, he was elected president of that society. Nearly at the same time he

[s.] Life, p. 174. See also, p. 59, and 60.

married the daughter of Philip Burton, esq; of Eltham in Kent, by whom he had three daughters. The public situation of Mr. Horne now made it proper for him to proceed to the degree of doctor in divinity; and he was also appointed one of the chaplains to the king. In 1776, Dr. Horne was elected vice-chancellor of the university of Oxford, which office he held for the customary period of four years. In this situation he became known to lord North, the chancellor, and thus, it is probable, prepared the way to his subsequent elevation. In 1781, the very year after the expiration of his office, he was made dean of Canterbury, when he would willingly have relinquished his cares at Oxford, to reside altogether in his native county of Kent; but yielded to the judgement of a prudent friend who advised him to retain his situation at Magdalen. In 1789, on the translation of bishop Bagot to St. Asaph, Dr. Horne was advanced to the episcopal dignity, and succeeded him in the see of Norwich. Unhappily, though he was no more than fifty-nine, he had already begun to suffer much from infirmities. "Alas!" said he, observing the large flight of steps which lead into the palace of Norwich, "I am come to these steps at a time of life when I can neither go up them nor down them with safety." It happened consequently, that the church could not long be benefited by his piety and zeal. Even the charge which he composed for his primary visitation at Norwich, he was unable to deliver, and it was printed "as intended to have been delivered." From two visits to Bath he had received sensible benefit, and was meditating a third in the autumn of 1791, which he had been requested not to delay too long. He did, however, delay it too long, and was visited by a paralytic stroke on the road to that place. He completed his journey, though very ill; and for a short time was so far recovered as to walk daily to the pump-room; but the hopes of his friends and family were of short duration, for, on the 17th of January, 1792, in the 62d year of his age, his death afforded an edifying example of christian resignation and hope; and he was buried at Eltham in Kent, with a commendatory but very just epitaph, which is also put up in the cathedral at Norwich.

It cannot often fall to the lot of the biographer to record a man so blameless in character and conduct as bishop Horne. Whatever might be his peculiar opinions on some points, he was undoubtedly a sincere and exemplary christian; and as a scholar, a writer, and a preacher, a man of no ordinary qualifications. The cheerfulness of his disposition is often marked by the vivacity of his writings, and the goodness of his heart is every where conspicuous in them. So far was he from any tincture of covetousness, that he laid up nothing from his preferments in the church. If he was no loser at the year's end he was perfectly

perfectly satisfied. What he gave away was bestowed with so much secrecy, that it was supposed by some persons to be little; but, after his death, when the pensioners, to whom he had been a constant benefactor, rose up to look about them for some other support, it began to be known who, and how many they were.

The works of bishop Horne amount to a good many articles, which we shall notice in chronological order. 1. "The Theology and Philosophy in Cicero's *Somnium Scipionis* explained; or a brief attempt to demonstrate that the Newtonian System is perfectly agreeable to the notions of the wisest Ancients, and that mathematical Principles are the only sure ones," 8vo, Lond. 1751. 2. "A fair, candid, and impartial State of the Case between Sir Isaac Newton and Mr. Hutchinson," &c. 8vo, Oxford, 1753. 3. "Spicilegium Shuckfordianum; or a Nosegay for the Critics," &c. 12mo, Lond. 1754. 4. "Christ and the Holy Ghost the supporters of the spiritual Life," &c. two sermons preached before the university of Oxford, 8vo, 1755. 5. "The Almighty justified in Judgement," a sermon, 1756. 6. "An Apology for certain Gentlemen in the University of Oxford, aspersed in a late anonymous Pamphlet," 8vo, 1756. 7. "A View of Mr. Kennicott's Method of correcting the Hebrew Text," &c. 8vo. Oxford, 1760. 8. "Considerations on the Life and Death of St. John the Baptist," 8vo, Oxford, 1772. This pleasing tract contained the substance of several sermons preached annually at Magdalen-college in Oxford, the course of which had commenced in 1755. A second edition in 12mo, was published at Oxford in 1777. 9. "Considerations on the projected Reformation of the Church of England. In a Letter to the Right Hon. Lord North. By a Clergyman," 4to, London, 1772. 10. "A Commentary on the Book of Psalms," &c. &c. 4to, Oxford, 2 vols. 1776. Reprinted in 8vo, in 1778, and three times since. With what satisfaction this good man composed this pious work, may best be judged from the following passage in his preface. "Could the author flatter himself that any one would have half the pleasure in reading the following exposition, which he hath had in writing it, he would not fear the loss of his labour. The employment detached him from the bustle and hurry of life, the din of politics, and the noise of folly. Vanity and vexation flew away for a season, care and disquietude came not near his dwelling. He arose fresh as the morning to his task; the silence of the night invited him to pursue it; and he can truly say that food and rest were not preferred before it. Every psalm improved infinitely on his acquaintance with it, and no one gave him uneasiness but the last; for then he grieved that his work was done. Happier hours than those which have been spent in these meditations on the songs of Sion, he never expected to see in this world. Very pleasantly

presently did they pass, and move smoothly and swiftly along; for when thus engaged he counted no time. They are gone, but have left a relish and a fragrance on the mind, and the remembrance of them is sweet." 11. "A Letter to Adam Smith, LL. D. on the Life, Death, and Philosophy of David Hume, esq. By one of the People called Christians," 12mo, Oxford, 1777. 12. "Discourses on several Subjects and Occasions," 2 vols. 8vo, Oxford, 1779. These sermons have gone through five editions. 13. "Letters on Infidelity," 12mo, Oxford, 1784. 14. "The Duty of contending for the Faith," Jude, ver. 3. preached at the primary Visitation of the most Reverend John Lord Archbishop of Canterbury, July 1, 1786. To which is subjoined, a Discourse on the Trinity in Unity, Matth. xxviii. 19." 4to, 1786. These sermons, with fourteen others preached on particular occasions, and all published separately, were collected into one volume, 8vo, at Oxford, in 1795. The two have also been published in 12mo, by the society for promoting Christian Knowledge, and are among the books distributed by that society. 15. "A Letter to the Rev. Dr. Priestley, by an Undergraduate," Oxford, 1787. 16. "Observations on the Case of the Protestant Dissenters, with Reference to the Corporation and Test Acts," 8vo, Oxford, 1790. 17. "Charge intended to have been delivered to the Clergy of Norwich, at the primary Visitation," 4to, 1791. 18. "Discourses on several Subjects and Occasions," 8vo, vol. 3, and 4, Oxford, 1794; a posthumous publication. The four volumes have since been reprinted in an uniform edition. Besides these, might be enumerated several occasional papers in different periodical publications, but particularly the papers signed Z. in the "Olla Podrida," a periodical work, conducted by Mr. T. Monro, then bachelor of arts, and a demy of Magdalen-college, Oxford. But we leave these particulars to be specified by those who shall write the life of the venerable bishop on a larger scale.

HORNECK (Dr. ANTHONY), an English divine, was born at Baccharack, a town in the Lower Palatinate, in 1641 [1]. His father was recorder or secretary of that town, a strict Protestant; and the doctor was brought up in the same manner, though some, we find, asserted that he was originally a Papist. He was designed for the sacred ministry from his birth, and first sent to Heidelberg, where he studied divinity under Spanheim, afterwards professor at Leyden. When he was nineteen, he came over to England, and was entered of Queen's-college, in Oxford, Dec. 1663; of which, by the interest of Barlow, then provost of that college, and afterwards bishop of Lincoln, he

was made chaplain soon after his admission. He was incorporated M. A. from the university of Wittemberg, Dec. 1663; and not long after made vicar of Allhallows in Oxford, a living in the gift of Lincoln-college. Here he continued two years, and was then taken into the family of the duke of Albemarle, in quality of tutor to his son lord Torrington. The duke presented him to the rectory of Doulton in Devonshire, and procured him also a prebend in the church of Exeter. In 1669, before he married, he went over into Germany to see his friends, where he was much admired as a preacher, and was entertained with great respect at the court of the elector Palatine. At his return in 1671, he was chosen preacher in the Savoy, where he continued to officiate till he died. This however was but poor maintenance, the salary being small as well as precarious, and he continued in mean circumstances for some years after the Revolution; till, as Kidder says, it pleased God to raise up a friend, who concerned himself on his behalf, namely, the lord admiral Russel, afterwards earl of Orford. Before he went to sea, lord Russel waited on the queen to take leave; and when he was with her, begged of her, that she "would be pleased to bestow some preferment on Dr. Horneck." The queen told him, that she "could not at present think of any way of preferring the doctor;" and with this answer the admiral was dismissed. Some time after, the queen related what had passed to archbishop Tillotson; and added, that she "was anxious lest the admiral should think her too unconcerned on the doctor's behalf." Consulting with him therefore what was to be done, Tillotson advised her to promise him the next prebend of Westminster that should happen to become void. This the queen did, and lived to make good his word in 1693. In 1681, he had commenced D. D. at Cambridge, and was afterwards made chaplain to king William and Mary. His prebend at Exeter lying at a great distance from him, he resigned it; and Sept. 1694, was admitted to a prebend in the church of Wells, to which he was presented by Kidder, bishop of Bath and Wells. It was no very profitable thing; and if it had been, he would have enjoyed but little of it, since he died so soon after as Jan. 1696, and in his 56th year. His body being opened, it appeared at once what was the cause of his death. Both his ureters were stopped; the one by a stone that entered the top of the ureter with a sharp end; the upper part of which was thick, and much too large to enter any farther; the other by stones of much less firmness and consistence. He was interred in Westminster-abbey, where a monument, with an handsome inscription upon it, was erected to his memory.

He was, says Kidder, a man of very good learning, and had good skill in the languages. He had applied himself to the

Arabic from his youth, and retained it to his death. He had great skill in the Hebrew likewise; nor was his skill limited to the Biblical Hebrew only, but he was also a great master in the Rabbinical. He was a most diligent and indefatigable reader of the Scriptures in the original languages: "*Sacras literas tractavit indefesso studio,*" says his tutor Spanheim of him; and adds, that he was then of an elevated wit, of which he gave a specimen in 1659, by publicly defending "*A Dissertation upon the Vow of Jephthah concerning the sacrifice of his Daughter.*" He had great skill in ecclesiastical history, in controversial and casuistical divinity; and it is said, that few men were so frequently consulted in cases of conscience as Dr. Horneck. As to his pastoral care in all its branches, he is set forth as one of the greatest examples that ever lived. "He had the zeal, the spirit, the courage of John the Baptist," says Kidder, "and durst reprove a great man; and perhaps that man lived not, that was more conscientious in this matter. I very well knew a great man," says the bishop, "and peer of the realm, from whom he had just expectations of preferment; but this was so far from stopping his mouth, that he reprov'd him to his face, upon a very critical affair. He missed of his preferment indeed, but saved his own soul. This freedom," continues the good bishop, "made his acquaintance and friendship very desirable by every good man, that would be better. He would in him be very sure of a friend, that would not suffer sin upon him. I may say of him, what Pliny says of Corellius Rufus, whose death he laments, '*amissi meæ vitæ testem, &c.*' 'I have lost a faithful witness of my life;' and may add what he said upon that occasion to his friend Calvisius, '*vereor ne negligentius vivam,*' 'I am afraid lest for the time to come I should live more carelessly.'"

He was the author of sermons, and many works of the religious kind; but besides these, he translated out of German into English, "*A wonderful Story or Narrative of certain Swedish Writers,*" printed in Glanvil's "*Sadducismus Triumphatus;*" in the second edition of which book is a "*Preface to the Wonderful Story,*" with an addition of a "*new Relation from Sweden,*" translated by him out of German. He translated likewise from French into English, "*An Antidote against a careless Indifferency in Matters of Religion; in Opposition to those who believe that all Religions are alike, and that it imports not what Men profess.*" This was printed at London in 1693, with an Introduction written by himself. He collected and published "*Some Discourses, Sermons, and Remains of Mr. Joseph Glanvil,*" in 1681. He wrote likewise, in conjunction with Dr. Gilbert Burnet, "*The last Confession, Prayers, and Meditations of Lieutenant John Stern, delivered by him on the*
Cart,

Cart, immediately before his Execution, to Dr. Burnet: together with the last Confession of George Borofky, signed by him in the Prison, and sealed up in the Lieutenant's Pacquet. With which an Account is given of their Deportment, both in the Prison, and at the Place of their Execution, which was in the Pall-mall, on the 10th of March, in the same place in which they had murdered Thomas Thynne, Esq; on the 12th of February before, in 1681." This was published at London, in folio, 1682.

HORNIUS (GEORGE), professor of history at Leyden, was born in the Palatinate, and died at Leyden in 1670. He was a little maniacal towards the end of his life; which disorder was supposed to be occasioned by the loss of 6000 florins, he had entrusted with an alchemist at the Hague. His chief works are, 1. "*Historia Ecclesiastica ad ann. 1666.*" This has been well esteemed. 2. "*De Originibus Americanis, 1652,*" 8vo. 3. "*Geographia Vetus & Nova.*" 4. "*Orbis Politicus.*" 5. "*Historia Philosophiæ,*" in seven books, 4to, 1655. He was a man of vast reading, rather than great parts.

HORROX (JEREMIAH), an English astronomer, and memorable for being the first, from the beginning of the world, who had observed the passage of Venus over the Sun's disk, was born at Toxteth in Lancashire, about 1619 [U]. From a school in the country, where he acquired grammar-learning, he was sent to Emanuel-college in Cambridge, and there spent some time in academical studies. About 1633, he began with real earnestness to study astronomy: but living at that time with his father at Toxteth, in very moderate circumstances, and being destitute of books and other assistances for the prosecution of this study, he could not make any considerable progress. He spent some of his first years in studying the writings of Lansbergius, of which he repented and complained afterwards; neglecting in the mean time the more valuable and profitable works of Tycho Brahe, Kepler, and other excellent astronomers. In 1636, he contracted an acquaintance with Mr. William Crabtree of Broughton near Manchester, and was engaged in the same studies; but living at a considerable distance from each other, they could have little correspondence except by letters. These, however, they frequently exchanged, communicating their observations to one another; and they sometimes consulted Mr. Samuel Foster, professor of astronomy at Gresham-college in London. Horrox, having now obtained a companion in his studies, assumed new spirits. Procuring astronomical instruments and books, he applied himself to make observations; and by Crabtree's advice, laid aside Lansbergius, whose tables he found

[T] Wallis's *Epistola Nuncupatoria*, prefixed to Horrox's *Opera Posthuma*.

erroneous, and his hypotheses inconsistent. He was pursuing his studies with great vigour and success, when he was cut off by a sudden death, Jan. 3, 1640-1.

What we have of his writings is sufficient to shew, how great a loss the world had of him. He had just finished his "*Venus in Sole visa*," a little before his death. He made his observations upon this new and extraordinary phenomenon at Hool near Liverpool; but they did not appear till 1662, when Hevelius published them at Dantzick, with some works of his own, under this title, "*Mercurius in Sole visus Gedani anno 1661, Maij 3, cum aliis quibusdam rerum cœlestium observationibus rarisque phænomenis. Cui annexa est Venus in Sole pariter visa anno 1639, Nov. 24, &c*" Besides this work he had begun another, in which he proposed these two things: first, to refute Lansbergius's hypotheses, and to shew, how inconsistent they were with each other and the heavens; and, secondly, to draw up a new system of astronomy, agreeably to the heavens, from his own observations and those of others; retaining for the most part the Keplerian hypotheses, but changing the numbers as observations required. Wallis, from whose "*Epistola Nuncupatoria*" we have extracted these memoirs of Horrox, published some of his papers in 1673, under the title of "*Opera Posthuma*:" others were carried into Ireland by his brother Jonas Horrox, who had pursued the same studies, and died there, by which means they were lost: and others came into the hands of Mr. Jeremiah Shakerly, who, by the assistance of them, formed his "*British Tables*," published at London in 1653: which last papers, after Shakerly's voyage to the East-Indies, where he died, are said to have remained in the possession of a bookseller, till they were destroyed by the great fire at London in 1666.

HORSLEY (JOHN), author of a very learned and excellent work, entitled, "*Britannia Romana*," by which only he is known, is supposed to have been a native of Northumberland, where, at a village called Long-Horsley, near Morpeth, the family, in all probability, originated. This parent stock, if such it was, is now lost in the Witheringtons, by the marriage of the heiress of Long-Horsley, about the middle of this century, with a person of that name. We know only of two other branches; one settled in Yorkshire, the other in the West, from which latter, we understand the present learned bishop of Rochester to have sprung[u]: but the branches have been so long

[u] Dr. Priestley, with his usual accuracy of historical assertion, has said that the father and grandfather of the bishop were dissenting ministers. The truth is, that the father of the bishop was a clergyman of the church of England: his grand-

father was indeed a dissenter, but not a minister; the father changed voluntarily, with Maddox, afterwards bishop of Worcester, in early youth, and the grandfather, late in life, acceded also to our communion.

separated, that they cannot trace their relationship to each other. John Horstley was educated in the public grammar-school at Newcastle, and afterwards in Scotland, where he took a degree; he was finally settled at Morpeth, and is said, in Hutchinson's view of Northumberland [x], to have been pastor to a dissenting congregation in that place. The same author adds, from Randall's manuscripts, that he died in 1732, which was the same year in which his great work appeared; but the truth is, as we learn from the journals of the time, that he died Dec. 12, 1731; a short time before the publication of his book. He was a fellow of the Royal Society. A few letters from him to Roger Gale, esq; on antiquarian subjects, are inserted in Hutchinson's book [y]: they are all dated in 1729. His "*Britannia Romana*" gives a full and learned account of the remains and vestiges of the Romans in Britain. It is divided into three books; the first containing "the History of all the Roman Transactions in Britain, with an account of their legionary and auxiliary forces employed here, and a Determination of the Stations *per lineam valli*; also a large Description of the Roman Walls, with Maps of the same, laid down from a geometrical Survey." The second book contains, "a complete Collection of the Roman Inscriptions and Sculptures, which have hitherto been discovered in Britain, with the Letters engraved in their proper shape, and proportionate size, and the reading placed under each; as also an historical account of them, with explanatory and critical observations." The third book contains, "the Roman Geography of Britain, in which are given the originals of Ptolemy, Antonini Itinerarium, the Notitia, the anonymous Ravennas, and Peutinger's Table, so far as they relate to this Island, with particular Essays on each of those ancient Authors, and the several Places in Britain mentioned by them," with tables, indexes, &c. Such is the author's own account in his title-page; and the learned of all countries have testified that the accuracy of the execution has equalled the excellence of the plan.

HORSTIUS (JAMES), an eminent physician, was born at Torgau in 1537; and took the degree of M. D. in the university of Frankfort on the Oder, in 1562. He was offered the place of public physician in several places; and he exercised it successively at Sagan and Suidnitz in Silesia, and at Iglaw in Moravia, till 1580, when he was made physician in ordinary to the archduke of Austria; and four years after, quitting that place, he was promoted to the medical professorship in the university of Helmstadt. The oration he delivered at his installation, "*De remoris discentium medicinam & earum remediis*," that is, "Of the Difficulties which attend the Study of Physic, and the Means to remove them," is a very good one; and printed with

[x] Vol. ii. p. 299.

[y] At Vol. i. p. 40, 41, & 196.

his "*Epistolæ Philosophicæ & Medicinales*, Lips. 1596 [z]," 8vo. Upon entering on this post, he distinguished himself by one observance, which was thought a great singularity: he joined devotion to the practice of physic. He always prayed to God to bless his prescriptions; and he published a form of prayer upon this subject, which he presented to the university. It is easy to conceive, that no book of devotion ever sold worse than this, which Horstius composed for the use of physicians: it must, however, be observed to their honour, that several of them gave him thanks for publishing these prayers, and confessed that their art stood very much in need of God's assistance. He acquitted himself worthily in his functions, and published some books, which kept up the reputation he had already acquired. It must not be dissembled, that he published a "*Dissertation upon the Golden Tooth of a Child in Silesia*;" concerning which he suffered himself to be egregiously imposed upon. This golden tooth was a thorough imposture, contrived for the sake of getting money; and Van Dale has related in what manner the cheat was discovered. Horstius, in the mean time, took it for a great prodigy, which ought to be a comfort to those Christians, who were oppressed by the Turks; as certainly foreboding the downfall of the Ottoman empire. He was not, however, the only one who made himself ridiculous by writing about this golden tooth; others did the same: and they may serve as a lesson of caution to the curious enquirers into nature, to make themselves sure of the real existence of things, before they attempt to explain their causes. Horstius's dissertation was published at Leipzig in 1595, 8vo, with another piece of his writing, "*De Noctambulis*," or "*Concerning those who walk in their sleep*."

He died about 1600. He married his first wife in 1562, by whom he had ten children; and losing her in 1585, he married a second two years after. If the religion of this physician had been less tinged with superstition, and his philosophy less credulous, he would have escaped some ridicule.

HORSTIUS (GEORGE), nephew of the preceding, gained such a reputation in the practice of physic, that he was usually called the *Æsculapius* of Germany. He was born at Torgau in 1578 [A], admitted M. A. at Wittemberg in 1601, and M. D. at Basil in 1606. He was professor of physic in several places, and at last, in 1622, accepted the place of first physician to the city of Ulm, which he held as long as he lived. He took a wife in 1615, and lost her in 1634. He married a second in June, 1635, and died of the gout in August, 1636. He published many books, some upon useful, some upon curious subjects, which have been much esteemed. Among these were,

[z] Lindenius Renovatus, p. 485.

[A] Lindenius Renovatus, p. 359.

“ De tuenda sanitate, 1648,” 12mo. “ De tuenda sanitate studiosorum & literatorum, 1648,” 12mo. “ De causis similitudinis & dissimilitudinis in foetu, respectu parentum, &c. 1619,” 4to. “ Dissertatio de natura amoris, additis resolutionibus de cura furoris amatorii, de philtis, atque de pulsu amantium, 1611,” 4to, &c. Besides two daughters, he left four sons by his first wife; three of whom were physicians, the other an apothecary. Two of the physicians, John-Daniel, and Gregory, were also authors.

HORTENSIUS (QUINTUS), a Roman orator, the contemporary and rival of Cicero, so far his senior, that he was an established pleader some time before the appearance of the latter. He pleaded his first cause at the age of nineteen, in the consulship of L. Licinius Crassus, and Q. Mutius Scevola, 94 years before the Christian æra, Cicero being then in his twelfth year. This early effort was crowned with great success, and he continued throughout his life a very favourite orator. His enemies, however, represented his action as extravagant, and gave him the name of *Hortensia*, from a celebrated dancer of that time. He proceeded also in the line of public honours, was military tribune, prætor, and, in the year 68, A. C. consul, together with Q. Cæcilius Metellus. He was an eminent member of the college of augurs, and was the person who elected Cicero into that body, being sworn to present a man of proper dignity. By him also Cicero was there inaugurated, for which reason, says that author, it was my duty to regard him as a parent. He died in the year 49 A. C. and Cicero, to whom the news of that event was brought when he was at Rhodes, in his return from Cilicia, has left a most eloquent eulogy and lamentation upon him, in the opening of his celebrated treatise on orators, entitled Brutus. “ I considered him,” says that writer, “ not, as many supposed, in the light of an adversary, or one who robbed me of any praise, but as a companion and sharer in my glorious labour. It was much more honourable to have such an opponent, than to stand unrivalled; more especially as neither his career was impeded by me, nor mine by him; but each, on the contrary, was always ready to assist the other by communication, advice, and kindness.” If, however, Cicero was sincere in his attachment, it was surmised that Hortensius was not, and this is even insinuated in one of the epistles of Cicero. Hortensius amassed great wealth, but lived at the same time in a splendid and liberal manner; and it is said that at his death his cellars were found stocked with 10,000 hogshheads of wine. His orations have all perished; but it was the opinion of Quintillian, that they did not in perusal answer to the fame he obtained by speaking them. Hortensius must have been sixty-four at the time of his death.

HORTENSIUS (LAMBERT), a philologer, a writer of verses, and a historian. His real name is unknown; he took that of Hortensius, either because his father was a gardener, or because his family name signified gardener. He was born at Montfort, in the territory of Utrecht, in the year 1501, and studied at Louvain. Hortensius was for several years rector of the school at Naarden, and when that city was taken in the year 1572, he would have fallen a sacrifice to the military fury, had he not been preserved by the gratitude of one who had been his pupil. His death happened at Naarden, in 1577. There are extant by him, besides satires, epithalamia, and other Latin poems, the following works: 1. Seven books, "*De bello Germanico*," under Charles V. 8vo. 2. "*De tumultu Anabaptistarum*," folio. 3. "*De Secessionibus Ultrajectinis*," folio. 4. Commentaries on the six first books of the *Æneid*, and on Lucan. 5. Notes on four Comedies of Aristophanes.

HOSIUS (STANISLAUS), cardinal, was born at Cracow in Poland, in 1503, of low parents, but being well educated, was, after taking his degrees, so much distinguished, as to be admitted into the Polish senate. He was here distinguished by the acuteness of his genius, the retentiveness of his memory, and other accomplishments mental and personal; and was advanced successively to the places of secretary to the king, canon of Cracow, bishop of Culm, and bishop of Warmia. He was sent by the pope Pius IV. to engage the emperor Ferdinand to continue the council of Trent, and the emperor was so charmed with his eloquence and address that he granted whatever he asked. Pius then made him a cardinal, and employed him as his legate, to open and preside at the council. Hosius was a zealous advocate for the Romish church, and defended it ably both in speeches and writings; the latter of which amounted to two folio volumes, and were often printed during his life. He died in the year 1579, at the age of 76, and was buried in the church of St. Lawrence, from which he took his title as cardinal. By his will he left his library to the university of Cracow, with an annual sum to provide for its support and increase. Among his works, the chief are, 1. "*Confessio Catholicæ fidei*;" said to have been reprinted, in various languages, thirty-four times. 2. "*De Communionem sub utraque specie*." 3. "*De sacerdotum conjugio*." 4. "*De Missâ vulgari lingua celebrandâ*," &c. His works were first collectively published at Cologne in 1584.

HOSPINIAN (RODOLPHUS), a learned Swiss writer, who rendered prodigious service to the Protestant cause, was born at Altdorf near Zurich, where his father was minister, in 1547 [B]. He began his studies at Zurich, under the direction of

Wolffius, his uncle by his mother's side; and made a vast progress. Losing his father in 1563, he found an affectionate patron in his godfather Rodolphus Gualterus. He left Zurich in 1565, in order to visit the other universities; and spent some time in Marburg and Heidelberg. He was afterwards recalled, and received into the ministry in 1568, and the year after took a wife, by whom he had fourteen children: nevertheless, when she died in 1612, he married a second. They were both good women, and made him very happy. The same year also, 1569, he obtained the freedom of the city; and was made provisor of the abbey school in 1571. Though his school and his cure engrossed so much of his time, he had yet the courage to undertake a noble work of vast extent: and that was, "An History of the Errors of Popery." He considered, that the Papists, when defeated by the holy Scriptures, had recourse to tradition; were for ever boasting of their antiquity, and despised the protestants for being modern. To deprive them of this plea, he was determined to search into the rise and progress of the Popish rites and ceremonies; and to examine by what gradations the truth, which had been taught by Christ and his apostles, had given way to innovations. The circumstance, which first suggested this thought was, his falling accidentally into conversation in a country alehouse with a landlord, who was so silly as to imagine, that the monastic life came immediately from Paradise. He could not complete his work, agreeably to the plan he had drawn out; but he published some considerable parts of it, as,

1. "De Templis: hoc est, de origine, progressu, usu, & abusu Templorum, ac omnino rerum omnium ad Templum pertinentium. 1587," folio.
2. "De Monachis: seu de origine & progressu monachatus & ordinum monasticorum, 1588," folio.
3. "De Festis Judæorum & Ethnicorum: hoc est, de origine, progressu, ceremoniis, & ritibus festorum dierum Judæorum, Græcorum, Romanorum, Turcarum, & Indianorum, 1592," folio.
4. "Festa Christianorum," &c. 1593, folio.
5. "Historia Sacramentaria: hoc est, libri quinque de Cœnæ Dominicæ prima institutione, ejusque vero usu & abusu, in primæva ecclesia; necnon de origine, progressu, ceremoniis, & ritibus Missæ, Transubstantiationis, & aliorum pene infinitorum errorum, quibus Cœnæ prima institutio horribiliter in papatu polluta & profanata est," 1598, folio.
6. "Pars altera: de origine progressu controversiæ sacramentariæ de Cœna Domini inter Lutheranos, Ubiquistas, & Orthodoxos, quos Zuinglianos seu Calvinistas vocant, exortæ ab anno 1517 usque ad 1602 deducta, 1602," folio.

These are all of them parts of his great work, which he enlarged in succeeding editions, and added confutations of the arguments of Bellarmine, Baronius, and Gretser. What he published on the Eucharist, and another work, entitled, "Concor-

dia Discors, &c. printed into 1607, exasperated the Lutherans in a high degree; and they wrote against him very abusively. He did not publish any answer, though he had almost finished one, but turned his arms against the Jesuits; and published "*Historia Jesuitica: hoc est, de origine, regulis, constitutionibus, privilegiis, incrementis, progressu, & propagatione ordinis Jesuitarum. Item, de eorum dolis, fraudibus, imposturis, nefariis facinoribus, cruentis consiliis, falsa quoque, seditiosa, & sanguinolenta doctrina, 1619,*" folio.

These are his works; and they justly gained him high reputation, as they did also good preferment. He was appointed archdeacon of Caroline church in 1588; and, in 1594, minister of the abbey-church. He was deprived of his sight for near a year by a cataract, yet continued to preach as usual, and was happily couched in 1613. In 1623, being 76 years of age, he grew childish; and so continued till his death, which happened in 1626. The public entertained so high an opinion of his learning from his writings, that he was exhorted from all quarters to refute Baronius's "*Annals*;" and no one was thought to have greater abilities for the task. A new edition of his works was published at Geneva, 1681, in seven thin volumes, folio.

HOSPITAL (MICHEL DE L'), chancellor of France, was the son of a physician, and born at Aigueperse in Auvergne, in the year 1505. His father sent him to study in the most celebrated universities of France and Italy, where he distinguished himself at once by his genius for literature, and for business. Having diligently studied jurisprudence, he was quickly advanced to very honourable posts; being successively auditor of the Rota at Rome, counsellor in the parliament of Paris, ambassador at the council of Trent when transferred to Bologna, and finally superintendant of the royal finances in France. His merits in this post were of the most singular and exalted kind. By a severe œconomy, he laboured to restore the royal treasure, exhausted by the prodigality of the king, Henry II. and the dishonest avarice of his favourites; he defied the enmity of those whose profits he destroyed, and was himself so rigidly disinterested, that after five or six years continuance in this place, he was unable to give a portion to his daughter, and the deficiency was supplied by the liberality of the sovereign. On the death of Henry, in 1559, the cardinal of Lorraine, then at the head of affairs, introduced l'Hospital into the council of state. Hence he was removed by Margaret of Valois, who took him into Savoy, as her chancellor. But the confusions of France soon made it necessary to recal a man of such firmness and undaunted integrity. In the midst of faction and fury, he was advanced to the high office of chancellor of that kingdom, where he maintained his post, like a philosopher who was superior to fear, or any species
of

of weakness. At the breaking out of the conspiracy of Amboise, in 1560, and on all other occasions, he was the advocate for mercy and reconciliation; and by the edict of Romorantin, prevented the establishment of the inquisition in France. It was perhaps for reasons of this kind, rather than from any solid proof, that the violent Romanists accused him of being a concealed Protestant; forgetting that by such suspicions they paid the highest compliment to the spirit of Protestantism. The queen, Catherine of Medicis, who had contributed to the elevation of l'Hospital, being too violent to approve his pacific measures, excluded him from the council of war; on which he retired to his country-house at Vignai near Estampes. Some days after, when the seals were demanded of him, he resigned them without regret, saying, that "the affairs of the world were too corrupt for him to meddle with them." In lettered ease, amusing himself with Latin poetry, and a select society of friends, he truly enjoyed his retreat, till his happiness was interrupted by the atrocious day of St. Bartholomew, in 1572. Of this disgraceful event, he thought as posterity has thought; but, though his friends conceived it probable that he might be included in the proscription, he disdained to seek his safety by flight. So firm was he, that when a party of horsemen actually advanced to his house, though without orders, for the horrid purpose of massacring him, he refused to close his gates: "If the small one," said he, "will not admit them, throw open the large;" and he was preserved only by the arrival of another party, with express orders from the king to declare that he was not among the proscribed. The persons who made the lists, it was added, pardoned him the opposition he had always made to their projects. "I did not know," said he coldly, without any change of countenance, "that I had done any thing to deserve either death or pardon." His motto is said to have been

Si fractus illabatur orbis
Impavidum ferient ruinæ,

and certainly no person ever had a better right to assume that sublime device. This excellent magistrate, and truly great man, died in 1573, at the age of 68 years. It has been thought that his portrait resembles the antique heads of Aristotle. There are extant by him, 1. "Latin Poems," 8vo, 1732, published at Amsterdam. They are not without merit, but Chapelain extolled them much too highly, when he compared the author to Horace. His style is manly, but sometimes diffuse. 2. "Speeches delivered in the Meeting of the States at Orleans." As an orator he shines much less than as a poet. 3. "Memoirs, containing Treaties of Peace," &c. &c. It is said that he had also projected a history of his own time in Latin, but this he did not execute. He left only one child, a daughter, married to

Robert

Robert Hurault, whose children added the name of l'Hospital to that of their father; but the male line of this family also was extinct in 1706. Nevertheless, the memory of the chancellor has received the highest honours within a few years of the present time. In 1777, the abbé Remi pronounced a panegyric upon him, which was crowned in the French academy; and, in the same year, Louis XVI. erected a statue of white marble to him. For a man so fond of justice, no one ever suffered so much injustice as that unfortunate monarch.

HOSPITAL (WILLIAM-FRANCIS-ANTONY, marquis DE L'), a great mathematician of France, was born of another branch of the same family in 1661. He was a geometrician almost from his infancy; for one day being at the duke de Rohan's, where some able mathematicians were speaking of a problem of Pascal's, which appeared to them extremely difficult, he ventured to say, that he believed he could solve it. They were amazed at what appeared such unpardonable presumption in a boy of fifteen, for he was then no more; nevertheless, in a few days he sent them the solution. He entered early into the army, yet always preserved his love for the mathematics, and studied them even in his tent; whither he used to retire, it is said, not only to study, but also to conceal his application to study: for in those days, to be too knowing in the sciences was thought to derogate from nobility; and a soldier of quality, to preserve his dignity, was in some measure obliged to hide his attainments of this kind. De l'Hospital did this very well, and was never suspected of being a great mathematician. He was a captain of horse; but, being extremely short-sighted, and exposed on that account to perpetual inconveniences and errors, he at length quitted the army, and applied himself entirely to his favourite amusement. He contracted a friendship with Malbranche, judging by his "*Recherche de la verité*," that he must be an excellent guide in the sciences; and he took his opinion upon all occasions. His abilities and knowledge were no longer a secret: and at the age of 32 he gave a public solution of problems, drawn from the deepest geometry, which had been proposed to mathematicians in the Acts of Leipzig. In 1693, he was received an honorary member of the Academy of sciences at Paris; and published a work upon sir Isaac Newton's calculations, entitled, "*L'Analyse des infinimens petits*." He was the first in France who wrote on this subject: and on this account was regarded almost as a prodigy. He engaged afterwards in another work, of the mathematical kind, in which he included "*Les Sections coniques, les Lieux geometriques, la Construction des Equations*," and "*Une Theorie des Courbes mechaniques*:" but a little before he had finished it, he was seized with a fever, of which he died Feb. 2, 1704, aged 49. It was published

published after his death. He is represented to have been a very worthy, honest, estimable man.

HOTMAN (FRANCIS), in Latin Hotomanus, a learned French civilian, was born in 1524 [c], at Paris, where his family, originally of Breslau in Silesia, had flourished for some time. He made so rapid a progress in the belles lettres, that at the age of fifteen, he was sent to Orleans to study the civil law, and in three years was received doctor in that faculty. His father, a counsellor in parliament, had already designed him for that employment; and therefore sent for him home, and placed him at the bar. But Hotman was soon displeased with the chicanery of the court, and applied himself vigorously to the study of the Roman law and polite literature. At the age of twenty-three, he was chosen to read public lectures in the schools of Paris: but, relishing the opinions of Luther, on account of which many persons were put to death in France, and finding that he could not profess them at Paris, he went to Lyons the year after; that is, in 1548. Having now nothing to expect from his father, who was greatly irritated at the change of his religion, he left France, and retired to Geneva; where he lived some time in Calvin's house. From hence he went to Lausanne, where the magistrates of Bern gave him the place of professor of polite literature. He published there some books, which, however, young as he was, were not his first publications; and married a French gentlewoman, who had also retired thither on account of religion. His merit was so universally known, that the magistrates of Strasburg offered him a professorship of civil law; which he accepted, and held till 1561. Mean time, while he was discharging the functions of this place, he received invitations from the duke of Prussia, the landgrave of Hesse, the dukes of Saxony, and even from queen Elizabeth of England; but did not accept them. He did not refuse, however, to go to the court of the king of Navarre, at the beginning of the troubles; and he went twice into Germany, to desire assistance of Ferdinand, in the name of the princes of the blood, and even in the name of the queen-mother. The speech he made at the diet of Frankfort is published. Upon his return to Strasburg, he was prevailed upon to go and teach civil law at Valence; which he did with such success, that he raised the reputation of that university. Three years after he went to be professor at Bourges, by the invitation of Margaret of France, sister of Henry II. but left that city in about five months, and retired to Orleans to the heads of the party, who made great use of his advice. The peace which was made a month after, did not prevent him from apprehending the return of the storm: upon

which account he retired to Sancerre, and there wrote an excellent book, "De Consolatione," which his son published after his death. He returned afterwards to his professorship at Bourges, where he was very near being killed in the massacre of 1572: but luckily escaping, he left France, with a full resolution never to return thither; and went to Geneva, where he read lectures upon the civil law. Some time after he went to Basil, and there also taught civil law. He was so pleased with this situation, that he refused great offers from the prince of Orange and the States-General, who would have drawn him to Leyden. The plague having obliged him to leave Basil, he retired to Montbeliard, where he lost his wife; and went afterwards to live with her sisters at Geneva. He returned once more to Basil, and there died in 1590, of a dropsy, which had kept him constantly in a state of indisposition for six years before. During this, he revised and digested his works for a new edition; and they were published at Geneva in 1599, in 3 vols. folio, with his life prefixed by Neveletus Doschius. The two first contain treatises upon the civil law; the third, pieces relating to the government of France, and the right of succession; five books of Roman antiquities; commentaries upon Tully's "Orations and Epistles;" notes upon Cæsar's "Commentaries," &c. His "Franco-Gallia," or, "Account of the free State of France," has been translated into English by lord Moleworth, author of "The Account of Denmark." He published also several other articles without his name; but, being of the controversial kind, they were probably not thought of consequence enough to be revived in the collection of his works.

He was one of those who would never consent to be painted; but we are told, that his picture was taken while he was in his last agony. His integrity, firmness, and piety, are highly extolled by the author of his life; yet, if Baudouin may be believed (whom however it is more reasonable not to believe, as he was his antagonist in religious opinions) he was guilty of some very great enormities[D]. From the desire of money which he discovers in his dedications, and the means he used to extort it from the great, some have supposed him to be avaricious: but it must be remembered, that he lost his all when he changed his religion, and had no supplies but what arose from reading lectures; for it does not appear that his wife brought him a fortune. It is very probable, however, that his lectures would have been sufficient for his subsistence; but he was bewitched with schemes of finding out the philosopher's stone, and we find him lamenting to a friend in his last illness, that he had squandered away his substance upon this hopeless project. It is certain,

[D] Respons. ad Calvin & Bezam pro Francisco Balduino.

therefore,

therefore, he had his weaknesſes, though he was one of the greateſt civilians France ever produced.

HOTTINGER (JOHN-HENRY), a very learned writer, and famous for his ſkill in the Oriental languages, was born at Zurich in Switzerland, in 1620 [E]. He had a particular talent for learning languages; and the progreſs he made in his firſt ſtudies gave ſuch promiſing hopes, that it was reſolved he ſhould be ſent to ſtudy in foreign countries, at the public expence. He began his travels in 1638, and went to Geneva, where he ſtudied two months under Fr. Spanheim. Then he went into France, and thence into Holland; and fixed at Groningen, where he ſtudied divinity under Gomarus and Alting, and Arabic under Paſor. Here he intended to have remained; but being very deſirous of improving himſelf in the Oriental languages, he went in 1639 to Leyden, to be tutor to the children of Golius, who was the beſt ſkilled in thoſe languages of any man in the world. By the inſtructions of Golius, he improved greatly in the knowledge of Arabic, and alſo by the aſſiſtance of a Turk, who happened to be at Leyden. Beſides theſe advantages, Golius had a fine collection of Arabic books and MSS. from which Hottinger was ſuffered to copy what he pleaſed, during the fourteen months he ſtaid at Leyden. In 1641, he was offered, at the recommendation of Golius, the place of chaplain to the ambaffador of the States-General to Conſtantinople; and he would gladly have attended him, as ſuch a journey would have co-operated wonderfully with his grand deſign of perfecting himſelf in the Eaſtern languages: but the magiſtrates of Zurich did not conſent to it: they choſe rather to recall him, in order to employ him for the glory and advantage of their public ſchools. They permitted him firſt, however, to viſit England; and the inſtant he returned from that country, they appointed him profeſſor of eccleſiaſtical hiſtory; and a year after, in 1643, gave him two profeſſorſhips, that of catechetical divinity, and that of the Oriental tongues.

He married at twenty-two, and began to publiſh books at twenty-four. New profeſſorſhips were beſtowed upon him in 1653, and he was admitted into the college of canons. In 1655, the elector Palatine, deſirous to reſtore the credit of his univerſity of Heidelberg, obtained leave of the ſenate of Zurich for Hottinger to go there, on condition that he ſhould return at the end of three years: but before he ſet out for that city, he went to Baſil, and there took the degree of D. D. He arrived at Heidelberg the ſame year, and was graciously received in that city: Beſides the profeſſorſhip of divinity of the Old Teſtament, and the Oriental tongues, he was appointed principal of

[E] Niceron, Hommes Illuſtres, Tom. VIII.—Bayle's Diſt.

the Collegium Sapientiae. He was rector of the university the year following, and wrote a book concerning the re-union of the Lutherans and Calvinists; which he did to please the elector, who was rather zealous in that affair: but party-animosities, and that itch of disputation so natural to mankind, rendered his performance ineffectual. Hottinger accompanied this prince to the electoral diet of Frankfort in 1658, and there had a conference with Job Ludolf. It is well known, that Ludolf had acquired a vast knowledge of Ethiopia; and he, in conjunction with Hottinger, concerted measures for sending into Africa some persons skilled in the Oriental tongues, who might make exact enquiries concerning the state of the Christian religion in that part of the world. He was not recalled to Zurich till 1661, his superiors at the elector's earnest request having prolonged the term of years for which they lent him: and he then returned, honoured by the elector with the title of Ecclesiastical-counsellor.

Many employments were immediately conferred on him: among the rest, he was elected president of the commissioners who were to revise the German translation of the Bible. A civil war breaking out in Switzerland in 1664, he was sent into Holland on state affairs. Many universities would willingly have drawn Hottinger to them, but were not able. That of Leyden offered him a professorship of divinity in 1667; but, not obtaining leave of his superiors, he refused it. The Dutch were not disheartened at this refusal, but insisted that he should be lent them: upon which the magistrates of Zurich consented, in complaisance to the states of Holland, who had interested themselves in this affair. As he was preparing for this journey, he unfortunately lost his life, June 5, 1667, in the river which passes through Zurich. He went into a boat, with his wife, three children, his brother-in-law, a friend, and a maid-servant, in order to go and let out upon lease an estate which he had two leagues from Zurich. The boat striking against a pier, which lay under water, upset: upon which Hottinger, his brother-in-law, and friend, escaped by swimming. But when they looked upon the women and children, and saw the danger they were in, they jumped back into the water: the event of which was, that Hottinger, his friend, and three children lost their lives, while his wife, his brother-in-law, and servant-maid were saved. His wife was the only daughter of Huldric, minister of Zurich, a man of very great learning, and brought him several children: for besides the three who were drowned with him, and those who died before, he left four sons and two daughters.

He began to be author, as we have observed, at twenty-four; and he seems to have been so pleased with that character, that he was afterwards for ever publishing books. Bayle says, "it was

was not very difficult for him to do this, since he was very laborious and blessed with a very happy memory:" but in saying this he seems to imply an insinuation against his parts and judgement. It is nevertheless surprising, that a man, who had possessed so many academical employments, was interrupted with so many visits, (for every body came to see him, and consulted him as an oracle) and was engaged, as he was, in a correspondence with all the literati of Europe, should have found time to write more than forty volumes, especially when it is considered, that he did not reach fifty years of age. We shall mention some of the most considerable of his works; and those particularly, as being the most interesting, which relate to Oriental literature. 1. "*Exercitationes Anti-Morinianæ, de Pentateucho Samaritano, &c.* 1644," 4to. Morin had asserted, in the strongest manner, the authenticity of the Samaritan Pentateuch; which he preferred to the Hebrew text, upon a pretence that this had been corrupted by the Jews; and it was to combat this opinion, that Hottinger wrote these Exercitations. This work, though the first, is, in the judgement of father Simon, one of the best he wrote; and if he had never written any thing more, it is probable that he would have left higher notions of his abilities: for certainly it was no small enterprize for him, so early in life, to attack, on a very delicate and knotty subject, and with supposed success too, one of the most learned men in Europe at that time.

The next works we shall mention relate immediately to Oriental affairs; and may always be of use, although we should consider him as a mere collector. 2. "*Thesaurus Philologicus, seu clavis scripturæ, qua quicquid fere Orientalium, Hebræorum maxime & Arabum, habent monumenta de religione ejusque variis speciebus, Judaismo, Samaritanismo, Muhammedismo, Gentilismo, de theologia & theologis, verbo Dei, &c. breviter & aphoristice ita referatur & aperitur, ut multiplex inde ad philologiæ & theologiæ studiosos fructus redundare possit,* 1649," 4to. There was a second edition in 1649, in 4to, "in qua Samaritica, Arabica, Syriaca suis quæque nativis characteribus exprimuntur." 3. "*Historia Orientalis, quæ ex variis Orientalium monumentis collecta agit, primo, de Muhammedismo, ejusque causis tum procreantibus tum conservantibus: secundo, de Saracenismo, seu religione veterum Arabum: tertio, de Chaldaismo, seu superstitione Nabatæorum, Chaldæorum, Charranæorum: quarto, de statu Christianorum & Judæorum tempore orti & nati Muhammedanissimi: quinto, de variis inter ipsos Muhammedanos circa religionis dogmata & administrationem sententiis, schismatis, & hæresibus excitatis, &c.* 1651," 4to. No man was better qualified to write on Oriental affairs than Hottinger, as he was skilled in most of the languages which were anciently, as well as at present, spoken in the East:

namely, the Hebrew, Syriac, Chaldee, Arabic, Turkish, Persian, and Coptic; 4. "Promptuarium, five Bibliotheca Orientalis, exhibens catalogum five centurias aliquot tam auctorum, quam librorum Hebraicorum, Syriacorum, Arabicorum, Ægyptiacorum: addita mantissa Bibliothecarum aliquot Europæarum, 1658," 4to. Baillet does not speak very advantageously of this work of Hottinger, whom he accuses of not being very accurate in any of his compositions: and indeed his want of accuracy is a point pretty well agreed on by both Papists and Protestants. 5. "Ety-mologicon Orientale, five Lexicon Harmonicum Heptaglotton, &c. 1661," 4to. The seven languages contained in this Lexicon are, the Hebrew, Chaldee, Syriac, Arabic, Samaritan, Ethiopic, and Rabbinical.

These are the principal, if not the only works of Hottinger, which are of any use: and they are by far more valuable for containing materials of a curious nature, and which were before only accessible to persons skilled in Oriental languages, than for any ingenuity, accuracy, or judgement in the writer. If the reader is particularly desirous of seeing an exact catalogue of the works of this laborious man, he may consult the "Bibliotheca Tigurina;" or the Latin life of Hottinger, published by Heidegger at Zurich, 1667: in either of which places he will find them all drawn up and digested into regular order. We cannot help repeating, that the number of them is astonishing.

HOUBIGANT (CHARLES FRANCIS), a pious and learned translator of the Hebrew Scriptures, and commentator on them, was born at Paris in 1686. He was a priest of the congregation named the oratory; and being, by the misfortune of deafness, deprived of the chief comforts of society, addicted himself the more earnestly to books, in which he found his constant consolation. Of a disposition naturally benevolent, with great firmness of soul, goodness of temper, and politeness of manners, he was held in very general estimation, and received honours and rewards from the pope (Bened. XIV.) and from his countrymen, which he had never thought of soliciting. Though his income was but small, he dedicated a part of it to found a school near Chantilly; and the purity of his judgement, joined to the strength of his memory, enabled him to carry on his literary labours to a very advanced age. Even when his faculties had declined, and were further injured by the accident of a fall, the very sight of a book, that well known consoler of all his cares, restored him to peace and rationality. He died in 1783, at the advanced age of 98. His works, for which he was no less esteemed in foreign countries than in his own, were chiefly these: 1. An edition of the Hebrew Bible, with a Latin version and notes, published at Paris in 1753, in 4 vols. folio. This is the most valuable and important work of the author, and contains the Hebrew text

corrected by the soundest rules of criticism, a Latin version, and useful notes: and prefixed to each book is a very learned preface. Benedict XIV. who justly appreciated the value and difficulty of the work, honoured the author with a medal, and some other marks of approbation; and the clergy of his own country, unsolicited, conferred a pension on him. 2. A Latin translation of the Psalter, from the Hebrew, 12mo, 1746. 3. Another of the Old Testament at large, in 1753, in 8 vols, 8vo. 4. "Racines Hebraïques, 1732," 8vo. 5. "Examen du Psautier des Capuchins," 12mo. 6. A French translation of an English work, by one Forbes, entitled, "Thoughts on Natural Religion." 7. Most of the works of Charles Leslie translated, 8vo, Paris, 1770. Father Houbigant is said also to have left several works in manuscript, which, from the excellence of those he published, may be conjectured to be well deserving of the press.

HOVEDEN (ROGER DE), an English historian who flourished in the reign of Henry II. He was born at York, of a good family, and lived beyond the year 1204, but the exact periods of his birth and death are not known. He is said to have had some situation in the family of Henry II. and to have been employed by that monarch in confidential services, such as visiting monasteries. He was by profession a lawyer, but, like other lawyers of that time, in the church, and also a professor of theology at Oxford. After the death of Henry, he applied himself diligently to the writing of history, and composed annals, which he commenced at 731, the period where Bede left off, and continued to the third year of king John. These annals were first published by Saville among the *Historici Anglici*, in 1595, and reprinted at Frankfort in 1601, folio. They are in two books. Leland says of him [F], "If we consider his diligence, his knowledge of antiquity, and his religious strictness of veracity, he may be considered as having surpassed, not only the rude historians of the preceding ages, but even what could have been expected of himself. If to that fidelity, which is the first quality of a historian, he had joined a little more elegance of Latin style, he might have stood the first among the authors of that class." Vossius says, that he wrote also a history of the Northumbrian kings [G], and a life of Thomas à Becket: Edward the Third, caused a diligent search to be made for the works of Hoveden, when he was endeavouring to ascertain his title to the crown of Scotland. Saville bears the same testimony to his fidelity that we have seen given by Leland.

HOUGH (JOHN), bishop of Worcester, memorable for the noble stand he made when president of Magdalen-college in Oxford, against James II. was born in Middlesex, in 1650. He

[F] De Scriptoribus Britannicis, cap. 203. p. 229.

[G] De Historicis Latinis, l. ii. cap. 56.

was brought up at Birmingham in Warwickshire, and thence removed to Magdalen-college, Oxford, in 1669; of which, in 1675, he was elected fellow. Upon the breaking out of the Popish plot in 1679, his chamber was searched on a suspicion that he corresponded with one of that religion; but nothing was discovered against him; and, in 1681, being appointed domestic chaplain to the duke of Ormond, chancellor of the university, but then lord lieutenant of Ireland, he attended his patron to Dublin. No vacancies, as we suppose, of any consequence happening, he returned the year after, unpreferred, to England; where, in 1685, he was collated to a prebend in the church of Worcester [H]. In April, 1687, he was statutably elected president of his college by a majority of the fellows, after they had rejected a mandamus from James II. in behalf of Anthony Farmer, M. A. of that house; but he was soon removed from his presidentship by the ecclesiastical commissioners, and Parker bishop of Oxford put into his place. But when the prince of Orange declared his intention of coming to England, Magdalen-college was restored to its rights, and Hough to his presidentship [I]. "It is disputable," says a certain writer, "whether he shewed greater courage and constancy, or prudence and temper, in the management of so important a contest with a misguided crown; and whether he displayed a greater love of the liberties of his country, in baffling the instruments of an illegal ecclesiastical commission, or integrity and conscience in adhering so firmly to the statutes of his college, and his own oath, in opposition to all the artifices as well as menaces of an arbitrary court; in his engaging by his weighty influence the members of that learned body to act unanimously; and in confirming by his own example, their resolutions to sacrifice their interest to their duty on that great occasion."

After the Revolution, he was nominated by king William, in April, 1690, to the bishopric of Oxford [K]; and translated to the see of Litchfield and Coventry in Aug. 1699. On the death of Tenison, in 1715, the archbishopric of Canterbury was offered to him, the acceptance of which he is said to have declined out of modesty [L]; but, upon the decease of bishop Lloyd, Hough succeeded him in the see of Worcester, Sept. 1717. He was a great benefactor wherever he came. When he removed from the see of Oxford to that of Litchfield and Coventry, he did not merely repair, but almost rebuild as well as adorn the episcopal house at Eccleshall; and, upon his translation to the see of Worcester, he rebuilt so great a part of the episcopal palace there, and made such improvements in his other

[H] Willis's Account of the Cathedrals, Vol. II. p. 437.

John Hough, p. 6.

[K] Athen. Oxon.

[I] Some Account of the Life of Dr.

[L] Some Account, &c. p. 19.

feat, the castle of Hartlebury, that he is supposed to have expended upon both these houses at least 7000l. These schemes were executed with so nice a judgement, that he left little to be done by any of his successors towards perfecting either of those episcopal residences; except the founding of a library at Hartlebury, which bishop Hurd has with great and laudable liberality accomplished. He was not many years under 70, when he entered upon the see of Worcester; yet he lived upwards of 26 years bishop of that place. A little before his death, he wrote a letter to his friend lord Digby, where we find the following remarkable words: "I am weak and forgetful—In other respects I have ease to a degree beyond what I durst have thought on, when years began to multiply upon me. I wait contentedly for a deliverance out of this life into a better, in humble confidence, that by the mercy of God, through the merits of his Son, I shall stand at the resurrection on his right-hand. And when you, my lord, have ended those days which are to come, which I pray may be many and comfortable, as innocently and as exemplary as those which are passed, I doubt not of our meeting in that state, where the joys are unspeakable, and will always endure." He died March 8, 1743, having extended his age to the beginning of his 93d year, and almost to complete the 53d year of his episcopate.

HOULIERES (ANTONIETTA DE LA GARDE DES), of all the French ladies who have studied poetry, has succeeded the best; for her verses still continue to be more read than those of any other of her sex. She was born at Paris in 1638, had all the charms of her sex, and wit enough to shine in the age of Louis XIV. Her taste for poetry was cultivated by the celebrated poet Henault, who is said to have instructed her in all he knew, or imagined he knew. She did her master great honour; but the misfortune was, she not only imitated him in his poetry, but also in his irreligion; for her verses favour strongly of epicureanism. She composed in all ways; epigrams, odes, eclogues, tragedies; but succeeded best in the idyllium or pastoral, which some affirm she carried to perfection. She died at Paris in 1694, and left a daughter of her own name, who had some talent for poetry, but inferior to that of her mother. The first verses, however, composed by this lady, bore away the prize at the French academy; which was highly to her honour, if it be true, as is reported, that Fontenelle wrote at the same time, and upon the same subject. She was a member of the academy of the Ricovrati of Padua, as was her mother, who was also of that of Arles. She died at Paris in 1718. The works of these two ladies were collectively published in 1747, in 2 vols. 12mo. Several maxims of the elder of these ladies are much cited by French writers; as, that on gaming, "On commence par être
S 3
dupe,

dupe, on finit par être fripon." People begin dupes, and end rogues. And that on self-love: "Nul n'est content de sa fortune, ni mécontent de son esprit." No one is satisfied with his fortune, or dissatisfied with his talents.

HOUTEVILLE (CLAUDE FRANCIS), a native of Paris, was eighteen years a member of the congregation called the Oratory, and afterwards secretary to cardinal Dubois, by whom he was much esteemed. He was appointed, in 1742, perpetual secretary to the French academy, but did not long enjoy his preferment, for he died the same year, being about fifty-four years old. He published a work, entitled, "*La verité de la Religion Chrétienne prouvée par les faits*," the latter editions of which are far superior to the first. There are few important objections which have been brought against Christianity, even since his time, to which he has not furnished a sound reply; but he had written in an affected and epigrammatic style, which being justly exposed by the abbé des Fontaines, he went over his work with great care, and removed most of the objections.

HOWARD (HENRY), earl of Surrey, was the eldest son of Thomas duke of Norfolk [M]. We cannot precisely fix the time of his birth, but in all probability it was about 1520, as he was educated with Henry Fitzroy, a natural son of Henry VIII. who was born about that time. This favourite son of the king's was created earl of Richmond; and, as Leland informs us, had a spirit turned to martial affairs, was master of the languages, and displayed an excellent taste in polite literature; all which talents were undoubtedly improved by the mutual intercourse and emulation between him and his noble companion. The place of their studies and diversions at home, was Windor-castle; which is the scene of many of Howard's poems on his mistress Geraldine, the most celebrated beauty of her time. They went together to Paris, and jointly pursued those studies and recreations in France, which they first cultivated in England. The duke of Richmond died soon after their return, about the year 1536.

After the death of his friend, which he did not soon forget, having lost in him not only a congenial soul but a brother, (as Richmond had just been united to his sister lady Mary Howard) this young nobleman seems to have turned his thoughts chiefly to the business of the field, where he distinguished himself by a superior courage and conduct. He was present in almost all the great actions of Henry's reign, and his name is renowned in its tournaments. It is not known at what period his travels took place, but he travelled like a hero of romance, proclaiming the charms of his mistress Geraldine, and supporting them with the weapons

of knight-errantry. History has not recorded the real name of the fair Geraldine, but it has been very happily conjectured, by the present earl of Orford, that she was the lady Elizabeth Fitzgerald, second daughter of the earl of Kildare; so that her poetical title very closely represents her real name. He commanded at the famous battle of Flodden-field, in which he gave such extraordinary proofs of his gallantry, that he was soon after created earl of Surrey. In an expedition of his own, he was unfortunate. Endeavouring to cut off a convoy to Boulogne, he was defeated; a disgrace which he soon repaired, by gaining many advantages over the enemy. To this single instance of ill success, some ascribe his loss of the king's favour. Others, with more shew of probability, assign his disgrace to the king's jealousy of his very brilliant character, and a suspicion of his designing to wed the princess Mary, and thereby aspiring to the crown. The earl of Surrey, however, upon a very frivolous pretence of having been guilty of treason, was, after all his services to his prince and country, left to the trial of a common jury; who, in compliance with the king's passions, bringing him in guilty, he was soon after beheaded on Tower-hill. The accusation was only that he had said, "the king was ill-advised;" and that he had quartered certain royal arms with his own; which he proved, by the testimony of the heralds, to belong to his family.

He was the first of the English nobility who had any familiar intercourse with the Muses; and far surpassed his contemporaries in purity of language, and harmony of numbers. Puttenham, in his *Art of English Poetry*, says, "That sir Thomas Wyat, and Henry earl of Surrey, were the two chieftains, who, having travelled into Italy, and there tasted the sweet and stately measures and style of the Italian poetry, greatly polished our rude and homely manner of vulgar poetry, from what it had been before: and therefore may be justly called, the reformers of our English poetry and style." There has hardly been a poet of note since this nobleman's time, who hath not paid some respect to his memory. Sir Philip Sidney, Churchyard, Drayton, Dryden, Fenton, Pope, and many other authors, have given their testimonies to his merits; but it will be sufficient to quote a few beautiful lines from Pope's "*Windsor Forest*," where the poet artfully applies the praises of Surrey to lord Lansdown.

"Here noble Surrey felt the sacred rage,
Surrey, the Granville of a former age,
Matchless his pen, victorious was his lance,
Bold in the lists, and graceful in the dance.
In the same shades the Cupids tuned his lyre,
To the same notes of love and soft desire:
Fair Geraldine, bright object of his vow,
Then fill'd the groves, as heav'nly Mira now."

His poems, together with some others of his famous contemporaries, were published in one vol. 8vo, London, 1717. They have been republished lately in the general collection of the *British Poets*, printed under the care of Dr. Anderson at Edinburgh; with the exception of his two books of the *Æneid*, the second and fourth, wherein he gave the first specimen of English blank verse. These are so very scarce, that they could not be procured for that edition; but will soon be republished, with his other poems, under the direction of a very eminent critic in English poetry. The character of Surrey, as drawn by Mr. Warton, in his history of English poetry, must not be omitted. "In the Sonnets of Surrey," says that classical and able critic, "we are surprised to find nothing of that metaphysical cast, which marks the Italian poets, his supposed masters, especially Petrarch. Surrey's sentiments are for the most part natural and unaffected; arising from his own feelings, and dictated by the present circumstances. His poetry is alike unembarrassed by learned allusions, or elaborate conceits. If he copies Petrarch, it is in Petrarch's best manner, where he descends from his Platonic abstractions, his refinements of passion, his exaggerated compliments, and his play upon opposite sentiments, into a track of tenderness, simplicity, and nature. Surrey, for his justness of thought, correctness of style, and purity of expression, may justly be pronounced the first English classical poet. He unquestionably is the first polite writer of love-verses in our language." It may be added that, as the inventor of blank verse, he bestowed a present of inestimable value upon his country. He gave the enchanted spear with which Milton was enabled to unhorse the epic poets of all countries.

HOWARD (Sir ROBERT), an English writer of some abilities and learning, was a younger son of Thomas earl of Berkshire, and educated at Magdalen-college in Oxford [N]. During the civil war, he suffered with his family, who adhered to Charles I. but at the Restoration was made a knight, and chosen for Stockbridge in Hampshire, to serve in the parliament which began in May, 1661. He was afterwards made auditor of the exchequer, and was reckoned a creature of Charles II. whom the monarch advanced on account of his faithful services, in cajoling the parliament for money. In 1679, he was chosen to serve in parliament for Castle-Rising in Norfolk: and re-elected for the same place in 1688. He was a strong advocate for the Revolution, and became so fiery and passionate an abhorrer of the nonjurors, that he disclaimed all manner of conversation and intercourse with persons of that description. His obstinacy and pride procured him many enemies, and among them the duke

[N] Athen. Oxon.

of Buckingham; who intended to have exposed him under the name of Bilboa in the "Rehearsal," but afterwards altered his resolution, and levelled his ridicule at a much greater name, under that of Bayes. He was so extremely positive, and so sure of being in the right upon every subject, that Shadwell the poet, though a man of the same principles, could not help ridiculing him in his comedy of the Sullen Lovers, under the character of sir Positive At-all. In the same play there is a lady Vaine, a courtesan, which the wits then understood to be the mistress of sir Robert; whom he afterwards married. He published, 1. Poems and plays. 2. "The History of the Reigns of Edward and Richard II. with Reflections and Characters of their chief Ministers and Favourites; also a Comparison of these Princes with Edward I. and III. 1690," 8vo. 3. "A letter to Mr. Samuel Johnson, occasioned by a scurrilous pamphlet, entitled, Animadversions on Mr. Johnson's Answer to Jovian, 1692," 8vo. 4. "The History of Religion, 1694," 8vo. 5. "The fourth book of Virgil translated, 1660," 8vo. 6. "Statius's Achilleis translated, 1660," 8vo.

There was an Edward Howard, esq; likewise, a descendant of the same family, who exposed himself to the severity of our satirists, by writing bad plays.

HOWARD (JOHN), the indefatigable friend of the poor and unfortunate, was born at Hackney, in the year 1726. His father, who kept a carpet warehouse in Long-lane, Smithfield, dying while he was very young, left him to the care of guardians, by whom he was apprenticed to a wholesale grocer in the city of London [o]. His constitution appearing too weak for attention to trade, and his father having left him, and an only sister, in circumstances which placed them above the necessity of pursuing it, he bought out the remainder of his indentures before the time, and took a tour in France and Italy. On his return, he lodged at the house of a Mrs. Lardeau, a widow, in Stoke-Newington, where he was so carefully attended by the lady, that though she was many years older than himself, he formed an attachment to her, and in 1752 made her his wife. She was possessed of a small fortune, which he generously presented to her sister. She lived, however, only three years after their union, and he was a sincere mourner for her loss. About this time he became a fellow of the Royal Society, and, in 1756, being desirous to view the state of Lisbon after the dreadful earthquake, he embarked for that city. In this voyage, the Hanover frigate, in which he sailed, was taken by a French privateer, and the inconveniences which he suffered during his subsequent confinement in France, are supposed to have awakened his sympathies with

[o] Mr. Newnham, grandfather to alderman Newnham.

peculiar strength in favour of prisoners, and to have given rise to his plans for rendering prisons less pernicious to health. It is supposed, that after his release, he made the tour of Italy. On his return, he fixed himself at Brokenhurst, a retired and pleasant villa near Lymington, in the New Forest. Mr. Howard married a second time in 1758; but this lady, a daughter of a Mr. Leeds, of Croxton in Cambridgeshire, died in child-bed of her only child, a son, in the year 1765. Either before, or soon after the death of his second wife, he left Lymington, and purchased an estate at Cardington, near Bedford, adjoining to that of his relation Mr. Whitbread. Here he much conciliated the poor by giving them employment, building them cottages, and other acts of benevolence; and regularly attended the congregations of dissenters at Bedford, being of that persuasion. His time was also a good deal occupied by the education of his only son, a task for which he is said to have been little qualified. With all his benevolence of heart, he is asserted to have been disposed to a rigid severity of discipline, arising probably from a very strict sense of rectitude, but not well calculated to form a tender mind to advantage. In 1773, he served the office of sheriff, which as he has said himself, "brought the distress of prisoners more immediately under his notice," and led to his benevolent design of visiting the gaols and other places of confinement throughout England, for the sake of procuring alleviation to the miseries of the sufferers. In 1774, trusting to his interest among the sectaries at Bedford, he offered himself as a candidate for that borough, but was not returned; and endeavouring to gain his seat by petition, was unsuccessful. He was, however, in the same year, examined before the house of commons, on the subject of the prisons, and received the thanks of the house for his attention to them. Thus encouraged, he completed his inspection of the British prisons, and extended his views even to foreign countries. He travelled with this design, three times through France, four through Germany, five through Holland, twice through Italy, once in Spain and Portugal, and once also through the northern states, and Turkey. These excursions were taken between the years 1775 and 1787. In the mean time, his sister died, and left him a considerable property, which he regarded as the gift of Providence to promote his humane designs, and applied accordingly. He published also in 1777, "The State of the Prisons in England and Wales, with preliminary Observations, and an Account of some Foreign Prisons," dedicated to the House of Commons; in 4to. In 1780, he published an appendix to this book, with the narrative of his travels in Italy; and in 1784, republished it, extending his account to many other countries. About this time, his benevolence had so much attracted the public attention, that a large subscription

subscription was made for the purpose of erecting a statue to his honour; but he was too modest and sincere to accept of such a tribute, and wrote himself to the subscribers to put a stop to it. "Have I not one friend in England," he said, when he first heard of the design, "that would put a stop to such a proceeding?" In 1789, he published "An Account of the principal Lazarettos in Europe, with various Papers relative to the Plague, together with further Observations on some foreign Prisons and Hospitals; and additional remarks on the present State of those in Great Britain and Ireland." He had published also, in 1780, a translation of a French account of the Bastille; and, in 1789, the duke of Tuscany's new code of civil law, with an English translation.

In his book on Lazarettos, he had announced his intention of revisiting Russia, Turkey, and some other countries, and extending his tour in the East. "I am not insensible," says he, "of the dangers that must attend such a journey. Trusting, however, in the protection of that kind Providence which has hitherto preserved me, I calmly and cheerfully commit myself to the disposal of unerring wisdom. Should it please God to cut off my life in the prosecution of this design, let not my conduct be uncandidly imputed to rashness or enthusiasm, but to a serious, deliberate conviction, that I am pursuing the path of duty; and to a sincere desire of being made an instrument of more extensive usefulness to my fellow-creatures, than could be expected in the narrower circle of a retired life." He did actually fall a sacrifice to this design; for in visiting a sick patient at Cherson, who had a malignant epidemic fever, he caught the distemper, and died, Jan. 20, 1790.

Mr. Howard was, in his own habits of life, rigidly temperate, and even abstemious; subsisting entirely, at one time, on potatoes; at another, chiefly on tea and bread and butter; of course, not mixing in convivial society, nor accepting invitations to public repasts. His labours have certainly had the admirable effect of drawing the attention of this country to the regulation of public prisons. In many places his improvements have been adopted, and perhaps in all our gaols some advantage has been derived from them. We may hope that these plans will terminate in such general regulations, as will make judicial confinement, instead of the means of confirming and increasing depravity, (as it has been too generally) the successful instrument of amendment in morality, and acquiring habits of industry. While the few criminals, and probably very few, who may be too depraved for amendment, will be compelled to be beneficial to the community by their labour; and, being advantageously situated in point of health, may suffer nothing more than that restraint which is necessary for the sake of society, and that ex-
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ertion which they ought never to have abandoned. Considered as the first mover of these important plans, Howard will always be honoured with the gratitude of his country: and his monument, lately erected in St. Paul's cathedral, is a proof that this gratitude is not inert. The monument is at the same time, a noble proof of the skill and genius of the artist, Mr. Bacon, and represents Mr. Howard in a Roman dress, with a look and attitude expressive of benevolence and activity, holding in one hand a scroll of plans for the improvement of prisons, hospitals, &c. and in the other a key; while he is trampling on chains and fetters. The epitaph is too long to be inserted, and contains, indeed, a sketch of his life; but concludes in words which we also heartily adopt: "He trod an open, but unfrequented path, to immortality, in the ardent and unremitted exercise of Christian charity: may this tribute to his fame excite an emulation of his truly glorious achievements!"

HOWE (JOHN, esq;) was the younger brother of sir Scroop Howe, of a good family in Nottinghamshire [P]. In the convention-parliament, which met at Westminster, Jan. 22, 1688-9, he served for Cirencester, and was constantly chosen for that borough, or as a knight of the shire for the county of Gloucester, in the three last parliaments of king William, and in the three first of queen Anne. In 1696, he was a strenuous advocate for sir John Fenwick; and his pleading in behalf of that unfortunate gentleman, shews his extensive knowledge of the laws, and aversion to unconstitutional measures. In 1699, when the army was reduced, it was principally in consideration of Mr. Howe's remonstrances, that the house of commons agreed to allow half-pay to the disbanded officers; and when the partition-treaty was afterwards under the consideration of that house, he expressed his sentiments of it in such terms, that king William declared, that if it were not for the disparity of their rank, he would demand satisfaction with the sword. At the accession of queen Anne, he was sworn of of her privy-council, April 21, 1702; and, on June 7 following, constituted vice-admiral of the county of Gloucester. Before the end of that year, Jan. 4, 1702-3, he was constituted paymaster-general of her majesty's guards and garrisons. "He seemed to be pleased with, and joined in the Revolution, and was made vice-chamberlain to queen Mary; but having asked a grant, which was refused him, and given to lord Portland, he fell from the court, and was all that reign the most violent and open antagonist king William had in the house. A great enemy to foreigners settling in England; most clauses in acts against them being brought in by him. He is indefatigable in

whatever he undertakes; witness the 'old East-India company, whose cause he maintained till he fixed it upon as sure a foot as the new; even when they thought themselves past recovery. He lives up to what his visible estate can afford; yet purchases, instead of running in debt. He is endued with good natural parts, attended with an unaccountable boldness; daring to say what he pleases, and will be heard out; so that he passeth with some for the shrew of the house. On the queen's accession to the throne, he was made a privy-counsellor, and paymaster of the guards and garrisons. He is a tall, thin, pale-faced man, with a very wild look; brave in his person, bold in expressing himself, a violent enemy, a sure friend, and seems to be always in a hurry. Near fifty years old." Such is the character given of this gentleman by Macky, in 1703. A new privy-council being settled, May 10, 1708, according to act of parliament, relating to the union of the two kingdoms, he was, among the other great officers, sworn into it. He continued paymaster of the guards and garrisons till after the accession of George I. who appointed Mr. Walpole to succeed him, in Sept. 23, 1714; the privy-council being also dissolved, and a new one appointed to meet on Oct. 1 following, he was left out of the list. Retiring to his seat at Stowell in Gloucestershire, he died there in 1721, and was buried in the chancel of the church of Stowell.

Mr. Howe was author of "A panegyric on King William," and of several songs and little poems; and is introduced in Swift's celebrated ballad, "On the Game of Traffic." He married Mary, daughter and co-heir of Humphrey Baskerville, of Pantryllos in Herefordshire, esq; widow of sir Edward Morgan, of Laternam in Monmouthshire, bart. by whom he was father to the first lord Chedworth.

HOWELL (JAMES), an English writer [P], was the son of Thomas Howell, minister of Abernant in Caermarthenshire, and born about 1596. He was sent to the free-school at Hereford; and entered of Jesus-college, Oxford, in 1610. His elder brother Thomas Howell was already a fellow of that society, afterwards king's chaplain, and was nominated in 1644 to the see of Bristol. James Howell, having taken the degree of B. A. in 1613, left college, and removed to London; for being, says Wood, "a pure cadet, a true Cosmopolite, not born to land, lease, house, or office, he had his fortune to make; and being withal not so much inclined to a sedentary as an active life, this situation pleased him best, as most likely to answer his views." The first employment he obtained was that of steward to a glass-house in Broad-street, which was procured for him by sir Robert

Manfel, who was principally concerned in it. The proprietors of this work, intent upon improving the manufactory, came to a resolution to send an agent abroad, who should procure the best materials and workmen; and they made choice of Howell for this purpose, who setting off in 1619, visited several of the principal places in Holland, Flanders, France, Spain, and Italy. Dec. 1621, he returned to London; having executed the purpose of his mission very well, and particularly having acquired a masterly knowledge in the modern languages. "Thank God," says he, "I have this fruit of my foreign travels, that I can pray unto him every day of the week in a separate language, and upon Sunday in seven [Q]."

Soon after his return, he quitted his stewardship of the glass-house; and having experienced the pleasures of travelling, laid his plan for more employments of the same kind. In 1622, he was sent into Spain, to recover a rich English ship, seized by the viceroy of Sardinia for his master's use, on pretence of its having prohibited goods on board. In 1623, during his absence abroad, he was chosen fellow of Jesus-college in Oxford, upon the new foundation of sir Eubule Theloal: for he had taken unremitting care to cultivate his interest in that society. He tells sir Eubule, in his letter of thanks to him, that he "will reserve his fellowship, and lay it by as a good warm garment against rough weather, if any fall on him:" in which he was followed by Prior, who alledged the same reason for keeping his fellowship at St. John's-college in Cambridge. Howell returned to England in 1624; and was soon after appointed secretary to lord Scrope, afterwards earl of Sunderland, who was made lord-president of the North. This office carried him to York; and while he resided there, the corporation of Richmond, without any application from himself, and against several competitors, chose him one of their representatives, in the parliament which began in 1627. In 1632, he went as secretary to Robert earl of Leicester, ambassador extraordinary from Charles I. to the court of Denmark, on occasion of the death of the queen dowager, who was grandmother to that king: and there gave proofs of his oratorical talents, in several Latin speeches before the king of Denmark, and other princes of Germany. After his return to England, his fortune proved more unstable than ever: for, except an inconsiderable affair, on which he was dispatched to Orleans in France by secretary Windebank in 1635, he was for some years destitute of any employment. At last, in 1639, he went to Ireland, and was well received by lord Strafford, the lord-lieutenant, who had before made him very warm professions of kindness. The lieutenant employed him as an assistant-clerk upon some business to Edinburgh,

and afterwards to London; but his rising hopes were ruined by the unhappy fate which soon overtook the earl of Strafford. In 1640, he was dispatched upon some business to France; and the same year was made clerk of the council, which post was the most fixed in point of residence, and the most permanent in its nature, that he had ever enjoyed. But his royal master, having departed from his palace at Whitehall, was not able to secure his continuance long in it: for, in 1643, being come to London upon some business of his own, all his papers were seized by a committee of the parliament, his person secured, and, in a few days after, he was committed close prisoner to the Fleet. This at least he himself makes the cause of his imprisonment: but Wood insinuates, that he was thrown into prison, for debts contracted through his own extravagance; and indeed some of his own letters give room enough to suspect it. But whatever was the cause, he bore it cheerfully; among many proofs of which the following epitaph upon himself is one.

“ Here lies entomb’d a walking thing,
Whom Fortune with the states did fling
Between these walls. Why? ask not that:
That blind whore doth she knows not what.”

He had now no resource except his pen: and he applied himself therefore wholly to write and translate books. This work he managed so well, that it brought him a comfortable subsistence, during his long stay in that prison, where he was confined till some time after the king’s death; and as he got nothing by his discharge but his liberty, he was obliged to continue the same employment afterwards. His numerous productions, written rather out of necessity than choice, shew, however, a readiness of wit, and an exuberant fancy. Though always a firm Royalist, he does not seem to have approved the measures pursued by Buckingham, Laud, and Strafford; and was far from approving the imposition of ship-money, and the policy of creating and multiplying monopolies. Yet the unbridled insolence and outrages of the Republican governors so much disgusted him, that he was not displeased when Oliver assumed the sovereign power under the title of protector; and in this light he addressed him on that occasion in a speech, which shall be mentioned presently. His behaviour under Cromwell’s tyranny was no more than prudential, and was so considered; for Charles II. at his restoration, thought him worthy of his notice and favour: and his former post under the council being otherwise disposed of, a new place was created, by the grant of which he became the first historiographer royal in England. He died Nov. 1666, and was interred in the Temple-church, London, where a monument was erected to his memory, with the following

ing inscription; which was taken down when the church was repaired in 1683, and has not since been replaced. "Jacobus Howell Cambro-Britannus, Regius Historiographus in Anglia primus, qui post varios peregrinationes tandem naturæ cursum peregit, satur annorum & famæ; domi forisque huc usque erraticus, hic fixus 1666."

His works were numerous. 1. "Dodona's Grove, or, The Vocal Forest, 1640." 2. "The Vote:" a poem, presented to the king on New-year's day, 1641. 3. "Instructions for foraine Travell: shewing by what Course, and in what compass of Time, one may take an exact Survey of the Kingdomes and States of Christendome, and arrive to the practical Knowledge of the Languages to good Purpose, 1642." Dedicated to Prince Charles. Reprinted in 1650, with additions. These works were published before he was thrown into prison. 4. "Casual Discourses and Interlocutions between Patricius and Peregrin, touching the Distractions of the Times." Written soon after the Battle of Edgehill, and the first book published in Vindication of the king. 5. "Mercurius Hibernicus: or, a Discourse of the Irish Massacre, 1644." 6. "Parables reflecting on the Times, 1644." 7. "England's Tears for the present Wars, &c. 1644." 8. "Preheminence and Pedigree of Parliaments, 1644." 9. "Vindication of some Passages reflecting upon him in Mr. Prynne's Book, called The Popish Royal Favourite, 1644." 10. "Epistolæ Ho-Eliañæ:" "Familiar Letters Domestic and Foreign, divided into sundry Sections, partly historical, partly political, partly philosophical, 1645." Another collection was published in 1647; and both these, with the addition of a third, came out in 1650. A few additional letters appeared in some subsequent editions: of which the eleventh was printed in 8vo, 1754. It is not, indeed, to be wondered, that these letters have run through so many editions; since they not only contain much of the history of his own times, but are also interspersed with many pleasant stories properly introduced and applied. It cannot be denied, that he has given way frequently to very low witticisms, the most unpardonable instance of which is, his remark upon Charles the First's death, where he says, "I will attend with patience how England will thrive, now that she is let blood in the Basilical vein, and cured as they say of the king's evil:" but it may be said, that he was led into this manner by the humour of the times. Wood relates, it does not appear on what authority, that "many of these letters were never written before the author of them was in the Fleet, as he pretends they were, but only feigned and purposely published to gain money to relieve his necessities:" be this as it will, he allows that they "give a tolerable history of those times," which if true is very sufficient to recommend them.

These letters are almost the only work of Howell that is now regarded: the rest are very obscure. But we shall proceed in the account. 11. "A Nocturnal Progress: or, a Perambulation of most Countries in Christendom, performed in one Night by strength of Imagination, 1645." 12. "Lustra Ludovici: or the Life of Lewis XIII. King of France, &c." 13. "An Account of the deplorable State of England in 1647, &c." 1647. 14. "Letter to Lord Pembroke concerning the Times, and the sad Condition both of Prince and People, 1647." 15. "Bella Scot-Anglica: A Brief of all the Battles betwixt England and Scotland, from all Times to this present, 1648." 16. "Corollary declaring the Causes, whereby the Scot is come of late Years to be so heightened in his Spirits." 17. "The Instruments of a King: or, a short Discourse of the Sword, Crown, and Sceptre, &c. 1648." 18. "Winter-Dream, 1649." 19. "A Trance, or News from Hell, brought first to Town by Mercurius Acheronticus, 1649." 20. "Inquisition after Blood, &c. 1649." 21. "Vision, or Dialogue between Soul and Body, 1651." 22. "Survey of the Signory of Venice, &c. 1651." 23. "Some sober Inspections made into the Carriage and Consults of the late long Parliament, whereby occasion is taken to speak of Parliaments in former Times, and of Magna Charta: with some Reflections upon Government in general, 1653." Dedicated to Oliver lord protector, whom he compares to Charles Martel, and compliments in language much beyond the truth, and the sentiments of his own heart. The fourth edition of this book came out in 1660, with several additions. 24. "History of the Wars of Jerusalem epitomised." 25. "Ah, Ha; Tumulus, Thalamus: two Counter-Poems: the first an Elegy on Edward late Earl of Dorset: the second an Epithalamium to the Marquis of Dorchester, 1653." 26. "The German Diet: or Balance of Europe, &c. 1653," folio. The author's portrait at whole length is set before the title. 27. "Parthenopeia: or, the History of Naples, &c. 1654." 28. "Londinopolis, 1657." A short discourse, says Wood, mostly taken from Stowe's "Survey of London." 29. "Discourse of the Empire, and of the Election of the King of the Romans, 1658." 30. "Lexicon Tetraglotton: An English-French-Italian-Spanish Dictionary, &c. 1660." 31. "A Cordial for the Cavaliers, 1661." Answered immediately by sir Roger L'Estrange, in a book entitled, "A Caveat for the Cavaliers:" replied to by Mr. Howell, in the next article. 32. "Some sober Inspections made into those Ingredients that went to the Composition of a late Cordial for the Cavaliers, 1661." 33. "A French Grammar, &c." 34. "The Parley of Beasts, &c. 1660." 35. "The second Part of casual Discourses and Interlocutions between Patricius and Peregrin, &c. 1661." 36. "Twelve Treatises

of the late Revolutions, 1661." 37. "New English Grammar for Foreigners to learn English: with a Grammar for the Spanish and Castilian Tongue, with special Remarks on the Portuguese Dialect, for the service of her Majesty, 1662." 38. "Discourse concerning the Precedency of Kings, 1663." 39. "Poems:" collected and published by serjeant-major P. F. that is, Payne Fisher, who had been poet-laureat to Cromwell. The editor tells us, that his author Howell "may be called the prodigy of the age for the variety of his volumes: for there hath passed the press above forty of his works on various subjects, useful not only to the present times, but to all posterity. And it is to be observed," says he, "that in all his writings there is something still new, either in the matter, method, or fancy, and in an untrodden tract." He published next, 40. "A Treatise concerning Ambassadors, 1664." 41. "Concerning the Surrender of Dunkirk, that it was done upon good Grounds, 1664."

Besides these original works, he translated several from foreign languages; as, 1. "St. Paul's late Progress upon Earth about a Divorce betwixt Christ and the Church of Rome, by reason of her Dissoluteness and Excesses, &c. 1644." The author of this book published it about 1642, and was forced to fly from Rome on that account. He withdrew in the company, and under the conduct of one, who pretended friendship for him; but who betrayed him at Avignon, where he was first hanged and then burnt. 2. "A Venetian Looking-glass: or, a Letter written very lately from London to Cardinal Barberini at Rome, by a Venetian Clarissimo, touching the present Distempers in England, 1648." 3. "An exact History of the late Revolutions in Naples, &c. 1650." 4. "A Letter of Advice from the prime Statesmen of Florence, how England may come to herself again, 1659." All these were translated from the Italian. He translated also from the French, "The Nuptials of Peleus and Thetis, &c. 1654;" and from the Spanish, "The Process and Pleadings in the Court of Spain, upon the Death of Anthony Ascham, Resident for the Parliament of England, &c. 1651."

Lastly, he published, in 1649, "The late King's Declaration in Latin, French, and English:" and in 1751, "Cottoni Posthuma, or divers choice Pieces of that renowned Antiquary Sir Robert Cotton, Knight and Baronet," in 8vo.

HOZIER (PIERRE D'), a man famous in his time, and even celebrated by Boileau, for his skill in genealogies, was born of a good family at Marseilles, in 1592, and bred to military service; but very early applied himself with great zeal to that study for which he became so famous. By his probity as well as talents, he obtained the confidence of Louis XIII. and XIV. and enjoyed the benefit of their favour in several lucrative and honourable posts. After rising through several appointments, such

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as judge of arms, in 1641, and certifier of titles in 1643, he was admitted in 1654 to the council of state. He died at Paris in 1660. Hozier was author of a history of Britany, in folio, and of many genealogical tables.

HUARTE (JOHN), a native of French Navarre, though he is usually supposed to be a Spaniard, lived in the 17th century. He gained great fame by a work which he published in Spanish, upon a very curious and interesting subject. The title of it runs thus: "Examen de ingenios para las Ciencias, &c. or, an examination of such geniuses, as are fit for acquiring the sciences, and were born such: wherein, by marvellous and useful secrets, drawn from true philosophy both natural and divine, are shewn the gifts and different abilities found in men, and for what kind of study the genius of every man is adapted in such a manner, that whoever shall read this book attentively, will discover the properties of his own genius, and be able to make choice of that science in which he will make the greatest improvement." This book has been translated into several languages, and gone through several impressions. It was translated into Italian, and published at Venice in 1582; at least the dedication of that translation bears this date. It was translated into French by Gabriel Chappuis in 1580; but there is a better French version than this by Savinien d'Alquie, printed at Amsterdam in 1672. He has taken in the additions inserted by Huarte in the last edition of his book, which are considerable both in quality and quantity. It has been translated also into Latin, and lastly, into English. This very admired author has been highly extolled for acuteness and subtlety, and undoubtedly had a great share of these qualities: Bayle however thinks, that "it would not be prudent for any person to rely either on his maxims or authorities; for," says he, "he is not to be trusted on either of these heads, and his hypotheses are frequently chimerical, especially when he pretends to teach the formalities to be observed by those who would beget children of a virtuous turn of mind. There are, in this part of his book, a great many particulars repugnant to modesty: and he deserves censure for publishing, as a genuine and authentic piece, a pretended letter of Lentulus the proconsul from Jerusalem to the Roman senate, wherein a portrait is given of Jesus Christ, a description of his shape and stature, the colour of his hair, the qualities of his beard, &c."

HUBER (ULRIC), a native of Dockum in the Dutch territories, was famous as a lawyer, an historian, and a philologist. He was born in 1635; and became professor at Franeker, and afterwards at Lewarde. He published, 1. in 1662, *Seven Dissertations*, "De genuina ætate Assyriorum, et regno Medorum." Also, 2. A treatise, "De Jure civitatis." 3. "Jurisprudentia Frisiaca." 4. "Specimen Philosophiæ civilis." 5. "Institutiones

tiones Historiæ civilis:" and several other works. From 1688, he was engaged in violent controversy with Perizonius; on some points of jurisprudence, and on his work last-mentioned, the "Institutiones historiæ civilis." He died in 1694. The dispute with Perizonius was carried on with sufficient scurrility on both sides.

HUBER (ZACHARIAS), son of the former, born at Franeker, in 1669; and afterwards advanced to the same professorships. He published in 1690, 1. A Dissertation, "De vero sensu atque interpretatione, legis IX. D. de lege Pompeia, de parricidis," Franeker, 4to. 2. Also, "Dissertationum libri tres, quibus explicantur &c. selecta juris publici, sacri, privateque capita." Franeker, 1702. He died [R] in 1732.

HUBER (MARY), a voluminous female author, born at Geneva, in 1710, died at Lyons in 1753. Her principal works are these that follow. 1. "Le monde fou, préféré au monde Sage," 1731—1744, in 8vo. 2. "Le Système des Theologiens anciens et modernes, sur l'état des âmes séparées des corps," 12mo, 1731—1739. 3. "Suite du même ouvrage, servant de réponse à M. Ruchat," 12mo, 1731—1739. 4. "Réduction du Spectateur Anglois." This was an abridgement of the *Spectator*, and appeared in 1753, in six parts, duodecimo; but did not succeed. 5. "Lettres sur la Religion essentielle à l'homme," 1739—1754. Mary Huber was a Protestant, and this latter work in particular, was attacked by the divines of the Romish communion. She had wit and knowledge, but was sometimes obscure, from wanting the talent to develop her own ideas.

HUBERT (MATTHEW), a celebrated French preacher, contemporary with Bourdaloue, whom, indeed, he could not rival, but was skilful enough to please; being esteemed by him one of the first preachers of the time. He was a priest of the congregation of the Oratory, and no less remarkable for his gentle piety, and profound humility than for his eloquence. He excelled consequently rather in the touching style of the sacred, than the vivid manner of the temporal orator. He was used to say, that his brother Massillon was fit to preach to the masters, and himself to the servants. He died in 1717, at the age of 77; after displaying his powers in the provinces, in the capital, and at court. Eight years after his death, in 1725, his sermons were published at Paris, in 6 vols. 12mo, and were much approved by all persons of piety and taste. "His manner of reasoning," says his editor, father Monteuil, "had not that dryness which frequently destroys the effect of a discourse; nor did he employ that studied elocution which frequently enervates the style by an excess of polish." The best composition in these volumes, is the funeral

oration on Mary of Austria. As a trait of his humility, it is related, that, on being told by a person in a large company, that they had been fellow-students; he replied, "I cannot easily forget it, since you not only lent me books, but gave me clothes."

HUBNER (JOHN), a native of Lusatia, or, according to some authorities, of Torgau in Saxony, highly celebrated for his skill in history, geography, and genealogy, was born in 1668. His works were chiefly written in the form of question and answer, and so popular in Germany, that his introduction to geography went through a vast number of editions in that country, and has been translated into English, French, and other languages. They are calculated rather for the instruction of the ignorant, than the satisfaction of the learned; but are well executed in their way. Hubner was professor of geography at Leipzig, and rector of the school at Hamburgh, in which city he died in 1731. His questions on modern and ancient geography, were published at Leipzig in 1693, in 8vo, under the title of "*Kurtze Fragen aus der neuen und alten Geographie.*" He published, 2. in 1697, and several subsequent years, in ten volumes, similar questions on political history, entitled, "*Kurtze Fragen aus der Politischen Historie, bis zum Ausgang des Siebenzenden sæculi.*" 3. His next work was, *Genealogical Tables*, with genealogical questions subjoined, 1708, &c. 4. *Supplements to the preceding works.* 5. *Lexicons*, resembling our *Gazetteers*, for the aid of common life, entitled, "*Staats, Zeitungs, und Conversations-Lexico.*" 6. *A Genealogical Lexicon.* 7. "*Bibliotheca Historica Hamburgensis,*" Leipzig, 1715. And, 8. "*Museum Geographicum.*" The two last were more esteemed by the learned than any of his other works.

HUDSON (Captain HENRY), an eminent English navigator, who flourished in high fame in the beginning of the last century. Where he was born and educated, we have no certain account; nor have we of any private circumstances of his life. The custom of discovering foreign countries for the benefit of trade, not dying with queen Elizabeth, in whose reign it had been zealously pursued, Hudson, among others, attempted to find out a passage by the north to Japan and China. His first voyage was in 1607, at the charge of some London merchants; and his first attempt was for the north-east passage to the Indies. He departed therefore on the first of May; and after various adventures through icy seas, and regions intensely cold, returned to England, and arrived in the Thames, Sept. 15. The year following he undertook a second voyage for discovering the same passage, and accordingly set sail with fifteen persons only, April 22; but not succeeding, returned homewards, and arrived at Gravesend, on Aug. 26. What we are to think of the veracity

of his accounts, may be doubted, when we find in his journal of this voyage, the mention of a mermaid, which he says was seen when they were about 76 degrees north latitude. These are his words. "The 15th of June, one of our company looking overboard saw a mermaid, and calling up some of the company to see her, one more came up, and she was then come close to the ship's side, looking earnestly on the men [s]. Soon after a sea came and overturned her. From the navel upwards her back and breasts were like a woman's, her body as big as one of us, her skin very white, and long black hair hanging down behind. In her going down they saw her tail, like the tail of a porpous, and speckled like mackarel." In this instance he was at least credulous, for he does not say that he saw it himself.

Not disheartened by his former unsuccessful voyages, he undertook again, in 1609, a third voyage to the same parts, for further discoveries; and was fitted out by the Dutch East-India company. He sailed from Amsterdam, with twenty men, English and Dutch, March 25; and on April 25, doubled the north cape of Finmark in Norway. He kept along the coasts of Lapland towards Nova Zembla, but found the sea so full of ice, that he could not proceed. Then turning about, he went towards America, and arrived at the coast of New France on July 18. He sailed from place to place, without any hopes of succeeding in their grand scheme; and the ship's crew disagreeing, and being in danger of mutinying, he pursued his way homewards, and arrived Nov. 7, at Dartmouth in Devonshire: of which he gave advice to his directors in Holland, sending them also a journal of his voyage. In 1610, he was again fitted out by some gentlemen, with a commission to try, if through any of those American inlets, which captain Davis saw, but durst not enter, on the western side of Davis's Straights, any passage might be found to the South Sea. They sailed from St. Catharine's, April 17, and on June 4, came within sight of Greenland. On the 9th they were off Forbisher's Straights, and on the 15th came in sight of Cape Desolation. Thence they proceeded north-westward, among great quantities of ice, until they came to the mouth of the streights that bear Hudson's name. They advanced in those streights westerly, as the land and ice would permit, till they got into the bay, which has ever since been called by the bold discoverer's name, "Hudson's Bay." He gave names to places as he went along; and called the country itself "Nova Britannia, or New Britain. He sailed above 100 leagues south into this bay, being confident that he had

[s] Purchas's Pilgrims, Part iii, Edit. 1625. p. 575.—Harris's Voyages, Vol. I. Edit. 1705, p. 566.

found the desired passage; but perceiving at last that it was only a bay, he resolved to winter in the most southern point of it, with an intention of pursuing his discoveries the following spring. Upon this he was so intent, that he did not consider how unprovided he was with necessaries to support himself during a severe winter in that desolate place. On Nov. 3, however, they drew their ship into a small creek, where they would all infallibly have perished, if they had not been unexpectedly and providentially supplied with uncommon flights of wild fowl, which served them for provision. In the spring, when the ice began to waste, Hudson, in order to complete his discovery, made several efforts of various kinds: but, notwithstanding all his endeavours, he found himself necessitated to abandon his enterprise, and to make the best of his way home; and therefore distributed to his men, with tears in his eyes, all the bread he had left, which was only a pound to each: though it is said other provisions were afterwards found in the ship. In his despair and uneasiness, he had let fall some threatening words, of setting some of his men on shore; upon which a few of the sturdiest, who had before been very mutinous, entered his cabin in the night, tied his arms behind him, and exposed him in his own shallop at the west end of the streights, with his son, John Hudson, and seven of the most sick and infirm of his men. There they turned them adrift, and it is supposed that they all perished, being never heard of more. The crew proceeded with the ship for England; but going on shore near the streight's mouth, four of them were killed by savages. The rest, after enduring the greatest hardships, and ready to die for want, arrived at Plymouth, Sept. 1611.

HUDSON (DR. JOHN), a learned English critic, was born at Widehope near Cockermouth in Cumberland, 1662 [T]; and, after having been educated in grammar and classical learning, was entered in 1676 of Queen's-college, Oxford. Soon after he had taken the degree of M. A. he removed to University-college, of which he was chosen fellow in March, 1686, and became a most considerable and esteemed tutor. He afterwards distinguished himself also by publishing several valuable editions of Greek and Latin authors. In April, 1701, on the resignation of Dr. Thomas Hyde, he was elected principal keeper of the Bodleian library; and, in June following, accumulated the degrees of B. and D. D. With this librarian's place, which he held till his death, he kept his fellowship till June 1711, when, according to the statutes of the college, he would have been obliged to resign it; but he had just before disqualified himself for

[T] Athenæ, Vol. II. Col. 940, Edit. 1721.—Ant. Hall, Præfat. de J. Hudson, Josephum.

holding it any longer, by marrying Margaret, daughter of sir Robert Harrison, knight, an alderman of Oxford, and a mercer. In 1712, he was appointed principal of St. Mary-hall by the chancellor of the university, through the interest of Dr. Radcliffe: and it is said, that to Hudson's interest with this physician, the university of Oxford is obliged for the wonderfully ample benefactions she afterwards received from him. Hudson's studious and sedentary way of life brought him at length into an ill habit of body, which, turning to a dropsy, kept him about a year in a very languishing condition. He died, Nov. 27, 1719, leaving a widow, and one daughter.

His publications were as follow: 1. "*Introductio ad Chronographiam: sive ars chronologica in Epitomen redacta*, 1691," 8vo. Extracted from Beveridge's Treatise on that subject, for the use of his pupils. 2. "*Velleius Paterculus, cum variis lectionibus, & notis, & indice*, 1693," 8vo. A second edition, with the notes enlarged, in 1711. 3. "*Thucydides*, 1696," folio. A neat and beautiful edition, but somewhat eclipsed in its credit by that of Duker and Wasse. 4. "*Geographiæ Veteris Scriptores Græci Minores. Cum Dissertationibus & Annotationibus Henrici Dodwelli*," 8vo. The first published in 1698, the second in 1703, and the third and fourth in 1712. 5. "*Dionysii Halicarnassensis opera omnia*, 1704," 2 vols. folio. A beautiful and valuable edition, enriched with the various readings of an ancient copy in the Vatican library, and of several manuscripts in France. The learned editor has subjoined to his own notes several of Sylburgius, Portus, Stephens, Casaubon, and Valesius. 6. "*Dionysius Longinus*, 1710," 4to. and 1718, 8vo. A very beautiful edition, and the notes, like all the rest of Hudson's, very short. 7. "*Moeris Anticista, de vocibus Atticis & Hellenicis. Gregorius Martinus de Græcarum literarum pronuntiatione*, 1712," 8vo. 8. "*Fabulæ Æsopicae*," Greek and Latin, 1718, 8vo. 9. "*Flavii Josephi Opera*," he had just finished, but did not live to publish. He had proceeded as far as the third index, when, finding himself unable to go quite through, he recommended the work to his intimate friend Mr. Antony Hall, who published it in 1720, in 2 vols. folio. It is a correct and beautiful edition, and superior in those respects to Havercamp's, but not in the number or value of the notes. The care of Mr. Hall extended not only to the works of his deceased friend, but to his family, for he married his widow.

Dr. Hudson intended, if he had lived, to publish a catalogue of the Bodleian library, which he had caused to be fairly transcribed in 6 vols. folio. He was an able assistant to several editors in Oxford, particularly to Dr. Gregory in his "*Euclid*," and to the industrious Mr. Hearne in his "*Livy*," &c. He corresponded with many learned men in foreign countries;

tries: with Muratori, Salvini, and Bianchini, in Italy; with Boivin, Kuster, and Lequien, in France; with Olearius, Menckenius, Christopher Wolfius, and, whom he chiefly esteemed, John Albert Fabricius, in Germany; Eric Benzel, in Sweden; Frederic Rostgard, in Denmark; with Pezron, Reland, Le Clerc, in Holland, &c. He used to complain of the vast expence of foreign letters; for he was far from being rich, never having been possessed of any ecclesiastical preferment; of which he used also to make frequent and heavy complaints.

HUET (PETER DANIEL), bishop of Avranches in France, a very great as well as polite scholar, was born of a good family at Caen in Normandy, Feb. 8, 1630 [u]. His parents dying when he was scarcely out of his infancy, Huet fell into the hands of guardians, who neglected him: his own invincible and seemingly innate love of letters, however, made him amends for all disadvantages; and he finished his studies in the belles lettres before he was thirteen years of age. In the prosecution of his philosophical studies, he met with an excellent professor, father Mambrun, a Jesuit; who, after Plato's example, directed him to begin by learning a little geometry. Huet went further than his tutor desired; and contracted such a relish for it, that he slighted in a manner all his other studies. He went through every branch of mathematics, and maintained public theses at Caen, a thing never before done in that city. Having passed through his classes, it was his business to study the law, and to take his degrees in it; but two books that were then published, seduced him from this pursuit. These were, "The Principles of Des Cartes," and "Bochart's Sacred Geography." He was a great admirer of Les Cartes, and adhered to his philosophy for many years; but afterwards saw the falseness and vanity of it, and, as we shall see, wrote also against it. "A lesson of caution this," says his pnegyrist, "to all, to embrace no system whatever, till they have carefully examined the principles on which it is built: since even the wisest and most discerning men are through such rashness or inadvertency liable to be deceived." Bochart's geography made a vast impression upon him, as well on account of the immense erudition with which it abounds, as by the presence of its author, who was minister of the Protestant church at Gen. This book, being full of Greek and Hebrew learning, inspired Huet with an ardent desire of being versed in those languages. To assist his progress in these studies, he contracted a friendship with Bochart, and put himself under his directions. At the age of twenty years and one day, he was delivered by the custom of Normandy from the tuition of his guardians: and

[u] *Eloge Historique de Mr. Huet, par Mr. l'abbé Olivet, prefixed to his Traite Philosophique de la Foiblesse de l'Esprit humain. —Huetii Commentarius de rebus ad ea pertinentibus, p. 16.*

soon after took a journey to Paris, not so much from curiosity to see the place, as for the sake of purchasing books, and making himself acquainted with the learned men of the times. He soon became known to Sirmond, Petavius, Vavassor, Naudé, and, in short, to almost all the scholars in France. About two years after, he had also an opportunity of introducing himself to the learned in other parts of Europe: for Christina of Sweden having invited Bochart to her court, Huet accompanied him, and they set out in April, 1652. He saw Salmasius at Leyden, and Isaac Vossius at Amsterdam. He often visited the queen, who would have engaged him in her service; but Bochart not having been very graciously received, through the intrigues of Bourdel another physician, who was jealous of him, and the queen's fickle temper being known to every body, Huet declined all offers, and after a stay of three months returned to France. The chief fruit of his journey was a copy of a manuscript of Origer's "Commentaries upon St. Matthew," which he transcribed at Stockholm; and the acquaintance he contracted with the learned men in Sweden and Holland, through which he passed. Upon his return to his own country, he resumed his studies with more vigour than ever, in order to publish his manuscript of Origen. While he was employed in translating this work, he was led to consider the rules to be observed in translations, as well as the different manners of the most celebrated translators. This gave occasion to his first performance, which came out at Paris in 1661, under this title, "*De interpretatione libri duo:*" and it is written in the form of a dialogue between Casaubon, Fronto Ducæus, and Thuanus. M. de Segrais tells us [x], that "nothing can be added to this treatise, either with respect to strength of critical judgement, variety of learning, or elegance of style; which last," says abbé Olivet, "is so very extraordinary, that it might have done honour to the age of Augustus." This book was first printed in a thin 4to, but afterwards in 12mo, and 8vo. In 1688, were published at Rouen, in 2 vols. folio, his "*Origenis Commentaria, &c. cum Latina interpretatione, notis & observationibus;*" to which is prefixed, a large preliminary discourse, wherein is collected all that antiquity relate of Origen. The interval of sixteen years, between his return from Sweden and the publication of this work, was spent entirely in study, excepting a month or two every year, when he went to Paris; during which time he gave the public a specimen of his skill in polite literature, in an elegant collection of poems, entitled, "*Carmina Latina & Græca;*" which were published at Utrecht in 1664, and afterwards enlarged in several successive editions. While he was employed upon his "*Commentaries*

[x] Preface de Virgile, Num. 22.

of Origen," he had the misfortune to quarrel with his friend and master Bochart; who desiring one day a sight of his manuscript, for the sake of consulting some passages about the Eucharist, which had been greatly controverted between Papists and Protestants, discovered an hiatus or defect, which seemed to determine the sense in favour of the Papists, and reproached Huet with being the contriver of it. Huet at first thought that it was a defect in the original MS. but upon consulting another very ancient MS. in the king's library at Paris, he found that he had omitted some words in the hurry of transcribing, as he says, and that the mistake was his own. Bochart, still supposing that this was a kind of pious fraud in Huet, to support the doctrine of the church of Rome in regard to the Eucharist, alarmed the Protestants every where, as if Origen's "Commentaries" were going to be very unfairly published; and by that means dissolved the friendship which had so long subsisted between Huet and himself.

In 1659, Huet was invited to Rome by Christina, who had abdicated her crown, and retired thither; but, remembering the cool reception which Bochart had experienced from her majesty, after as warm an invitation, he refused to go. Those, says Olivet, who judge of actions by events, will suppose him to have acted very wisely in continuing in France; for ten years after, when Bossuet was appointed by the king preceptor to the Dauphin, Huet was chosen for his colleague, with the title of sub-preceptor, which honour had some time been designed him by the duke de Montausier, governor to the Dauphin. He went to court in 1670, and stayed there till 1680, when the Dauphin was married. Though his employment must of necessity occupy a considerable part of his time, he found enough to complete his "*Demonstratio Evangelica*," which, though so great and laborious a work, was begun and ended amidst the embarrassments of a court. It was published at Paris in 1679, in folio; and has been reprinted since in folio, quarto, and octavo. Huet owns, that this work was better received by foreigners, than by his own countrymen; many of whom considered it as a work full of learning indeed, but utterly devoid of that demonstration to which it so formally and pompously pretends. Others, less equitable, borrowed from it, and attacked it at the same time, to cover their plagiarism; which, though Huet complains of it very heavily, is not a fate peculiar to him or his book; there being hardly any country, which will not afford instances of authors who have been so treated. Father Simon had a design of making an abridgement of this work; but Huet being informed that his purpose was only to alter it as he thought proper, to add to it, and strike out of it at pleasure, desired him to excuse himself that trouble. We must not forget the service which Huet

at this time performed to the republic of letters, by promoting the editions of the classics “in usum Delphini:” for though the first idea of the commentaries for the use of the Dauphin was started by the duke de Montausier, yet it was Huet who formed the plan, and directed the execution, as far as the capacity of the persons employed in that work would permit. He undertook, he tells us, only to promote and conduct the work, “*procurator esse & ἐπιστάτης, non & operarius;*” but at last came in for a share of it. For when Michael Faye, who took upon him the care of setting out Manilius, but was not equal to the task, found himself puzzled, as he often did, with passages in that obscure author, he had recourse to Huet; who, having formerly read him with great attention, and made several notes and observations upon him, was thereupon induced to digest them into order, and to publish them, as he did at the end of the Delphin edition of that author, in 1679. We must remember also to observe, that he had been chosen a member of the French academy; and that his speech pronounced on the occasion before that illustrious body, had been published at Paris in 1674.

While he was employed in composing his “*Demonstratio Evangelica,*” the sentiments of piety, which he had cherished from his earliest youth, moved him to enter into orders, which he did at 46 years of age. In 1678, he was presented by the king to the abbey of Aunay in Normandy, which was so agreeable to him, that he retired there every summer, after he had left the court. In 1685, he was nominated to the bishopric of Soissons; but before the bulls for his institution were expedited, the abbey de Sillery having been nominated to the see of Avranches, they exchanged bishoprics with the consent of the king; though, by reason of the differences between the court of France and that of Rome, they could not be consecrated till 1692. In 1689, he published his “*Censura Philosophiæ Cartesianæ,*” and addressed it to the duke de Montausier: it appears, that he was greatly piqued at the Cartesians, when he wrote this book. He was displeased, that these philosophers preferred those who cultivate their reason, to those who only cultivate their memory; and required, that men should endeavour more to know themselves, than to know what was done in former ages [v]. “What,” says he, “because we are men of learning, shall this make us obnoxious to the raillery of the Cartesians?” There was, indeed, no occasion for raillery in the case; yet the preference of reason to mere memory is too clear to be denied. In 1690, he published in Caen, in 4to, his “*Quæstiones Alnetanæ de Concordia Rationis & Fidei:*” which is written in the form of a dialogue, after the manner of Cicero’s *Tusculan Questions*. It is di-

[v] Cent. Phil. Cart. cap. viii. p. 7.

vided into three books: in the first of which the author lays down the rules, whereby the agreement between faith and reason is to be regulated; the second compares the doctrines of Christianity with the doctrines of Paganism; and the third the practical precepts of each, and how they tend to improve and perfect human life in piety and morals. This is not only a very learned, but a very entertaining work; being written in an elegant and polite manner, and in most excellent Latin, like all the rest of his works.

In 1699, he resigned his bishopric of Avranches, and was presented to the abbey of Fontenay, near the gates of Caen. His love to his native place determined him to fix there, for which purpose he improved the house and gardens belonging to the abbot. But several grievances and law-suits coming upon him, he removed to Paris; and lodged among the Jesuits in the *Maison Professé*, whom he had made heirs to his library, reserving to himself the use of it while he lived. Here he spent the last 20 years of his life, dividing his time between devotion and study. He did not, like some pious men, consider the Bible as the only book to be read, but thought that all other books must be read, before it could be rightly understood. He employed himself chiefly in writing notes on the vulgate translation: for which purpose he read over the Hebrew text 24 times; comparing it, as he went along, with the other Oriental texts, and, as his panyrist tells us, spent every day two or three hours in this work from 1681 to 1712. He was then seized with a very severe distemper, which confined him to his bed for near six months, and brought him so very low, that he was given up by his physicians, and received extreme unction. Recovering, however, by degrees, he applied himself to the writing of his life, which was published at Amsterdam in 1718, in 12mo, under the title of "*Pet. Dan. Huetii, Episcopi Abrincensis, Commentarius de rebus ad eum pertinentibus*:" where the critics have wondered, that so great a master of Latin as Huetius was, and who has written it, perhaps as well as any of the moderns, should be guilty of a solecism in the very title of his book; as he was in writing "*eum*," when he should have manifestly written "*se*." This performance, though drawn up in a very amusing and entertaining manner, and with great elegance of style, is not executed with that order and exactness, which appear in his other works; his memory being then decayed, and afterwards declining more and more, so that he was no longer capable of a continued work, but only committed detached thoughts to paper. Olivet in the mean time relates a most remarkable singularity of him, namely, that "for two or three hours before his death, he recovered all the vigour of his genius and memory." He died Jan. 26, 1721, in his 91st year.

Besides

Besides the works which we have mentioned in the course of this memoir, he published others of a similar nature, viz. "*De l'Origine des Romains*, 1670." "*De la situation du Paradis Terrestre*, 1691." "*Nouveaux Memoires pour servir à l'Histoire du Cartesianisme*, 1692." "*Statuts Synodaux pour le diocese d'Avranches, &c.* 1693;" to which were added three supplements in the years 1695, 1696, 1698. "*De Navigationibus Salomonis*, Amst. 1698." "*Notæ in Anthologiam Epigrammatum Græcorum*, Ultraj. 1700." "*Origines de Caen, Roan*, 1702." "*Lettres la Mons. Perrault, sur le Parallele des Anciens & des Modernes du 10 Oct. 1692*," printed without the author's knowledge in the third part of the "*Pieces Fugitives*, Paris, 1704." "*Examen du sentiment de Longin sur ce passage de la Genese, Et Dieu dit, que la Lumiere soit faite, & la Lumiere fut faite*," inserted in tome the 10th of *Le Clerc's "Bibliothèque Choisée*, Amst. 1706." Huet, in his "*Demonstratio Evangelica*," had asserted, that there was nothing sublime in this passage, as Longinus had observed, but that it was perfectly simple. Messrs. de Port Royal and Boileaux, who gave translations of Longinus, asserted its sublimity on that very account; and this occasioned the "*Examen*" just mentioned. "*Lettre à M. Foucault conseiller d'état sur l'origine de la poésie Française*, du 16 Mar. 1706," inserted in the "*Memoires de Trevoux*, in 1711." "*Lettre de M. Morin*, (that is, of M. Huet) *de l'academie des inscriptions à M. Huet, touchant le livre de M. Tolandus Anglois, intitulé, Aëfisdæmon, & origines Judaicæ*:" inserted in the "*Memoires de Trevoux*" for Sept. 1709, and in the collection, which the abbé Tilladet published of Huet's works, under the title of "*Dissertations sur diverses matieres de la Religion & de Philologie*, 1612." "*Histoire de Commerce & de la navigation des Anciens*, 1716." After his death were published, "*Traité Philosophique de la foiblesse de l'esprit humain*, Amst. 1723." "*Huetiana, ou pensées diverses de M. Huet*, 1722." These contain those loose thoughts he committed to paper after his last illness, when, as we have already observed, he was incapable of producing a connected work. "*Diana de Castro, ou le faux Yncas*, 1728." A romance, written when he was very young. There are yet in being other MSS. of his, which, as far as we know, have not been published; viz. "*A Latin translation of Longus's Loves of Daphnis and Chloe*;" "*An Answer to Regis with regard to Des Cartes's Metaphysics*;" "*Notes upon the Vulgate Translation of the Bible*;" and a collection between 5 and 600 letters in Latin and French written to learned men.

To conclude, "when we consider," as Olivet says, "that he lived to 90 years of age and upwards, that he had been a hard student from his infancy, that he had had almost all his time to himself,

himself, that he had enjoyed an uninterrupted state of good health, that he had always somebody to read to him even at his meals, that in one word, to borrow his own language, neither the heat of youth, nor a multiplicity of business, nor the love of company, nor the hurry of the world, had ever been able to moderate his invincible love of letters, we must needs conclude him to have been one of the most learned men that any age has produced."

HUGHES (JOHN), an English poet [z], was son of a citizen of London, and born at Marlborough in Wiltshire, Jan. 29, 1677. He was brought early to London, and received the rudiments of learning there in private schools. He had a weak or at least a delicate constitution, which perhaps restrained him from severer studies, and inclined him to pursue the softer arts of poetry, music, and drawing; in each of which he made a considerable progress. His acquaintance with the Muses and the Graces did not render him averse to business: he had a place in the office of Ordnance, and was secretary to several commissions under the great seal for purchasing lands, in order to the better securing of the royal docks and yards at Portsmouth, Chatham, and Harwich. He continued, however, to pursue his natural inclination to letters, and added to a competent knowledge of the learned an intimate acquaintance with the modern languages. The first testimony he gave the public of his poetic vein, was in a poem "on the peace of Ryswick," printed in 1697, and received with uncommon approbation. In 1699, "The Court of Neptune" was written by him on king William's return from Holland; and, the same year, a song on the duke of Gloucester's birth-day. In 1702, he published, on the death of king William, a Pindaric ode, entitled, "Of the House of Nassau," which he dedicated to Charles duke of Somerset; and in 1703 his "Ode in Praise of Music," was performed with great applause at Stationers-hall.

His numerous performances, for he had all along employed his leisure hours in translations and imitations from the ancients, had by this time introduced him, not only to the wits of the age, such as Addison [A], Congreve, Pope, Southerne, Rowe, and others, but also to some of the greatest men in the kingdom; and among these to the earl of Wharton, who offered to carry him over, and to provide for him, when appointed lord-

[z] Account of the Life of Hughes, prefixed to his poems.

[A] "His acquaintance with the great writers of his time," says Dr. Johnson, "appears to have been very general; but of his intimacy with Addison there is a remarkable proof. It is told, on good authority, that 'Cato' was finished and

played by his persuasion. It had long wanted the last act, which he was desired by Addison to supply. If the request was sincere, it proceeded from an opinion, whatever it was, that did not last long; for when Hughes came in a week to shew him his first attempt, he found half the act written by Addison himself."

lieutenant of Ireland: but, having other views at home, he declined the offer.

Hughes [B] had hitherto suffered the mortifications of a narrow fortune; but in 1717 the lord chancellor Cowper set him at ease, by making him secretary to the Commissions of the peace; in which he afterwards, by a particular request, desired his successor lord Parker to continue him. He had now affluence; but such is human life, that he had it when his declining health could neither allow him long possession nor full enjoyment. His last work was his tragedy, "*The Siege of Damascus*;" after which *a Siege* became a popular title. This play, which continues on the stage, and of which it is unnecessary to add a private voice to such continuance of approbation, is not acted or printed according to the author's original draught, or his settled intention. He had made Phocyas apostatize from his religion; after which the abhorrence of Eudocia would have been reasonable, his misery would have been just, and the horrors of his repentance exemplary. The players, however, required that the guilt of Phocyas should terminate in desertion to the enemy; and Hughes, unwilling that his relations should lose the benefit of his work, complied with the alteration. He was now weak with a lingering consumption, and not able to attend the rehearsal; yet was so vigorous in his faculties, that only ten days before his death he wrote the dedication to his patron lord Cowper. On Feb. 17, 1720, the play was represented, and the author died. He lived to hear that it was well received; but paid no regard to the intelligence, being then wholly employed in the meditations of a departing Christian.

A few weeks before he died, he sent, as a testimony of gratitude, to his noble friend earl Cowper, his own picture drawn by sir Godfrèy Kneller, which he had received as a present from that painter: upon which the earl wrote him the following letter. "24 Jan. 1719-20. Sir, I thank you for the most acceptable present of your picture, and assure you, that none of this age can set an higher value on it than I do, and shall while I live: though I am sensible posterity will outdo me in that particular. I am, with the greatest esteem and sincerity, Sir, your most affectionate and obliged humble servant, COWPER."

A man of his character was undoubtedly regretted; and Steele devoted an essay, in the paper called "*The Theatre*," to the memory of his virtues. In 1735, his poems were collected and published in 2 vols. 12mo, under the following title: "*Poems on several Occasions, with some select Essays in Prose*." Hughes was also the author of other works in prose. "*The Advices from Parnassus*," and "*The Political Touchstone of Boccacini*," trans-

lated by several hands, and printed in folio 1706, were revised, corrected, and had a preface prefixed to them, by him. He translated himself the following works: namely, "Fontenelle's Dialogues of the Dead, and Discourse concerning the Ancients and Moderns;" "the Abbé Vertot's History of the Revolutions in Portugal;" and "Letters of Abelard and Heloisa." He wrote the preface to the collection of the "History of England" by various hands, called, "The Complete History of England," printed in 1706, in 3 vols. folio; in which he gives a clear, satisfactory, and impartial account of the historians there collected. Several papers in the "Tatlers," "Spectators," and "Guardians," were written by him. He is supposed to have written the whole, or at least a considerable part, of the *Lay-Monastery*; consisting of Essays, Discourses, &c. published singly under the title of the '*Lay-Monk*;' being the Sequel of the '*Spectators*.' The second edition of this was printed in 1714, 12mo. Lastly, he published, in 1715, an accurate edition of the works of Spenser, in 6 vols. 12mo: to which are prefixed the "Life of Spenser," "An Essay on Allegorical Poetry," "Remarks on the Fairy-Queen, and other Writings of Spenser;" and a Glossary, explaining old words; all by Mr. Hughes. This was a work for which he was well qualified, as a judge of the beauties of writing, but he wanted an antiquary's knowledge of the obsolete words. He did not much revive the curiosity of the public; for near thirty years elapsed before his edition was reprinted. The character of his genius we shall transcribe from the correspondence of Swift and Pope. "A month ago," says Swift, "was sent me over, by a friend of mine, the works of John Hughes, Esq. They are in prose and verse. I never heard of the man in my life, yet I find your name as a subscriber. He is too grave a poet for me; and I think among the mediocrits, in prose as well as verse." To this Pope returns: "To answer your question as to Mr. Hughes; what he wanted in genius, he made up as an honest man; but he was of the class you think him."

HUGHES (JABEZ), younger brother of Mr. John Hughes, and, like him, a votary of the Muses, and an excellent scholar. He published, in 1714, in 8vo, a translation of "The Rape of Proserpine," from Claudian, and "The Story of Sextus and Erietho," from Lucan's "Pharsalia," book vi. These translations, with notes, were reprinted in 1723, 12mo. He also published, in 1717, a translation of Suetonius's "Lives of the Twelve Cæsars," and translated several "Novels" from the Spanish of Cervantes, which are inserted in the "Select Collection of Novels and Histories," printed for Watts, 1729. He died Jan. 17, 1731, in his 46th year. A posthumous volume of his "Miscellanies in Verse and Prose" was published in 1737. The

widow accompanied the lady of governor Byng to Barbadoes, and died there in 1740.

HUGHES (JABEZ), of a different family from the former, though of the same name, fellow of Jesus-college, Cambridge, and called by bishop Atterbury [c] "a learned hand," is known to the republic of letters as editor of St. Chrysostom's treatise "On the Priesthood." Two letters of his to Mr. Bonwicke are printed in "The Gentleman's Magazine [D]," in one of which he says "I have at last been prevailed on to undertake an edition of St. Chrysostom's *περὶ ἱερωσύνης*; and I would beg the favour of you to send me your octavo edition. I want a small volume to lay by me; and the Latin version may be of some service to me, if I cancel the interpretation of Fronto Ducæus." A second edition of this treatise was printed at Cambridge in Greek and Latin, with notes, and a preliminary dissertation against the pretended "Rights of the Church, &c." in 1712. A good English translation of St. Chrysostom "On the Priesthood," a posthumous work by the Rev. John Bunce, M. A. was published by his son (vicar of St. Stephen's near Canterbury) in 1760.

HUGO of Cluni, a saint of the Romish Calendar, (not the only one of the name, for there was a St. Hugo, bishop of Grenoble, in 1080,) was of a very distinguished family in Burgundy; and was born in 1023. When he was only 15, he rejected all worldly views, and entered into the monastic life at Cluni, under the guidance of the Abbot Odilon. After some years, he was created Prior of the Order, and Abbot in 1048, at the death of Odilon. In this situation he extended the reform of Cluni to so many monasteries, that, according to an ancient author, he had under his jurisdiction above ten thousand monks. In 1758, he attended pope Stephen when dying, at Florence; and in 1074, he made a religious pilgrimage to Rome. Some epistles written by him, are extant in Dacherius's *Spicilegium*. There are also some other of his works in the "Bibliothèque de Cluni." He died in 1108 or 9, at or about the age of 85. He is said to have united moderation with his exemplary piety; and was embroiled, at one time, with the bishop of Lyons, for saying the prayer for the Emperor Henry IV, when that prince was under excommunication.

HUGO (HERMAN), a learned Jesuit, was born at Brussels, in 1588; and died of the plague at Rhimberg in 1639. He published his first work in 1617, which was, "De prima scribendi origine, et universæ rei literariæ antiquitate," 8vo. Antwerp. This book was republished by Trotzius in 1738, with

[c] Epistolary Correspondence, Vol. II. p 295.
673.

[D] Vol. XLVIII. p. 583.

many notes. 2. "Obſidio Bredana, ſub Ambroſio Spinola," folio, Antwerp, 1629. 3. "Militia equeſtris, Antiqua et nova," Antw. folio, 1630. 4. His "*Pia Deſideria*," the work by which he is beſt known, were firſt publiſhed in octavo in 1632. They are alſo printed in 32mo. with all the clearneſs of Elzevir, and adorned with rather fanciful engravings. His *Pia Deſideria* are in Latin verſe, of which they contain 45 copies, and are illuſtrated by curious cuts. The whole conſiſts of three books, the ſubjects of which are thus arranged. B. 1. "Gemitus Animæ penitentis." 2. "Vota animæ ſanctæ." 3. "Suſpiria animæ amantiſ." They conſiſt of long paraphraſes in elegiac verſe, on various paſſages of ſcripture. His verſification is uſually good, but he wants ſimplicity and ſublimity; yet he is ſometimes poetical, though his Muſe is not like that of David.

HUGO (CHARLES LOUIS), a voluminous author in Latin and French; though his works, from their ſubjects, are little known here. He was a Canon of the Premonſtratenſian Order, a Doctor of Divinity, Abbé of Etival, and titular biſhop of Ptolemais. He died at an advanced age, in 1735. His works are, 1. "Annales Præmonſtratenſium," a Hiſtory of his own order, and a very laborious work, in two volumes folio; illuſtrated with plans of the monaſteries, and other curious particulars; but accuſed of ſome remarkable errors. 2. "Vie de St. Norbert Fondateur des Premontrés," 4to. 1704. 3. "Sacra antiquitatis monumenta hiſtorica, dogmatica, diplomatica," two volumes in folio, 1725. 4. "Traité hiſtorique et critique de la Maïſon de Lorraine," 8vo. 1711. This being a work of ſome boldneſs, not only the name of the author, but that of the place where it was printed, was concealed: the former being profeſſedly *Baleicourt*, the latter Berlin, inſtead of Nanci. Yet the author was traced out, and fell under the cenſure of the parliament, in 1712. In 1713, he publiſhed, 5. another work, entitled, "Reſlexions ſur les deux Ouvrages concernant la Maïſon de Lorraine," where he defends his former publication.

HULSEMANN (JOHN), a Lutheran divine, was born in 1602, at Efens, in Eaſt Friezeland: and died in 1661. He had travelled through moſt countries of Europe, but fixed himſelf at Leiſpic in 1646, where he became Profeſſor of Divinity, and *ſurintendant*. He was a very voluminous author; wrote commentaries on the ſacred books, and ſeveral other valuable works on ſubjects of divinity.

HUME (DAVID) [E], a celebrated philoſopher and hiſtorian, was deſcended from a good family in Scotland, and born at Edinburgh April 26, 1711. Being a younger brother with a very ſlender patrimony, and of a ſtudioſ, ſober, induſtrious turn, he

[E] Life, written by himſelf, prefixed to his Hiſtory of England.

was destined by his family to the law: but, being seized with an early passion for letters, he found an insurmountable aversion to any thing else; and, as he relates, while they fancied him to be pouring upon Voet and Vinnius, he was occupied with Cicero and Virgil. His fortune however being very small, and his health a little broken by ardent application to books, he was tempted, or rather forced, to make a feeble trial at business; and, in 1734, went to Bristol, with recommendations to some eminent merchants: but, in a few months, found that scene totally unfit for him. He seems, also, to have conceived some personal disgust against the men of business in that place: for, though he was by no means addicted to satire, yet we can scarcely interpret him otherwise than ironically, when, speaking in his History (anno 1660) of James Naylor's entrance into Bristol upon a horse, in imitation of Christ, he presumes it to be "from the difficulty in that place of finding an ass!"

Immediately on leaving Bristol, he went over to France, with a view of prosecuting his studies in privacy; and practiced a very rigid frugality, for the sake of maintaining his independency unimpaired. During his retreat there, first at Rheims, but chiefly at La Fleche, in Anjou, he composed his "Treatise of Human Nature;" and, coming over to London in 1737, he published it the year after. It met with no manner of success: "it fell," says he, "dead-born from the press." In 1742, he printed, with more success, the first part of his "Essays." In 1745, he lived with the marquis of Annandale, the state of that nobleman's mind and health requiring such an attendant: the emoluments of the situation must have been his motive for undertaking such a charge. He then received an invitation from general St. Clair, to attend him as a secretary to his expedition; which was at first meant against Canada, but ended in an incursion upon the coast of France. Next year, 1747, he attended the general in the same station, in his military embassy to the courts of Vienna and Turin: he then wore the uniform of an officer, and was introduced to these courts as aid-de-camp to the general. These two years were almost the only interruptions which his studies received during the course of his life: his appointments, however, had made him in his own opinion "independent; for he was now master of near 1000l."

Having always imagined, that his want of success, in publishing the "Treatise of Human Nature," proceeded more from the manner than the matter, he cast the first part of that work anew, in the "Enquiry concerning Human Understanding," which was published while he was at Turin; but with little more success. He perceived, however, some symptoms of a rising reputation: his books grew more and more the subject of conversation; and "I found," says he, "by Dr. Warburton's railing,

railing, that they were beginning to be esteemed in good company." In 1752, were published at Edinburgh, where he then lived, his "Political Discourses;" and the same year, at London, his "Enquiry concerning the Principles of Morals." Of the former he says, "that it was the only work of his, which was successful on the first publication, being well received abroad and at home:" and he pronounces the latter to be, "in his own opinion, of all his writings, historical, philosophical, or literary, incomparably the best; although it came unnoticed and unobserved into the world."

In 1754, he published the first volume, in 4to, of "A Portion of English History, from the Accession of James I. to the Revolution." He strongly promised himself success from this work, thinking himself the first English historian that was free from bias in his principles: but he says, "that he was herein miserably disappointed; and that, instead of pleasing all parties, he had made himself obnoxious to all." He was, as he relates, "so discouraged with this, that, had not the war at that time been breaking out between France and England, he had certainly retired to some provincial town of the former kingdom, changed his name, and never more have returned to his native country." He recovered himself, however, so far, as to publish, in 1756, his second volume of the same history; and this was better received. "It not only rose itself," he says, "but helped to buoy up its unfortunate brother." Between these publications came out, along with some other small pieces, his "Natural History of Religion:" which, though but indifferently received, was in the end the cause of some consolation to him; because, as he expresses himself,—“Dr. Hurd wrote a pamphlet against it, with all the illiberal petulance, arrogance, and scurrility, which distinguish the Warburtonian school;” so well aware was he, that, to an author, attack of any kind is much more favourable than neglect. Dr. Hurd, however, was only the ostensible author; he has since declared expressly, that it proceeded from Warburton himself [F]. In 1759, he published his "History of the House of Tudor;" and, in 1761, the more early part of the English History: each, in two vols. 4to. The clamour against the former of these was almost equal to that against the history of the two first Stuarts; and the latter was attended with but tolerable success: but he was now, he tells us, grown callous against the impressions of public censure. He had, indeed, what he would think good reason to be so; for the copy-money, given by the booksellers for his history, exceptionable as it was deemed, had made him not only independent but opulent.

Being now about fifty, he retired to Scotland, determined never more to set his foot out of it; and carried with him "the satisfaction of never having preferred a request to one great man, or even making advances of friendship to any of them." But, while meditating to spend the rest of his life in a philosophical manner, he received, in 1763, an invitation from the earl of Hertford, to attend him on his embassy to Paris; which at length he accepted, and was left there *chargé d'affaires*, in the summer of 1765. In the beginning of 1766, he quitted Paris; and in the summer of that year, went to Edinburgh, with the same view as before, of burying himself in a philosophical retreat: but, in 1767, he received from Mr. Conway, a new invitation to be under-secretary of state, which, like the former, he did not think it expedient to decline. He returned to Edinburgh in 1769, "very opulent," he says, "for he possessed a revenue of 1000*l.* a year, healthy, and, though somewhat stricken in years, with the prospect of enjoying long his ease." In the spring of 1775, he was struck with a disorder in his bowels; which, though it gave him no alarm at first, proved incurable, and at length mortal. It appears, however, that it was not painful, nor even troublesome or fatiguing: for he declares, that "notwithstanding the great decline of his person, he had never suffered a moment's abatement of his spirits; that he possessed the same ardour as ever in study, and the same gaiety in company: inasmuch," says he, "that, were I to name a period of my life, which I should most choose to pass over again, I might be tempted to point to this latter period."

The life written by himself, from which these materials are extracted, is dated April 18, 1776; he died the 25th of August following. His works, as corrected by himself, are printed in 4to and 8vo: but there is a posthumous piece, not included among them; yet, in point of composition, not inferior to any of them. It is entitled, "Dialogues concerning Natural Religion," in 8vo.

HUMPHREY (LAURENCE), a learned English writer, was born at Newport Pagnell in Buckinghamshire, about 1527, and had his school education at Cambridge; after which he became first a demy, then a fellow, of Magdalen-college in Oxford [c]. He took the degree of M. A. in 1552, and about that time was made Greek reader of his college, and entered into orders. In June, 1555, he had leave from his college to travel into foreign countries; he went to Zurich, and associated himself with the English there, who had fled from their country on account of their religion. After the death of queen Mary, he returned to England; and was restored to his fellowship in Magdalen-college,

from which he had been expelled, because he did not return within the space of a year, which was one condition on which he was permitted to travel; another was, that he should refrain from all heretical company. In 1560, he was appointed the queen's professor of divinity at Oxford; and the year after elected president of his college. In 1562, he took both the degrees in divinity; and, in 1570, was made dean of Gloucester. In 1580, he was removed to the deanery of Winchester; and had probably been promoted to a bishopric, if he had not been disaffected to the church of England. For Wood tells us, that from the city of Zurich, where the preaching of Zuinglius had fashioned people's notions, and from the correspondence he had at Geneva, he brought back with him so much of the Calvinist both in doctrine and discipline, that the best which could be said of him was, that he was a moderate and conscientious Nonconformist. This was at least the opinion of several divines, who used to call him and Dr. Fulke of Cambridge, standard-bearers among the Nonconformists; though others thought they grew more conformable in the end. Be this as it will, "sure it is," says Wood, "that Humphrey was a great and general scholar, an able linguist, a deep divine; and for his excellency of style, exactness of method, and substance of matter in his writings, went beyond most of our theologists." He died in Feb. 1590, N. S.; leaving a wife, by whom he had twelve children.

His writings are, 1. "*Epistola de Græcis literis, & Homeri lectione & imitatione*;" printed before a book of Hadrian Junius, entitled, "*Cornu-copiæ*," at Basil, 1558. 2. "*De Religionis conservatione & reformatione, deque primatu regum*," Basf. 1559." 3. "*De ratione interpretandi auctores*," Basf. 1559." 4. "*Optimates: sive de nobilitate, ejusque antiqua origine, &c.*" Basf. 1560." 5. "*Joannis Juelli Angli, Episcopi Sarisburiensis, vita & mors, ejusque veræ doctrinæ defensio, &c.*" Lond. 1573." 6. "*Two Latin Orations spoken before queen Elizabeth: one in 1572, another in 1575.*" 7. "*Sermons*;" and 8. "*Some Latin Pieces against the Papists, Campian in particular.*" Wood quotes Tobias Matthew, an eminent archbishop, who knew him well, as declaring, that "Dr. Humphrey had read more fathers, than Campian the Jesuit ever saw; devoured more than he ever tasted; and taught more in the university of Oxford, than he had either learned or heard."

HUNI ADES (JOHN CORVINUS), waiwode of Transylvania, and general of the armies of Ladislas king of Hungary, was one of the greatest commanders of his time. He fought against the Turks like a hero, and, in 1442 and 1443, gained important battles against the generals of Amurath; and obliged that prince to retire from Belgrade, after besieging it seven months. In the battle of Varnes, so fatal to the Christian cause, and in

which Ladislas fell, Corvinus was not less distinguished than in his more fortunate contests; and, being appointed governor of Hungary, became proverbially formidable to the Turks. In 1448, however, he suffered a defeat from them. He was more fortunate afterwards, and in 1456, obliged Mahomet II. also to relinquish the siege of Belgrade, and died the 10th of September in the same year. Mahomet, though an enemy, had generosity enough to lament the death of so great a man; and pride enough to alledge as one cause for his regret, that the world did not now contain a man against whom he could deign to turn his arms, or from whom he could regain the glory he had so lately lost before Belgrade. The pope is said to have shed tears on the news of his death; and Christians in general lamented Huniades, as their best defender against the Infidels.

HUNNIUS (GILES), a celebrated Lutheran divine, was born at Winende, a village in the dutchy of Wirtemberg, in the year 1550. He was educated at the schools in that vicinity, and took his degree in arts at Tubingen, in 1567. He then applied himself earnestly to the study of theology, and was so remarkable for his progress in it, that in 1576 he was made professor of divinity at Marpurg. About the same period, he married. He was particularly zealous against the Calvinists, and not long after this time began to write against them, by which he gained so much reputation, that in 1592 he was sent for into Saxony to reform that electorate, was made divinity-professor at Wittemberg, and a member of the ecclesiastical consistory. In these offices he proved very vigilant in discovering those who had departed from the Lutheran communion; and, from the accounts of the severities practised against those who would not conform to that rule, it appears that nothing less than a strong persecution was carried on by him and his colleagues. In 1595, he was appointed pastor of the church at Wittemberg, and in the same year published his most celebrated polemical work entitled, "Calvinus Judaizans," in which he charges that reformer with all possible heresies. At the same time he carried on a controversy with Huberus, about Predestination and Election [H]. Against Calvin he wrote with such acrimony that Bayle says, not without probability, that, if he had been possessed of similar power, he would probably have done no less to him than he did to Servetus. Hunnius was present at the conference at Ratisbon in 1601, between the Lutherans and Roman Catholics. He died of an inflammation brought on by the stone, in April 1603. His works have been collected in five volumes, and contain, funeral orations, a catechism, prayers, colloquies, notes on some of the evangelists, &c. &c. His acrimony in writing went beyond his judgement.

[H] See also in HOFFMAN (Daniel).

HUNTER (ROBERT, esq;), author of the celebrated "Letter on Enthusiasm," and, if Coxeter be right in his MS. conjecture in his title-page of the only copy extant, of a farce called "Androboros [I]." He was appointed lieutenant-governor of Virginia in 1708, but taken by the French in his voyage thither. Two excellent letters, addressed to colonel Hunter while a prisoner at Paris, which reflect equal honour on Hunter and Swift, are printed in the 12th vol. of the Dean's Works, by one of which it appears, that the "Letter on Enthusiasm" had been ascribed to Swift; as it has still more commonly been to the earl of Shaftesbury. In 1710, he was appointed governor of New-York, and sent with 2700 Palatines to settle there. From Mr. Gough's "History of Croyland Abbey," we learn, that Mr. Hunter was a major-general, and that, during his government of New-York, he was directed by her majesty to provide subsistence for about 3000 Palatines (the number stated in the alienating act) sent from Great Britain to be employed in raising and manufacturing naval stores; and by an account stated in 1734, it appears that the governor had disbursed 20,000*l.* and upwards, in that undertaking, no part of which was ever re-paid. He returned to England in 1719; and on the accession of George II. was continued governor of New-York and the Jerseys. On account of his health, he obtained the government of Jamaica, where he arrived in Feb. 1728; died March 31, 1734; and was buried in that island. His epitaph, written by the Rev. Mr. Flemming, may be seen below [K].

HUNTER (WILLIAM, M. D.), was born May 23, 1718, at Kilbride in the county of Lanerk [L]. He was the seventh of ten children [M], of John and Agnes Hunter, who resided on a small

[I] Biographia Dramatica.

[K] Hic charæ recumbunt exuviae

ROBERTI HUNTER,

Hujus insulae nuperrime praefecti;

qui nihil à patrum gloria mutuatus

suae nobilitatis virtute emicuit.

Miræ corporis pulchritudini

suavitatem ingenii,

rerum & literarum scientiæ,

morum comitatem adjecit.

In bello illustris,

nec in pace minus insignis,

negotium cum sapientia & fortitudine,

otium cum dignitate & elegantia

exercuit.

Hic ergo, lector candide,

ad defuncti tumulum

laudis pende vestigalia

quæ viventis verecundia

accipere non sustinuit.

Huic doloris debitum posteri

lachrymarum fluctu solvite,

qui dum publicam salutem

solicitus curaret

suam fatigatus deperdidit.

[L] This article is abridged from the excellent Life of Dr. Hunter by S. F. Simmons, M. D. F. R. S. to which our readers are referred for a fuller account of Dr. Hunter's writings.

[M] These were John, Elizabeth, Andrew, Janet, James, Agnes, William, Dorothea, Isabella, and John. Of the sons, John the eldest, and Andrew died young; James, born in 1715, was a writer to the signet at Edinburgh, who, disliking the profession of the law, came to London in 1743, with an intention to study anatomy under his brother William, but was prevented from pursuing this plan by ill health, which induced him to return to Long Calderwood, where he died soon after, aged 28 years; John, the youngest, is the subject of the ensuing article.—Of the daughters,

a small estate in that parish, called Long Calderwood, which had long been in the possession of his family. His great grandfather, by his father's side, was a younger son of Hunter of Hunterston, chief of the family of that name. At the age of fourteen, his father sent him to the college of Glasgow; where he passed five years, and by his prudent behaviour and diligence acquired the esteem of the professors, and the reputation of being a good scholar. His father had designed him for the church, but the necessity of subscribing to articles of faith was to him a strong objection. In this state of mind he happened to become acquainted with Dr. Cullen, who was then just established in practice at Hamilton, under the patronage of the duke of Hamilton. By the conversation of Dr. Cullen, he was soon determined to devote himself to the profession of physic. His father's consent having been previously obtained, he went, in 1737, to reside with Dr. Cullen. In the family of this excellent friend and preceptor he passed nearly three years, and these, as he has been often heard to acknowledge, were the happiest years of his life. It was then agreed, that he should prosecute his medical studies at Edinburgh and London, and afterwards return to settle at Hamilton, in partnership with Dr. Cullen.

Mr. Hunter set out for Edinburgh in Nov. 1740, and continued there till the following spring, attending the lectures of the medical professors, and amongst others those of the late Dr. Alexander Monro. He arrived in London in the summer of 1741, and took up his residence at Mr. (afterwards Dr.) Smellie's, who was at that time an apothecary in Pall-mall. He brought with him a letter of recommendation to his countryman Dr. James Douglas, from Mr. Foulis, printer at Glasgow, who had been useful to the doctor in collecting for him different editions of Horace. Dr. Douglas was then intent on a great anatomical work on the bones, which he did not live to complete, and was looking out for a young man of abilities and industry whom he might employ as a dissector. This induced him to pay particular attention to Mr. Hunter, and finding him acute and sensible, he after a short time invited him into his family, to assist in his dissections, and to superintend the education of his son. Mr. Hunter having communicated this offer to his father and Dr. Cullen, the latter readily and heartily gave his concurrence to it; but his father, who was very old and infirm, and expected his return with impatience, consented with reluctance. His father did not long survive; dying Oct. 30, following, aged 78.

daughters, Elizabeth, Agnes, and Isabella, died young; Janet married Mr. Buchanan of Glasgow, and died in 1749: Dorothea, married the late Rev. James Baillie, D.D.

professor of divinity in the university of Glasgow, by whom she had a son Matthew Baillie, now a very eminent physician, and two daughters.

Mr.

Mr. Hunter having accepted Dr. Douglas's invitation, was by his friendly assistance enabled to enter himself as a surgeon's pupil at St. George's hospital under Mr. James Wilkie, and as a dissecting pupil under Dr. Frank Nichols, who at that time taught anatomy with considerable reputation. He likewise attended a course of lectures on experimental philosophy by Dr. Desaguliers. Of these means of improvement he did not fail to make a proper use. He soon became expert in dissection, and Dr. Douglas was at the expence of having several of his preparations engraved. But before many months had elapsed, he had the misfortune to lose this excellent friend. Dr. Douglas died April 1, 1742, in his 67th year, leaving a widow and two children. The death of Dr. Douglas, however, made no change in his situation. He continued to reside with the doctor's family, and to pursue his studies with the same diligence as before. In 1743, he communicated to the Royal Society "An Essay on the Structure and Diseases of articulating Cartilages [N]." This ingenious paper, on a subject which till then had not been sufficiently investigated, affords a striking testimony of the rapid progress he had made in his anatomical enquiries. As he had it in contemplation to teach anatomy, his attention was directed principally to this object; and it deserves to be mentioned as an additional mark of his prudence, that he did not precipitately engage in this attempt, but passed several years in acquiring such a degree of knowledge, and such a collection of preparations, as might insure him success. After waiting some time for a favourable opening, he succeeded Mr. Samuel Sharpe as lecturer to a private society of surgeons in Covent-garden, began his lectures in their rooms, and soon extended his plan from surgery to anatomy. This undertaking commenced in the winter of 1746. He is said to have experienced much solicitude when he began to speak in public, but applause soon inspired him with courage; and by degrees he became so fond of teaching, that for many years before his death he was never happier than when employed in delivering a lecture.

The profits of his two first courses were considerable [O], but by contributing to the wants of different friends, he found him-

[N] Phil. Trans. Vol. XLII.

[O] Mr. Watson, F.R.S. who was one of Mr. Hunter's earliest pupils, accompanied him home after his introductory lecture. Mr. Hunter, who had received about 70 guineas from his pupils, and had got the money in a bag under his cloak, observed to Mr. Watson, that it was a larger sum than he had ever been master of before.—Dr. Ruiteney, in his "Life of

Linnaeus," has not thought it superfluous to record the slender beginning from which that great naturalist rose to ease and affluence in life. "Exivi patria triginti sex nummis aureis dives," are Linnaeus's own words. Anecdotes of this sort deserve to be recorded, as an encouragement to young men, who, with great merit, happen to possess but little advantages of fortune.

self at the return of the next season obliged to defer his lectures for a fortnight, merely because he had not money to defray the necessary expence of advertisements. This circumstance taught him to be more reserved in this respect. In 1747 he was admitted a member of the corporation of surgeons, and in the spring of the following year, soon after the close of his lectures, he set out in company with his pupil, Mr. James Douglas, on a tour through Holland to Paris. His lectures suffered no interruption by this journey, as he returned to England soon enough to prepare for his winter course, which began about the usual time. At first he practised both surgery and midwifery, but the former he always disliked; and, being elected one of the surgeon-men-midwives first to the Middlesex, and soon afterwards to the British lying-in hospital, and recommended by several of the most eminent surgeons of that time, his line was thus determined. Over his countryman Dr. Smellie, notwithstanding his great experience, and the reputation he had justly acquired, he had a great advantage in person and address. The most lucrative part of the practice of midwifery was at that time in the hands of sir Richard Manningham and Dr. Sandys. The former of these died, and the latter retired into the country a few years after Mr. Hunter began to be known in midwifery. Although by these incidents he was established in the practice of midwifery, it is well known that, in proportion as his reputation increased, his opinion was eagerly sought in all cases where any light, concerning the seat or nature of any disease, could be expected from an intimate knowledge of anatomy. In 1750, he obtained the degree of M. D. from the university of Glasgow, and began to practise as a physician. About this time he quitted the family of Mrs. Douglas, and went to reside in Jermyn-street. In the summer of 1751 he re-visited his native country, for which he always retained a cordial affection. His mother [P] was still living at Long Calderwood, which was now become his property by the death of his brother James. Dr. Cullen, for whom he always entertained a sincere regard, was then established at Glasgow. During this visit, he shewed his attachment to his little paternal inheritance, by giving many instructions for repairing and improving it, and for purchasing any adjoining lands that might be offered for sale. As he and Dr. Cullen were riding one day in a low part of the country, the latter, pointing out to him Long Calderwood at a considerable distance, remarked how conspicuous it appeared. "Well," said he, with some degree of energy, "if I live, I shall make it still more conspicuous." After this journey to Scotland, to which he devoted only a few weeks, he was never absent from

[P] Mrs. Hunter died Nov. 3, 1751, aged 66 years.

London,

London, unless his professional engagements, as sometimes happened, required his attendance at a distance from the capital.

In 1762, we find him warmly engaged in controversy, supporting his claim to different anatomical discoveries, in a work entitled, "Medical Commentaries," the style of which is correct and spirited. As an excuse for the tardiness with which he brought forth this work, he observes in his introduction, that it required a good deal of time, and he had little to spare; that the subject was unpleasant, and therefore he was very seldom in the humour to take it up. In 1762, when our present excellent queen became pregnant, Dr. Hunter was consulted; and two years after he had the honour to be appointed physician extraordinary to her majesty. About this time his avocations were so numerous, that he became desirous of lessening his fatigue, and having noticed the ingenuity and assiduous application of the late Mr. William Hewson, F.R.S. who was then one of his pupils, he engaged him first as an assistant, and afterwards as a partner in his lectures[Q]. This connexion continued till 1770, when some disputes happened, which terminated in a separation. Mr. Hewson was succeeded in the partnership by Mr. Cruikshank, whose anatomical abilities are deservedly respected.

April 30, 1767, Dr. Hunter was elected F.R.S. and the year following communicated to that learned body, "Observations on the Bones, commonly supposed to be Elephants Bones, which have been found near the River Ohio in America [R]." This was not the only subject of natural history on which Dr. Hunter employed his pen; for in a subsequent volume of the "Philosophical Transactions," we find him offering his "Remarks on some Bones found in the Rock of Gibraltar," which he proves to have belonged to some quadruped. In the same work likewise he published an account of the Nyl-ghau, an Indian animal, not described before, and which, from its strength and swiftness, promised, he thought, to be an useful acquisition to this country.

In 1768, Dr. Hunter became F.S.A. and the same year, at the institution of a Royal Academy of Arts, he was appointed by his majesty to the office of professor of anatomy. This appointment opened a new field for his abilities, and he engaged in it, as he did in every other pursuit of his life, with unabating zeal. He now adapted his anatomical knowledge to the objects of painting and sculpture, and the novelty and justness of his observations proved at once the readiness and the extent of his genius.

[Q] Of the life of this ingenious anatomist no account had been printed, till Dr. Hahn, professor of physic in the university of Leyden, prefixed some anec-

dotes of him to a Latin translation of his works published in that city.

[R] Phil. Trans. Vol. LVIII.

In January, 1781, he was unanimously elected to succeed the late Dr. John Fothergill as president of the Society of Physicians of London. "He was one of those," says Dr. Simmons, "to whom we are indebted for its establishment, and our grateful acknowledgements are due to him for his zealous endeavours to promote the liberal views of this institution, by rendering it a source of mutual improvement, and thus making it ultimately useful to the public." As his name and talents were known and respected in every part of Europe, so the honours conferred on him were not limited to his own country. In 1780 the Royal Medical Society at Paris elected him one of their foreign associates; and in 1782 he received a similar mark of distinction from the Royal Academy of Sciences in that city. We come now to the most splendid of Dr. Hunter's medical publications, "The Anatomy of the Human Gravid Uterus." The appearance of this work, which had been begun so early as the year 1751 (at which time ten of the thirty-four plates it contains were completed), was retarded till the year 1775, only by the author's desire of sending it into the world with fewer imperfections. This great work is dedicated to the king. In his preface to it we find the author very candidly acknowledging, that in most of the dissections he had been assisted by his brother, Mr. John Hunter. This anatomical description of the Gravid Uterus, was not the only work which Dr. Hunter had in contemplation to give to the public. He had long been employed in collecting and arranging materials for a history of the various concretions that are formed in the human body. He seems to have advanced no further in the execution of this design, than to have nearly completed that part of it which relates to urinary and biliary concretions. Among Dr. Hunter's papers have likewise been found two introductory lectures, which are written out so fairly, and with such accuracy, that he probably intended no further correction of them, before they should be given to the world. In these lectures Dr. Hunter traces the history of anatomy from the earliest to the present times, along with the general progress of science and the arts. He considers the great utility of anatomy in the practice of physic and surgery; gives the ancient divisions of the different substances composing the human body, which for a long time prevailed in anatomy; points out the most advantageous mode of cultivating this branch of natural knowledge; and concludes with explaining the particular plan of his own lectures. Besides these MS. he has also left behind him a considerable number of cases of dissection [s]. The same year

[s] The work on the Gravid Uterus was published without a descriptive account. In 1795, Dr. Baillie published, from Dr. Hunter's papers, improved by his own observations, a book intended to

supply this defect. It is entitled, "An Anatomical Description of the Human Gravid Uterus, and its Contents. By the late W. Hunter, M.D. &c." and forms a thin quarto.

in which the tables of the Gravid Uterus made their appearance, Dr. Hunter communicated to the Royal Society, "An Essay on the Origin of the Venereal Disease." After this paper had been read to the Royal Society, Dr. Hunter, in a conversation with the late Dr. Musgrave, was convinced that the testimony on which he placed his chief dependence was of less weight than he had at first imagined; he therefore very properly laid aside his intention of giving his Essay to the public.

In 1777, Dr. Hunter joined with Mr. Watson in presenting to the Royal Society "A short Account of the late Dr. Maty's Illness, and of the Appearances on Dissection [T];" and the year following he published his "Reflections on the Section of the Symphysis Pubis."

We must now go back a little in the order of time, to describe the origin and progress of Dr. Hunter's Museum, without some account of which these memoirs would be very incomplete. When he began to practise midwifery, he was desirous of acquiring a fortune sufficient to place him in easy and independent circumstances. Before many years had elapsed, he found himself in possession of a sum adequate to his wishes in this respect, and this he set apart as a resource of which he might avail himself, whenever age or infirmities should oblige him to retire from business. He has been heard to say, that he once took a considerable sum from this fund for the purposes of his museum, but that he did not feel himself perfectly at ease till he had restored it again. After he had obtained this competency, as his wealth continued to accumulate, he formed a laudable design of engaging in some scheme of public utility, and at first had it in contemplation to found an anatomical school in this metropolis. For this purpose, about 1765, during the administration of Mr. Grenville, he presented a memorial to that minister, in which he requested the grant of a piece of ground in the Mews for the site of an anatomical theatre. Dr. Hunter undertook to expend 7000*l.* on the building, and to endow a professorship of anatomy in perpetuity. This scheme did not meet with the reception it deserved.—In a conversation on this subject soon afterwards with the earl of Shelburne, his lordship expressed a wish that the plan might be carried into execution by subscription, and very generously requested to have his name set down for 1000 guineas. Dr. Hunter's delicacy would not allow him to adopt this proposal. He chose rather to execute it at his own expence, and accordingly purchased a spot of ground in Great Windmill-street, where he erected a spacious house, to which he removed from Jermyn-street in 1770. In this building, besides a handsome amphi-

theatre and other convenient apartments for his lectures and dissections, there was one magnificent room, fitted up with great elegance and propriety as a museum.

Of the magnitude and value of his anatomical collection, some idea may be formed, when we consider the great length of years he employed in making anatomical preparations, and in the dissection of morbid bodies; added to the eagerness with which he procured additions, from the collections that were at different times offered for sale in London. His specimens of rare diseases were likewise frequently increased by presents from his medical friends and pupils, who, when any thing of this sort occurred to them; very justly thought they could not dispose of it more properly than by placing it in Dr. Hunter's museum. Before his removal to Windmill-street, he had confined his collection chiefly to specimens of human and comparative anatomy, and of diseases; but now he extended his views to fossils, and likewise to the branches of polite literature and erudition. In a short space of time he became possessed of "the most magnificent treasure of Greek and Latin books that has been accumulated by any person now living, since the days of Mead." A cabinet of ancient medals contributed likewise greatly to the richness of his museum. A description [u] of part of the coins in this collection, struck by the Greek free cities, has been published by the doctor's learned friend Mr. Combe. In a classical dedication of this elegant volume to the queen, Dr. Hunter acknowledges his obligations to her majesty. In the preface, some account is given of the progress of the collection, which had been brought together since the year 1770, with singular taste, and at the expence of upwards of 20,000*l*. In 1781, the museum received a valuable addition of shells, corals, and other curious subjects of natural history, which had been collected by the late Dr. Fothergill, who gave directions by his will that his collection should be appraised after his death, and that Dr. Hunter should have the refusal of it at 500*l*. under the valuation. This was accordingly done, and Dr. Hunter purchased it for the sum of 1200*l*.

Dr. Hunter, at the head of his profession, honoured with the esteem of his sovereign, and in the possession of every thing that his reputation and wealth could confer, seemed now to have attained the summit of his wishes. But these sources of gratification were embittered by a disposition to the gout, which harassed him frequently during the latter part of his life, notwithstanding his very abstemious manner of living. About ten years before his death his health was so much impaired, that, fearing

[u] "Nummorum veterum populorum. Opera & studio Caroli Combe, S. R. & & urbium qui in museo Gulielmi Hunter S. A. Soc. Londini, 1783," 4to.
asservantur descriptio figuris illustrata.

he might soon become unfit for the fatigues of his profession, he began to think of retiring to Scotland. With this view he requested his friends Dr. Cullen and Dr. Baillie, to look out for a pleasant estate for him. A considerable one, and such as they thought would be agreeable to him, was offered for sale about that time in the neighbourhood of Alloa. A description of it was sent to him, and met with his approbation: the price was agreed on, and the bargain supposed to be concluded. But when the title-deeds of the estate came to be examined by Dr. Hunter's counsel in London, they were found defective, and he was advised not to complete the purchase. After this he found the expences of his museum increase so fast, that he laid aside all thoughts of retiring from practice.

This alteration in his plan did not tend to improve his health. In the course of a few years the returns of his gout became by degrees more frequent, sometimes affecting his limbs, and sometimes his stomach, but seldom remaining many hours in one part. Notwithstanding this valetudinary state, his ardour seemed to be unabated. In the last year of his life he was as eager to acquire new credit, and to secure the advantage of what he had before gained, as he could have been at the most enterprising part of his life. At length, on Saturday, March 15, 1783, after having for several days experienced a return of wandering gout, he complained of great head-ach and nausea. In this state he went to bed, and for several days felt more pain than usual, both in his stomach and limbs. On the Thursday following he found himself so much recovered, that he determined to give the introductory lecture to the operations of surgery. It was to no purpose that his friends urged to him the impropriety of such an attempt. He was determined to make the experiment, and accordingly delivered the lecture, but towards the conclusion his strength was so exhausted that he fainted away, and was obliged to be carried to bed by two servants. The following night and day his symptoms were such as indicated danger; and on Saturday morning Mr. Combe, who made him an early visit, was alarmed on being told by Dr. Hunter himself, that during the night he had certainly had a paralytic stroke. As neither his speech nor his pulse were affected, and he was able to raise himself in bed, Mr. Combe encouraged him to hope that he was mistaken. But the event proved the doctor's idea of his complaint to be but too well founded; for from that time till his death, which happened on Sunday, March 30, he voided no urine without the assistance of the catheter, which was occasionally introduced by his brother; and purgative medicines were administered repeatedly, without procuring a passage by stool. These circumstances, and the absence of pain, seemed to shew that the intestines and bladder had lost their sensibility

VOL. VIII. X and

and power of contraction; and it was reasonable to presume, that a partial palsy had affected the nerves distributed to those parts. The latter moments of his life exhibited an instance of calmness and fortitude that well deserves to be recorded. Turning to his friend Mr. Combe, "If I had strength enough to hold a pen," said he, "I would write how easy and pleasant a thing it is to die."

By his will, the use of his museum, under the direction of trustees, devolved to his nephew Matthew Baillie, and in case of his death, to Mr. Cruikshank for the term of thirty years, at the end of which period the whole collection is bequeathed to the university of Glasgow. The sum of 8000*l.* sterling is left as a fund for the support and augmentation of the collection. The trustees are Dr. George Fordyce, Dr. David Pitcairne, and Mr. Charles (since Dr.) Combe, to each of whom Dr. Hunter bequeathed an annuity of 20*l.* for thirty years, that is, during the period in which they will be executing the purposes of the will. Dr. Hunter has likewise bequeathed an annuity of 100*l.* to his sister, Mrs. Baillie, during her life, and the sum of 2000*l.* to each of her two daughters. The residue of his estate and effects goes to his nephew. On Saturday, April 5, his remains were interred in the rector's vault of St. James's church, Westminster.

Of the person of Dr. Hunter, it may be observed, that he was regularly shaped, but of a slender make, and rather below a middle stature. There are several good portraits of him extant. One of these is an unfinished painting by Zoffany, who has represented him in the attitude of giving a lecture on the muscles at the Royal Academy, surrounded by a groupe of academicians. His manner of living was extremely simple and frugal, and the quantity of his food was small as well as plain. He was an early riser, and when business was over, was constantly engaged in his anatomical pursuits, or in his museum. There was something very engaging in his manner and address, and he had such an appearance of attention to his patients when he was making his enquiries, as could hardly fail to conciliate their confidence and esteem. In consultation with his medical brethren, he delivered his opinions with diffidence and candour. In familiar conversation he was chearful and unassuming. All who knew him allowed, that he possessed an excellent understanding, great readiness of perception, a good memory, and a sound judgment. To these intellectual powers he united uncommon assiduity and precision, so that he was admirably fitted for anatomical investigation. As a teacher of anatomy, he was long and deservedly celebrated. He was a good orator, and having a clear and accurate conception of what he taught, he knew how to place in distinct and intelligible points of view, the most ab-

struse

struse subjects of anatomy and physiology. How much he contributed to the improvement of medical science in general, may be collected from the concise view we have taken of his writings. The munificence he displayed in the cause of science has likewise a claim to our applause. Dr. Hunter sacrificed no part of his time or his fortune to voluptuousness, to idle pomp, or to any of the common objects of vanity that influence the pursuits of mankind in general. He seems to have been animated with a desire of distinguishing himself in those things which are in their nature laudable; and being a bachelor, and without views for establishing a family, he was at liberty to indulge his inclination. Let us, therefore, not withhold the praise that is due to him; and undoubtedly his temperance, his prudence, his persevering and eager pursuit of knowledge, constitute an example which we may with advantage to ourselves and to society, endeavour to imitate.

HUNTER (JOHN), younger brother of Dr. Hunter, one of the most profound anatomists, sagacious and expert surgeons, and acute observers of nature, that any age has produced, was born at Long Calderwood, abovementioned, July 14, 1728 [x]. At the age of ten years he lost his father, and being the youngest of ten children, was suffered to employ himself in amusement rather than study, though sent occasionally to a grammar-school. He had reached the age of twenty before he felt a wish for more active employment, and hearing of the reputation his brother William had acquired in London as a teacher of anatomy, made a proposal to go up to him as an assistant. His proposal was kindly accepted, and, in September 1748, he arrived in London. It was not long before his disposition to excel in anatomical pursuits was fully evinced, and his determination to proceed in that line confirmed and approved. In the summer of 1749, he attended Mr. Cheselden at Chelsea-hospital, and there acquired the rudiments of surgery. In the subsequent winter, he was so far advanced in the knowledge of anatomy, as to instruct his brother's pupils in dissection, and, from the constant occupation of the doctor in business, this task in future devolved almost totally upon him. In the summer of 1750, he again attended at Chelsea, and in 1751 became a pupil at St. Bartholomew's, where he constantly attended when any extraordinary operation was to be performed. After having paid a visit to Scotland, he entered as a gentleman-commoner in Oxford, at St. Mary-hall, though with what particular view does not appear. His professional studies, however, were not interrupted, for in 1754, he became a pupil at St. George's hospital, where, in 1756, he was ap-

[x] Life of John Hunter, by his brother-in-law Everard Home, prefixed to his posthumous treatise on the blood.

pointed house-surgeon. In the winter of 1755, Dr. Hunter admitted him to a partnership in his lectures.

The management of anatomical preparations was at this time a new art, and very little known; every preparation, therefore, that was skilfully made, became an object of admiration; many were wanting for the use of the lectures, and Dr. Hunter having himself an enthusiasm for the art, his brother had every advantage in the prosecution of that pursuit towards which his own disposition pointed so strongly; and of which he left so noble a monument in his Museum of Comparative Anatomy. Mr. Hunter pursued the study of anatomy with an ardour and perseverance of which few examples can be found. By this close application for ten years, he made himself master of all that was already known, and struck out some additions to that knowledge. He traced the ramifications of the olfactory nerves upon the membranes of the nose, and discovered the course of some of the branches of the fifth pair of nerves. In the gravid uterus, he traced the arteries of the uterus to their termination in the placenta. He also discovered the existence of the lymphatic vessels in birds. In comparative anatomy, which he cultivated with indefatigable industry, his grand object was, by examining various organizations formed for similar functions, under different circumstances, to trace out the general principles of animal life. With this object in view, the commonest animals were often of considerable importance to him; but he also took every opportunity of purchasing those that were rare, or encouraged their owners to sell the bodies to him when they happened to die.

By excessive attention to these pursuits, his health was so much impaired, that he was threatened with consumptive symptoms, and being advised to go abroad, obtained the appointment of a surgeon on the staff, and went with the army to Belleisle, leaving Mr. Hewson to assist his brother. He continued in this service till the close of the war in 1763, and thus acquired his knowledge of the nature and treatment of gun-shot wounds. On his return to London, to his emoluments from private practice, and his half-pay, he added those which arose from teaching practical anatomy, and operative surgery; and, that he might be more enabled to carry on his enquiries in comparative anatomy, he purchased some land at Earl's-court near Brompton, where he built a house. Here also he kept such animals alive as he purchased, or were presented to him; studied their habits and instincts, and cultivated an intimacy with them, which with the fiercer kinds, was not always supported without personal risk. It is recorded by his biographer, that, on finding two leopards loose, and likely to escape or be killed, he went out, and seizing them with his own hands, carried them back to their den.

den. The horror he felt afterwards, at the danger he had run, would not, probably, have prevented him from making a similar effort, had a like occasion arisen.

On the fifth of February, 1767, Mr. Hunter was elected a fellow of the Royal Society; and, in order to make that situation as productive of knowledge as possible, he prevailed on Dr. George Fordyce, and Mr. Cumming (the celebrated watch-maker) to form a kind of subsequent meeting at a coffee-house, for the purpose of philosophical discussion, and enquiry into discoveries and improvements. To this meeting, some of the first philosophers of the age very speedily acceded, among whom none can be more conspicuous than sir Joseph Banks, Dr. Solander, Dr. Maskelyne, sir Geo. Shuckburgh, sir Harry Englefield, sir Charles Blagden, Dr. Noothe, Mr. Ramsden, and Mr. Watt of Birmingham. About the same time, the accident of breaking his *tendo Achillis*, led him to some very successful researches into the mode in which tendons are re-united; so completely does a true philosopher turn every accident to the advantage of science. In the year 1768, Dr. Hunter having finished his house in Windmill-street, gave up to his brother that which he had occupied in Jermyn-street; and in the same year, by the interest of the doctor, Mr. Hunter was elected one of the surgeons to St. George's-hospital. In the year 1771, he married miss Home, the eldest daughter of Mr. Home, surgeon to Burgoyne's regiment of light-horse, by whom he had two sons and two daughters [v]. In 1772, he undertook the professional education of his brother-in-law Mr. Everard Home, then leaving Westminster-school, who has assiduously pursued his steps, ably recorded his merits, and successfully emulates his reputation.

As the family of Mr. Hunter increased, his practice and character also advanced; but the expence of his collection absorbed a very considerable part of his profits. The best rooms in his house were filled with his preparations, and his mornings, from sun-rise to eight o'clock, were constantly employed in anatomical and philosophical pursuits. The knowledge which he thus obtained, he applied most successfully to the improvement of the art of surgery; was particularly studious to examine morbid bodies, and to investigate the cause of failure when operations had not been productive of their due effect. It was thus that he perfected the mode of operation for the Hydrocele, and made several other improvements of different kinds. At the same time the volumes of the Philosophical Transactions bear testimony to his success in comparative anatomy, which was his favourite, and

[v] Only one son and one daughter lived to grow up. The son is now an officer in the army, and the daughter is married to captain James Campbell, eldest son of sir James, and nephew of the late sir Archibald Campbell.

may be called almost his principal pursuit. When he met with natural appearances which could not be preserved in actual preparations, he employed able draughtsmen to represent them on paper; and for several years, he even kept one in his family, expressly for this purpose. In Jan. 1776, Mr. Hunter was appointed surgeon-extraordinary to his majesty. In the autumn of the same year, he had an illness of so severe a nature as to turn his mind to the care of a provision for his family in case of his decease; when, considering that the chief part of his property was vested in his collection, he determined immediately to put it into such a state of arrangement as might make it capable of being disposed of to advantage at his death. In this he happily lived to succeed in a great measure, and finally left his museum so classed as to be fit for a public situation.

Mr. Hunter, in 1781, was elected into the Royal Society of Sciences and Belles Lettres at Gottenburg; and, in 1783, into the Royal Society of Medicine, and the Royal Academy of Surgery at Paris. In the same year, he removed from Jermyn-street, to a larger house in Leicester-square, and, with more spirit than consideration, expended a very great sum in buildings adapted to the objects of his pursuits. He was, in 1785, at the height of his career as a surgeon, and performed some operations with complete success, which were thought by the profession to be beyond the reach of any skill. His faculties were now in their fullest vigour, and his body sufficiently so to keep pace with the activity of his mind. He was engaged in a very extensive practice, he was surgeon to St. George's hospital, he gave a very long course of lectures in the winter, had a school of practical anatomy in his house, was continually engaged in experiments concerning the animal œconomy, and was from time to time producing very important publications. At the same time he instituted a medical society, called, "Lyceum Medicum Londinense," which met at his lecture-rooms, and soon rose to considerable reputation. On the death of Mr. Middleton, surgeon-general, in 1786, Mr. Hunter obtained the appointment of deputy surgeon-general to the army; but in the spring of the year he had a violent attack of illness, which left him, for the rest of his life, subject to peculiar and violent spasmodic affections of the heart. In July, 1787, he was chosen a member of the American Philosophical Society. In 1790, finding that his lectures occupied too much of his time, he relinquished them to his brother-in-law Mr. Home; and in this year, on the death of Mr. Adair, he was appointed inspector-general of hospitals, and surgeon-general of the army. He was also elected a member of the Royal College of Surgeons in Ireland.

The death of Mr. Hunter was perfectly sudden, and the consequence of one of those spasmodic seizures in the heart to which he

had

had now for several years been subject. It happened on the 16th of October, 1793. Irritation of mind had long been found to bring on this complaint; and on that day, meeting with some vexatious circumstances at St. George's hospital, he put a degree of constraint upon himself to suppress his sentiments, and in that state went into another room; where in turning round to a physician who was present, he fell, and instantly expired without a groan. Of the disorder which produced this effect, Mr. Home has given a clear and circumstantial account, of a very interesting nature to professional readers. Mr. Hunter was short in stature, but uncommonly strong, active, and capable of great bodily exertion. The prints of him by Sharp, from a picture by sir Joshua Reynolds, give a forcible and accurate idea of his countenance. His temper was warm and impatient; but his disposition was candid and free from reserve, even to a fault. He was superior to every kind of artifice, detested it in others, and in order to avoid it, expressed his exact sentiments, sometimes too openly and too abruptly. His mind was uncommonly active; it was naturally formed for investigation, and so attached to truth and fact, that he despised all unfounded speculation, and proceeded always with caution upon the solid ground of experiment. At the same time his acuteness in observing the result of those experiments, his ingenuity in contriving, and his adroitness in conducting them, enabled him to deduce from them advantages which others would not have derived. It has been supposed, very falsely, that he was fond of hypothesis; on the contrary, if he was defective in any talent, it was in that of imagination; he pursued truth on all occasions with mathematical precision, but he made no fanciful excursions. Conversation in a mixed company, where no subject could be connectedly pursued, fatigued instead of amusing him; particularly towards the latter part of his life. He slept little; seldom more than four hours in the night, and about an hour after dinner. But his occupations, laborious as they would have been to others, were far from being fatiguing to him, being so perfectly congenial to his mind. He spoke freely and sometimes harshly of his contemporaries; but he considered surgery as in its infancy, and being very anxious for its advancement thought meanly of those professors whose exertions to promote it were unequal to his own. Money he valued no otherwise than as it enabled him to pursue his researches; and in his zeal to benefit mankind, he attended too little to the interests of his own family. Altogether he was a man such as few ages produce; and by his great contributions to the stores of knowledge, will ever deserve the gratitude and veneration of posterity.

The contributions of Mr. Hunter, to the Transactions of the Royal Society, cannot easily be enumerated: his other works

appeared in the following order. 1. A treatise on "the natural History of the human Teeth," 4to, 1771; a second part to which was added in 1778. 2. "A Treatise on the Venereal Disease," 4to, 1786. 3. "Observations on certain Parts of the Animal Œconomy," 4to, 1786. 4. "A Treatise on the Blood, Inflammation, and Gun-shot Wounds," 4to. This was a posthumous work, not appearing till the year 1794; but it had been sent to the press in the preceding year, before his death. There are also some papers by Mr. Hunter in the "Transactions of the Society for the Improvement of medical and chirurgical Knowledge," which were published in 1793. The collection of comparative anatomy which Mr. Hunter left behind him, must be considered as a proof of talents, assiduity, and labour, which cannot be contemplated without surprise and admiration. His attempt in this collection has been to exhibit the gradations of nature from the most simple state in which life is found to exist, up to the most perfect and complex of the animal creation, to man himself. By his art and care, he has been able so to expose and preserve in a dried state, or in spirits, the corresponding parts of animal bodies, that the various links in the chain of perfectness may be readily followed, and clearly understood. They are classed in the following order: first, the parts constructed for motion; secondly, the parts essential to animals as respecting their own internal œconomy; thirdly, parts superadded for purposes concerned with external objects; fourthly, parts designed for the propagation of the species, and the maintenance and preservation of the young. To go further into these particulars, would lead us to a detail inconsistent with the nature of this work: but they are of the most curious kind, and may be found described in a manner at once clear and instructive, in the life of J. Hunter, from which we have taken this account.

HUNTINGTON (ROBERT), a learned English divine, was born at Deorhyrst in Gloucestershire where his father was minister, in 1636. Having been educated in school-learning at Bristol, he was sent to Merton-college, Oxford, of which in due time he was chosen fellow[z]. He went through the usual course of arts and sciences with great applause, and then applied himself most diligently to divinity, and the Oriental languages. The latter became afterwards of infinite service to him; for he was chosen chaplain to the English factory at Aleppo, and sailed from England in Sept. 1670. During his eleven years residence in this place, he applied himself particularly to search out and procure manuscripts; and for this purpose maintained a correspondence with the learned and eminent of every profession and degree,

[z] D. Roberti Huntingtoni Vita, scriptore T. Smith, Lond. 1704, 8vo.

which

which his knowledge in the Eastern languages, and especially the Arabic, enabled him to do. He travelled also for his diversion and improvement, not only into the adjacent, but even into distant places; and after having carefully visited almost all Galilee and Samaria, he went to Jerusalem. In 1677, he went into Cyprus; and the year after, undertook a journey of 150 miles, for the sake of beholding the venerable ruins of the once noble and glorious city of Palmyra: but, instead of having an opportunity of viewing the place, he and they that were with him were very near being destroyed by two Arabian princes, who had taken possession of those parts. He had better success in a journey to Egypt in 1680, where he met with several curiosities and manuscripts; and had the pleasure of conversing with John Lascaris, archbishop of mount Sinai.

In 1682, he embarked, and landed in Italy; and having visited Rome, Naples, and other places, taking Paris in his way, where he stayed a few weeks, he arrived, after many dangers and difficulties, safe in his own country. He retired immediately to his fellowship at Merton-college; and, in 1683, took the degrees in divinity. About the same time, through the recommendation of bishop Fell, he was appointed master of Trinity-college in Dublin, and went over thither, though against his will; but the troubles that happened in Ireland at the Revolution forced him back for a time into England; and though he returned after the reduction of that kingdom, yet he resigned his mastership in 1691, and came home, with an intention to quit it no more. In the mean time he sold for 700*l.* his fine collection of MSS. to the curators of the Bodleian library; having before made a present of thirty-five. In 1692, he was presented by sir Edward Turnor to the rectory of Great Hallingbury in Essex, and the same year he married. He was offered about that time the bishopric of Kilmore in Ireland, but refused it: in 1701, however, he accepted that of Raphoe, and was consecrated in Christ-church, Dublin, Aug. 20. He survived his consecration but twelve days; for he died Sept. 2, in his 66th year, and was buried in Trinity-college chapel.

All that he published himself was, "An Account of the Porphyry Pillars in Egypt," in the "Philosophical Transactions, N^o 161." Some of his "Observations" are printed in "A Collection of curious Travels and Voyages," in 2 vols. 8vo, by Mr. J. Ray; and thirty-nine of his letters, chiefly written while he was abroad, were published by Dr. T. Smith, at the end of his life.

HUNTORST (GERARD), one of the best Dutch painters of his time, was born at Utrecht in 1592. He was a disciple of Blomeart, and afterwards went to Rome; where having studied design, he exercised it in drawing night-pieces with the utmost success.

success. When he returned to Utrecht, he applied himself to history-painting. He had a vast number of scholars from Antwerp. He taught also the queen of Bohemia's children to design. Charles I. invited him over to England, and for him he executed several noble works. He afterwards returned to Holland, where he painted for the prince of Orange. The time of his death is not mentioned.

HURE (CHARLES), a French divine of some eminence, was born at Champigny-sur-Yonne, in 1639, the son of a labourer. He made it his object to know every thing that could throw any light upon theology; and with this view he studied the Oriental languages. He was a member of the learned society of Port-Royal, where he imbibed at once his zeal for religion and for letters. He was afterwards professor of the learned languages in the university of Paris, and principal of the college of Benecourt. He died in 1717. There are extant by him, 1. A Dictionary of the Bible, 2 vols. folio, less full, and less complete, than that of Calmet, published in 1715. 2. An edition of the Latin Testament, with notes, which are much esteemed, 2 vols. 12mo. 3. A French translation of the former, with the notes from the Latin augmented, 4 vols. 12mo, 1702. 4. "A Sacred Grammar," with rules for understanding the literal sense of the Scripture. He was considered as a Janseist; and by some said to be only Quesnel a little moderated.

HUSS (JOHN), a celebrated divine and martyr, was born at a town in Bohemia, called Hussenitz, about the year 1376[A]; and liberally educated in the university of Prague. Here he took the degree of B. A. in 1393, and that of master in 1395; and we find him, in 1400, in orders, and a minister of a church in that city. About this time the writings of our countryman Wickliff had spread themselves among the Bohemians, and were particularly read by the students at Prague, among the chief of whom was Huss; who, being greatly taken with Wickliff's notions, and having abundance of warmth in his composition, began to preach and write with great zeal against the superstitions and errors of the church of Rome. He succeeded so far, that the sale of indulgences began greatly to decrease and grow cold among the Bohemians; and the pope's party cried aloud, that there would soon be an end of religion, if measures were not taken to oppose the restless endeavours of the Hussites. With a view, therefore, of preventing this danger, Subinco, the archbishop of Prague, issued forth two mandates in 1408; one, addressed to the members of the university, by which they were ordered to bring together all Wickliff's writings, that such as were found to contain any thing erroneous or heretical might

be burnt; the other to all curates and ministers, commanding them to teach the people, that, after the consecration of the elements in the holy Sacrament, there remained nothing but the real body and blood of Christ, under the appearance of bread and wine. Hufs, whose credit and authority in the university were very great, as well for his piety and learning, as on account of considerable services he had done, found no difficulty in persuading many of its members of the unreasonableness and absurdity of these mandates: the first being, as he said, a plain encroachment upon the liberties and privileges of the university, whose members had an indisputable right to possess, and to read all sorts of books; the second, inculcating a most abominable error. Upon this foundation they appealed to Gregory XII. and the archbishop Subinco was summoned to Rome. But, on acquainting the pope that the heretical notions of Wicklif were gaining ground apace in Bohemia, through the zeal of some preachers who had read his books, a bull was granted him for the suppression of all such notions in his province. By virtue of this bull, Subinco condemned the writings of Wicklif, and proceeded against four doctors, who had not complied with his mandate, in bringing in their copies. Hufs and others, who were involved in this sentence, protested against this procedure of the archbishop, and appealed from him a second time, in June, 1410. The matter was then brought before John XXIII. who ordered Hufs, accused of many errors and heresies, to appear in person at the court of Rome, and gave a special commission to cardinal Colonna to cite him. Hufs, however, under the protection and countenance of Wenceslaus king of Bohemia, did not appear, but sent three deputies to excuse his absence, and to answer all which should be alledged against him. Colonna paid no regard to the deputies, nor to any defence they could make; but declared Hufs guilty of contumacy to the court of Rome, and excommunicated him for it. Upon this the deputies appealed from the cardinal to the pope, who commissioned four other cardinals to examine into the affair. These commissaries confirmed all that that Colonna had done [B]. Nay, they did more; the excommunication, which was limited to Hufs, they extended to his friends and followers: they declared him an Herefiarch, and pronounced an interdict against him.

All this time, utterly regardless of what was doing at Rome, Hufs continued to preach and write with great zeal against the errors and superstitions of that church, and in defence of Wicklif and his doctrines. He preached directly against the pope, the cardinals, and the clergy of that party; and at the same time published writings, to shew the lawfulness of exposing the

[B] Dupin Nouvel. Bibl. Eccles. Tom. XII. p. 132. Paris, 1700.

vices of ecclesiastics. In 1413, the religious tumults and seditions were become so violent, that Subinco applied to Wenceslaus to appease them. Wenceslaus banished Hufs from Prague; but still the disorders continued. Then the archbishop had recourse to the emperor Sigismond, who promised him to come into Bohemia, and assist in settling the affairs of the church; but before Sigismond could be prepared for the journey, Subinco died in Hungary. About this time bulls were published by John XXIII. at Prague against Ladislaus king of Naples; in which a crusade was proclaimed against that prince, and indulgences promised to all who would go to the war. This furnished Hufs, who had returned to Prague upon the death of Subinco, with a fine occasion of preaching against indulgences and crusades, and of refuting these bulls: and the people were so affected and inflamed with his preaching, that they declared pope John to be antichrist. Upon this, some of the ringleaders among the Hussites were seized and imprisoned; which, however, was not consented to by the people, who were prepared to resist, till the magistrate had promised that no harm should happen to the prisoners. But he did not keep his word: they were executed in prison; which the Hussites discovering, took up arms, rescued their bodies, and interred them honourably, as martyrs, in the church of Bethlehem, which was Hufs's church.

Things went on thus at Prague and in Bohemia, till the council of Constance was called; where it was agreed between the pope and the emperor, that Hufs should appear, and give an account of himself and his doctrine. The emperor promised for his security against any danger, and that nothing should be attempted against his person; upon which he set out, after declaring publicly, that he was going to the council of Constance, to answer the accusations that were formed against him; and challenging all people, who had any thing to except to his life and conversation, to do it without delay. He made the same declarations in all the towns through which he passed, and arrived at Constance, Nov. 3, 1414. Here he was accused in form, and a list of his heretical tenets laid before the pope and the prelates of the council. He was summoned to appear the twenty-sixth day after his arrival; and declared himself ready to be examined, and to be corrected by them, if he should be found to have taught any doctrine worthy of censure. The cardinals soon after withdrew, to deliberate upon the most proper method of proceeding against Hufs; and the result of their deliberations was, that he should be imprisoned. This accordingly was done, notwithstanding the emperor's parole for his security; nor were all his prince's endeavours afterwards sufficient to release him, though he exerted himself to the utmost. Hufs was tossed about from prison to prison for six whole months,

months, suffering great hardships and pains from those who had the care of him; and at last was condemned of heresy by the council, in his absence and without a hearing, for maintaining, that the Eucharist ought to be administered to the people in both kinds. The emperor, in the mean time, complained heavily of the contempt that was shewn to himself, and of the usage that was employed towards Hufs; insisting, that Hufs ought to be allowed a fair and public hearing. Therefore, on the 5th and 7th of June, 1415, he was brought before the council, and permitted to say what he could in behalf of himself and his doctrines; but every thing was carried on with noise and tumult, and Hufs soon given to understand, that they were not disposed to hear any thing from him, but a recantation of his errors; which, however, he absolutely refused, and was ordered back to prison. July 6, he was brought again before the council; where he was condemned of heresy, and ordered to be burnt. The ceremony of his execution was this: he was first stripped of his sacerdotal vestments by bishops nominated for that purpose; next he was formally deprived of his university-degrees; then he had a paper-crown put upon his head, painted round with devils, and the word *Herefiarch* inscribed in great letters; then he was delivered over to the magistrate, who burnt him alive, after having first burnt his books at the door of the church. He died with great firmness and resolution; and his ashes were afterwards gathered up and thrown into the Rhine. His writings, which are very numerous and learned, were collected into a body, when the art of printing began.

HUTCHESON (Dr. FRANCIS), a very fine writer and excellent man, was the son of a dissenting minister in Ireland, and was born Aug. 8, 1694[c]. He discovered early a superior capacity, and ardent thirst after knowledge; and when he had gone through his school-education, was sent to an academy to begin his course of philosophy. In 1710, he removed from the academy, and entered a student in the university of Glasgow in Scotland. Here he renewed his study of the Latin and Greek languages, and applied himself to all parts of literature, in which he made a progress suitable to his uncommon abilities. Afterwards he turned his thoughts to divinity, which he proposed to make the peculiar study and profession of his life; for the prosecution of which he continued several years longer at Glasgow.

He then returned to Ireland; and, entering into the ministry, was just about to be settled in a small congregation of Dissenters in the north of Ireland, when some gentlemen about Dublin, who knew his great abilities and virtues, invited him to set up

[c] Account of his Life, prefixed to his *System of Moral Philosophy*. Glasgow, 1755.

a private academy in that city. He complied with the invitation, and met with much success. He had been fixed but a short time in Dublin, when his singular merits and accomplishments made him generally known; and his acquaintance was sought by men of all ranks, who had any taste for literature, or any regard for learned men. Lord Molesworth is said to have taken great pleasure in his conversation, and to have assisted him with his criticisms and observations upon his "Enquiry into the Ideas of Beauty and Virtue," before it came abroad. He received the same favour from Dr. Synge, bishop of Elphin, with whom he also lived in great friendship. The first edition of this performance came abroad without the author's name, but the merit of it would not suffer him to be long concealed. Such was the reputation of the work, and the ideas it had raised of the author, that lord Granville, who was then lord-lieutenant of Ireland, sent his private secretary to enquire at the bookseller's for the author; and when he could not learn his name, he left a letter to be conveyed to him: in consequence of which he soon became acquainted with his excellency, and was treated by him, all the time he continued in his government, with distinguishing marks of familiarity and esteem.

From this time his acquaintance began to be still more courted by men of distinction, either for station or literature, in Ireland. Abp. King held him in great esteem; and the friendship of that prelate was of great use to him in screening him from two attempts made to prosecute him, for daring to take upon him the education of youth, without having qualified himself by subscribing the ecclesiastical canons, and obtaining a license from the bishop. He had also a large share in the esteem of the primate Boulter, who, through his influence, made a donation to the university of Glasgow of a yearly fund for an exhibitor, to be bred to any of the learned professions. A few years after his Enquiry into the Ideas of Beauty and Virtue, his "Treatise on the Passions" was published: these works have been often reprinted, and always admired both for the sentiment and language; even by those, who have not assented to the philosophy of them, nor allowed it to have any foundation in nature. About this time he wrote some philosophical papers, accounting for laughter in a different way from Hobbes, and more honourable to human nature; which papers were published in the collection called "Hibernicus's Letters." Some letters in the "London Journal, 1728," subscribed Philaretus, containing objections to some parts of the doctrine in "The Enquiry, &c." occasioned his giving answers to them in those public papers. Both the letters and answers were afterwards published in a separate pamphlet.

After

After he had taught in a private academy at Dublin for seven or eight years with great reputation and success, he was called in 1729 to Scotland, to be a professor of philosophy at Glasgow. Several young gentlemen came along with him from the academy, and his high reputation drew many more thither both from England and Ireland. After his settlement in the college, he was not obliged, as when he kept the academy, to teach the languages and all the different parts of philosophy, but the profession of morals was the province assigned to him; so that now he had full leisure to turn all his attention to his favourite study, human nature. Here he spent the remainder of his life in a manner highly honourable to himself, and ornamental to the university of which he was a member. His whole time was divided between his studies and the duties of his office; except what he allotted to friendship and society. A firm constitution and a pretty uniform state of good health, except some few slight attacks of the gout, seemed to promise a longer life; yet he did not exceed his 53d year. He was married soon after his settlement in Dublin, to Mrs. Mary Wilson, a gentleman's daughter in the county of Longford; by whom he left behind him one son, Francis Hutcheson, M. D. By this gentleman was published, from the original MS. of his father, "A System of Moral Philosophy, in three books, Glasgow, 1755," 2 vols. 4to. To which is prefixed, "Some Account of the Life, Writings, and Character of the Author," by Dr. Leechman, professor of divinity in the same university. Dr. Hutcheson had high thoughts of human nature, of its original dignity; and was persuaded, that even in this corrupt state it is capable of great improvements by proper instructions and assiduous culture. This is the foundation on which he has built his system: which will therefore pass for visionary with the followers of Montaigne, Hobbes, Mandeville, and others, who have set human nature as low as possible, by drawing it in the meanest and most odious colours.

HUTCHINS (JOHN) [D], a native of Dorsetshire, and rector of the church of the Holy Trinity in Wareham, began in 1737, while curate of Milton-Abbas, to collect materials for the history of that county, which, after many difficulties, he lived to see put to press. He was rather a man of diligence than of extraordinary genius; his collections were many years making, and a great part of them fell into his hands on the death of a prior collector. The book was most liberally conducted through the press, by a very handsome subscription of the gentlemen of the county, and the kind patronage of Dr. Cuming and Mr. Gough, for the benefit of the author's widow and daughter. Several articles were added, relative to the antiquities and natural history; and

such a number of beautiful plates were contributed by the gentlemen of the county, that (only 600 copies having been printed, a number not quite sufficient for the subscribers) the value of the book increased, immediately after publication, to twice the original price, which was only a guinea a volume. The title of it is, "The History and Antiquities of the County of Dorset, compiled from the best and most ancient Historians, *Inquisitiones post mortem*, and other valuable Records and MSS. in the public Offices, Libraries, and private Hands; with a Copy of Domesday-book and the Inquisitio Gheldi for the county: interspersed with some remarkable Particulars of Natural History, and adorned with a correct Map of the County, and Views of Antiquities, Seats of the Nobility and Gentry, Lond. 1774," 2 vols. folio. Mr. Hutchins was born in 1698 at Bradford-Peverell, where his father Richard Hutchins was curate, who died rector of All-Saints in Dorchester, 1734, having held it from 1693. He was educated at Baliol-college, where he cultivated an acquaintance with Mr. Godwin and Mr. Sandford: to the friendship of the former, who closed a long and worthy life about three years before him, he bears ample testimony in his preface. Upon being presented to Wareham, he married Anne, daughter of the Rev. Mr. Steevens, rector of Pimperm, whose grandfather had been steward to Mr. Pitt's family, who permitted Mrs. Steevens to present to the living for the next turn, in hopes of keeping it for her son; but the presentee, Mr. Andrews, dying within the year, she lost her turn [E]. Mr. Hutchins was presented to Swyre, 1729, to Melcomb-Horsey, 1733, and to Wareham, 1743; and, after a long combat with the infirmities of age and gout, and a severe loss by the fire at Wareham, in 1762, died June 21, 1773, and was buried in Mary's church at Wareham, in the ancient chapel under the south aisle of the chancel.

HUTCHINSON (JOHN), an English author, whose writings have been much discussed, and who is considered as the founder of a sect, was born at Spennythorn in Yorkshire in 1674. His father was possessed of about 40l. per ann. and determined to qualify his son for a stewardship to some gentleman or nobleman. He had given him such school-learning as the place afforded; and the remaining part of his education was finished by a gentleman that boarded with his father. This friend is said to have instructed him, not only in such parts of the mathematics as were more immediately connected with his destined employment, but in every branch of that science, and at the same time to have furnished him with a competent knowledge of the writings of antiquity. At 19, he went to be steward to Mr. Bathurst of Skutterkelf in Yorkshire, and from thence to

[E] Brit. Topog. I. 319.

the earl of Scarborough, who would gladly have engaged him in his service; but his ambition to serve the duke of Somerset would not suffer him to continue there, and accordingly he removed soon after into this nobleman's service. About 1700, he was called to London, to manage a law-suit of consequence between the duke and another nobleman; and during his attendance in town, contracted an acquaintance with Dr. Woodward, who was physician to the duke his master. Between 1702 and 1706, his business carried him into several parts of England and Wales, where he made many observations, which he published in a little pamphlet, entitled, "Observations made by J. H. mostly in the Year 1706."

While he travelled from place to place, he employed himself in collecting fossils; and we are told, that the large and noble collection, which Woodward bequeathed to the university of Cambridge, was actually formed by him. Whether Woodward had no notion of Hutchinson's abilities in any other way than that of steward and mineralogist, or whether he did not suspect him at that time as likely to commence author, is not certain: Hutchinson however complains in one of his books, that "he was bereft, in a manner not to be mentioned, of those observations, and those collections; nay, even of the credit of being the collector." He is said to have put his collections into Woodward's hands, with observations on them, which Woodward was to digest and publish, with further observations of his own: but putting him off with excuses, when from time to time he solicited him about this work, he first suggested to Hutchinson unfavourable notions of his intention. On this Hutchinson resolved to wait no longer, but to trust to his own pen; and that he might be more at leisure to prosecute his studies, he begged leave of the duke of Somerset to quit his service. The request at first piqued the pride of that nobleman; but when he was made to understand by Hutchinson, that he did not intend to serve any other master, and was told what were the real motives of his request, the duke not only granted his suit, but made him his riding purveyor, being at that time master of the horse to George I. As there is a good house in the Mews belonging to the office of purveyor, a fixed salary of 200*l.* per ann. and the place a kind of sinecure, Hutchinson's situation and circumstances were quite agreeable to his mind; and he gave himself up to a studious and sedentary life [F]. The duke also gave him the next presentation of the living of Sutton in Suffex, which Hutchinson bestowed on the Rev. Julius Bate, a great favourite with him, and a zealous promoter of his doctrines.

[F] See art. BATE.

In 1724, he published the first part of his "Moses's Principia;" in which he ridiculed Woodward's "Natural History of the Earth," and his account of the settlement of the several strata, shells, and nodules, by the laws of gravity; which, he tells him, every dirty impertinent collier could contradict and disprove by ocular demonstration. "Moses's Principia," wherein gravitation is exploded, is evidently opposed to "Newton's Principia," wherein that doctrine is established. Hutchinson also threw out some hints concerning what had passed between Woodward and himself, and the doctor's design of robbing him of his collection of fossils. From this time to his death, he continued to publish a volume every year, or every other year; which, with the MSS. he left behind him, were collected in 1748, amounting to 12 vols. 8vo. An abstract of them was also published in 1723, in 12mo. Hutchinson's followers look upon the breach between Woodward and him, as a very happy event; because, say they, had the doctor fulfilled his engagements, Hutchinson might have stopped there, and not have extended his researches so far as he has done; in which case the world would have been deprived of writings deemed by them invaluable. Others are as violent opposers and censurers of his writings and opinions; and the dispute has been carried on with no small degree of warmth.

In 1727, Hutchinson published the second part of "Moses's Principia;" which contains the sum and substance, or the principles, of the Scripture-philosophy. As Sir Isaac Newton made a vacuum and gravity the principles of his philosophy, this author on the contrary asserts, that a plenum and the air are the principles of the Scripture-philosophy. In the introduction to this second part, he hinted, that the idea of the Trinity was to be taken from the three grand agents in the system of nature, fire, light, and spirit; these three conditions of one and the same substance, namely, air, answering wonderfully in a typical or symbolical manner to the three persons of one and the same essence. This, we are told, so forcibly struck the celebrated Dr. Samuel Clarke, that he sent a gentleman to Mr. Hutchinson with compliments upon the performance, and desired a conference with him on that proposition in particular: which, however, it is added, after repeated solicitations Hutchinson thought fit to refuse. This doctrine a certain admirer of Hutchinson, particularly in his opinions on natural philosophy, has lately attempted to revive and illustrate, in a pamphlet entitled, "A short Way to Truth, or the Christian Doctrine of a Trinity in Unity, illustrated and confirmed from an Analogy in the Natural Creation." It was published in 1793.

Some time in 1712, Hutchinson is said to have completed a machine of the watch-kind, for the discovery of the longitude

at sea, which was approved by Sir Isaac Newton; and Whiston, in his "Longitude and Latitude, &c." has given a testimony in favour of his mechanical abilities. "I have also," says he, "very lately been shewn by Mr. Hutchinson, a very curious and inquisitive person, a copy of a MS. map of the world, made about 80 years ago, taken by himself from the original: wherein the variation is reduced to a theory, much like that which Dr. Halley has since proposed, and in general exactly agreeing to his observations.—But with this advantage, that therein the northern pole of the internal loadstone is much better stated than it is by Dr. Halley—its place then being, according to this unknown very curious and sagacious author, about the meridian, &c. which ancient and authentic determination of its place, I desire my reader particularly to observe."

Hutchinson had been accustomed to make an excursion for a month or so into the country for his health: but neglecting this in pursuit of his studies, he is supposed to have brought himself into a bad habit of body, which prepared the way for his death. The immediate cause is said to be an overflowing of the gall, occasioned by the irregular fallies of an high-kept unruly horse, and the sudden jerks given to his body by them. On the Monday before his death, Dr. Mead was with him, and urged him to be bled; saying at the same time in a pleasant way, "I will soon send you to Moses." Dr. Mead meant, to his studies, two of his books being entitled, "Moses's Principia:" but Hutchinson, taking it in the other sense, answered in a muttering tone, "I believe, doctor, you will;" and was so displeased with Mead, that he afterwards dismissed him for another physician. He died Aug. 28, 1737, aged 63. He seems to have been in many respects a singular man. He certainly had eminent abilities, with much knowledge and learning; but many people have thought it very questionable, whether he did not want judgment to apply them properly. His temper seems to have been violent: since much ill language, and a strong propensity to persecution, but too plainly appear in his writings. The leading feature of Hutchinson's doctrine was, that all knowledge, natural as well as theological, is contained in the Hebrew Scriptures. To maintain this opinion, he had recourse to the most fanciful and extravagant etymologies; and taught that every Hebrew root has some important meaning; or, as his disciples expressed it "represents some obvious idea of action or condition, raised by the sensible object which it expresses, and further designed to signify spiritual or mental things." The air of mystery and cabalism which appeared in these doctrines, added to the overbearing manner of the teacher, raised for a long time a vast contempt and abhorrence of Hutchinson's system; and the name of

Hutchinsonian has frequently operated as a bar to the preferment of persons otherwise well worthy of it. It appears that these notions have been carried too far; or at least the danger, if there was any, is now nearly over. Few now adhere to the opinions of Hutchinson; and some who do, have given up his etymologies, and enmity to human learning [G].

HUTTEN (ULRIC DE), a gentleman of Franconia [H], of uncommon parts and learning, was born in 1488 at Steckenburg, the seat of his family; was sent to the abbey of Fulde at 11 years of age; and took the degree of M. A. at 18, at Frankfurt on the Oder, being the first promotion made in that newly opened university. In 1509, he was at the siege of Padua, in the emperor Maximilian's army; and he owned that it was want of money, which forced him to make that campaign. His father, not having the least taste or esteem for polite literature, thought it unworthy to be pursued by persons of exalted birth; and therefore would not afford his son the necessary supplies for a life of study. He wished him to apply himself to the civil law, which might raise him in the world; but Hutten had no inclination for that kind of study. Finding however that there was no other way of being upon good terms with his father, he went to Pavia in 1511, where he stayed but a little time; that city being besieged and plundered by the Swiss, and himself taken prisoner. He returned afterwards to Germany, and there, contrary to his father's inclinations, began to apply himself again to literature. Having a genius for poetry, he began his career as an author in that line; and published several compositions, which were much admired, and gained him credit. He travelled to various places, among the rest to Bohemia and Moravia; and waiting on the bishop of Olmutz in a very poor condition, that prelate, who was a great Mæcenas, received him graciously, presented him with a horse, and gave him money to pursue his journey. The correspondence he held with Erasmus was of great advantage to him, and procured him respect from all the literati in Italy, and especially at Venice.

At his return to Germany in 1516, he was recommended in such strong terms to the emperor, that he received from him the poetical crown; and from that time Hutten had himself drawn in armour, with a crown of laurel on his head, and took vast delight in being so represented. He was of a very military disposition, and had given many proofs of courage, as well in the wars as in private rencounters. Being once at Viterbo, where an ambassador of France stopped, there happened a general quar-

[G] See Jones's Life of Bishop Horne.

[H] Melchior Adam de yitis, &c. Bayle's Dict. Niseron, Hommes Illustres, Tom. XV.

rel to arise; in which Hutten, forsaken by his comrades, was attacked by five Frenchmen at once, and put them all to flight, after receiving some small wounds. He wrote an epigram on that occasion, "in quinque Gallos à se profligatos," which may be seen in Melchior Adam. He had a cousin John de Hutten, who was court-martial to Ulric duke of Wirtemberg, and was murdered by that duke in 1515, for the sake of his wife, whom the duke enjoyed afterwards as a mistress. The military poet, as soon as he heard of it, breathed nothing but resentment; and because he had no opportunity of shewing it with his sword, took up his pen, and wrote several pieces in the form of Dialogues, Orations, Poems, and Letters. A collection of these was printed in the castle of Steckelberg, 1519, 4to.

He was in France in 1518, whence he went to Mentz, and engaged in the service of the elector Albert; and attended him a little after to the diet of Augsburg, where the elector was honoured with a cardinal's hat. At this diet, articles were exhibited against the duke of Wirtemberg, on which occasion the murder of John de Hutten, marshal of his court, was not forgotten; and a league was after formed against him. Ulric Hutten served in this war with great pleasure; yet was soon disgusted with a military life, and longed earnestly for his studies and retirement. This we find by a letter of his to Frederic Piscator, dated May 21, 1519: in which he discovers an inclination for matrimony, and expresses himself very singularly on that subject. He informs his correspondent, "that he wanted a wife to take care of him; that whatever fine things might he said of a single life, yet he was by no means fit for it, and did not like even to lie alone; that he wanted a female, in whose company he might unbend his mind, sooth his cares, play, joke, and tattle; that she must be beautiful, young, well-educated, merry, modest, and patient; that he did not require much money with her, nor insist much on her high birth, since whoever married him would be sufficiently ennobled:—*ad genus quod pertinent, fatis nobilem futuram puto, quæcunque Hutteno nupserit.*"

Believing Luther's cause a very good one, he joined in it with great warmth; and published Leo the Xth's Bull against Luther in 1520, with interlineary and marginal glosses, in which that Pope was made an object of the strongest ridicule. The freedom with which he wrote against the irregularities and disorders of the court of Rome, exasperated Leo in the highest degree; and induced him to command the elector of Mentz to send him to Rome bound hand and foot, which however the elector did not do, but suffered him to depart in peace. Hutten then withdrew to Brabant, and was at the court of the emperor Charles V.

but did not stay long there, being told that his life would be in danger. He then retired to Ebernberg, where he was protected by Francis de Sickingen, Luther's great friend and guardian, to whom the castle of Ebernberg belonged. There he wrote in 1520 his complaint to the emperor, to the electors of Mentz and Saxony, and to all the states of Germany, against the attempts which the Pope's emissaries made against him. From the same place also he wrote to Luther in May 1521, and published several pieces in favour of the Reformation. He did not declare openly for Luther, till after he had left the elector of Mentz's court; but he had written to him before from Mentz, and his first letter is dated June, 1520. While he was upon his journey to Ebernberg, he met with Hochstratus; upon which he drew his sword, and running up to him, swore he would kill him, for what he had done against Reuchlin and Luther; but Hochstratus, throwing himself at his feet, conjured him so earnestly to spare his life, that Hutten let him go, after striking him several times with the flat sword. This shews the heat of his zeal: it was indeed so hot, that Luther himself, warm as he was, blamed it. During his stay at Ebernberg, he performed a very generous action in regard to his family. Being the eldest son, and succeeding to the whole estate, he gave it all up to his brothers; and even, to prevent their being involved in the misfortunes and disgraces which he expected, by the suspicions that might be entertained against them, he enjoined them not to remit him any money, nor to hold the least correspondence with him.

It was now that he devoted himself wholly to the Lutheran party, to advance which he laboured incessantly both by his writings and actions. We do not know the exact time when he quitted the castle of Ebernberg; but it is certain that, Jan. 1523, he left Basil, where he had flattered himself with the hopes of finding an asylum, but on the contrary had been exposed to great dangers. Erasmus, though his old acquaintance and friend, had here refused a visit from him, for fear, as he pretended, of heightening the suspicions which were entertained against him: but this was only a pretence; his true reason, as he afterwards declared it in a letter to Melancthon, being, "that he should then have been under a necessity of taking into his house that proud boaster, oppressed with poverty and disease, who only sought for a nest to lay himself in, and to borrow money of every one he met." Take his words: "*quod Hutteni colloquium deprecabar, non invidiæ metus tantum in causa fuit; erat aliud quiddam. Ille egens & omnibus rebus destitutus quærebat nidum aliquem, ubi moraretur. Erat mihi gloriosus ille miles cum sua scabie in ædes recipiendus, &c.*" This refusal of Erasmus provoked

voked Hutten to attack him severely, and accordingly he published an "Expostulatio" in 1523, which chagrined Erasmus extremely. He answered it however the same year, in a very lively piece, entitled, "Spongia Erasmi adversus adspergines Hutteni." Hutten would certainly have made a reply, had he not been snatched away by death; but he died in an island of the lake Zurich, where he had hid himself for security, Aug. 1523. He is said to have died a martyr to debauchery; which, though some treat as a calumny, is generally and upon good grounds believed to have been the case: for, not to insist on his having declared that he could not live without women, although he was never married, he published a Latin work in 1519, "Of curing the Lues by Guaiacum Wood:" in the dedication of which to the elector of Mentz, a spiritual prince, he was not ashamed to own, that having been grievously afflicted with the distemper which is the subject of his book, he had recovered his health wholly by the application of this medicine. What a strange mixture of character!—Hutten, abjuring all connexions with temporalities and the things of this world; Hutten, wandering from place to place on account of his religion; Hutten, bearing persecution with the most ardent zeal, carried a disgraceful disease with him wherever he went, and at last died of it!

He was a man of little stature; of a weak and sickly constitution; extremely brave, but much too passionate: for he was not satisfied with attacking the Roman Catholics with his pen, he attacked them also with his sword. He acquainted Luther with the double war, which he carried on against the clergy. "I received a letter from Hutten," says Luther, "filled with rage against the Roman Pontiff, declaring he would attack the tyranny of the clergy both with his pen and sword: he being exasperated against the Pope for threatening him with daggers and poison, and commanding the bishop of Mentz to send him bound to Rome." Camerarius says, that Hutten was vastly impatient, that his air and discourse shewed him to be of a cruel disposition; and applied to him what was said of Demosthenes, namely, that "he would have turned the world upside down, had his power been equal to his will." Nevertheless they all admired him for his genius and learning. His works are very numerous, though he died young; which made Bayle say, that had he lived 35 years longer, (being that age when he died) he would have overflowed Europe with a deluge of books and libels. A collection of his "Latin Poems" was published at Frankfort in 1538, 12mo; all which, except two poems, were reprinted in the third part of the "*Deliciæ Poetarum Germanorum*." He was the author of a great many works, chiefly satirical, in the way of dialogue; and Thuanus has not scrupled to compare him

him to Lucian. Of this cast were his Latin Dialogues on Lutheranism, published in 4to. in 1520, and now very scarce. He had also a considerable share in the celebrated work, called, “*Epistolæ virorum obscurorum.*”

HUTTEN (JACOB), a Silesian of the 16th century, the founder of the sect called the Bohemian or Moravian Brethren, a sect of Anabaptists. Hutten purchased a territory of some extent in Moravia, and there established his society. They are considered as descended from the better sort of Hussites, and were distinguished by several religious institutions of a singular nature, but well adapted to guard their community against the reigning vices of the times [1]. When they heard of Luther’s attempts to reform the church, they sent a deputation to him, and he, examining their tenets, though he could not in every particular approve, looked upon them as worthy of toleration and indulgence. Hutten brought persecution upon himself and his brethren by violent declamations against the magistrates, and the attempt to introduce a perfect equality among men. It has been said, that he was burnt as a Heretic at Inspruck, but this is by no means certain. By degrees these sectaries, banished from their own country, entered into communion with the Swiss church; though, for some time, with separate institutions. But in the synods held at Altrog in 1620 and 1627, all dissensions were removed, and the two congregations were formed into one under the title of *the Church of the United Brethren*. The sect of Herrenhutters or Moravians, formed by count Zinzendorff in the beginning of the present century, pretend to be descended from these brethren, and take the same title of *Unitas Fratrum*; but Mosheim observes, that “they may with more propriety be said to imitate the example of that famous community, than to descend from those who composed it, since it is well known that there are very few Bohemians and Moravians in the fraternity of the Herrenhutters; and it is extremely doubtful, whether even this small number are to be considered as the posterity of the ancient Bohemian Brethren, who distinguished themselves so early by their zeal for the reformation [κ].”

HUTTER (ELIAS), a Protestant divine, born at Ulric in 1553, and died at Nuremberg after 1602. He was deeply versed in languages, oriental and occidental; particularly Hebrew, which he seems to have taught at Leipzig. He published, 1. “A Hebrew Bible,” remarkable for being printed with the radical letters in black, the servile in hollow types, and the quiescent or deficient letters in smaller characters above the line. At the end is the 117th Psalm in thirty different languages. 2. “Two Polyglotts;” one in four languages, printed at Hamburg in

[1] Mosheim iv. 102.

[κ] Ibid. Vol. V. p. 84.

1596; the other in six languages, at Nuremberg, in 1599; both in folio.

HUTTER (LEONHARD), was also a native of Ulm, and born in 1563. He studied at Strasbourg, and early applied himself with great diligence to theology: he was afterwards at Leipzig, Heidelberg, Jena, and Wirtemberg, and in the latter place, was appointed one of the public professors of theology. He married a lady of illustrious birth in 1599; and died of a fever in 1616, being then for the fourth time rector of the university. The opinion held of his principles, may be judged by five anagrams of his names, *Leonardus Hutterus*, four of them implying that he was another Luther. They are formed, says the author who gives them [L], “per literarum haud vanam transpositionem;” thus, “Redonatus Lutherus;” “Leonhartius Hutterus;” “Ah tu noster Lutherus;” “Notus arte Lutherus;” “Tantus ero Lutherus.” His works are very numerous; a great part of them controversial, directed against the church of Rome. Besides these, 1. “Compendium Theologiæ, cum Notis D. Gotofredi Cundisii.” 2. “Explicatio Libri Concordiæ Christianæ,” 8vo. 3. “Loci Communes Theologici,” folio. 4. “Formulæ concionandi,” 8vo. 5. “Disputationes de verbo Dei scripto, ac traditionibus non scriptis,” in 4to. 6. “Collegium Theologicum, sive XI disputationes de articulis confessionis Augustanæ,” 8vo. 7. “Libri Christianæ Concordiæ,” 8vo, and several pieces in defence of the *Formula Concordiæ*, which in his time were highly esteemed. Besides many other tracts in Latin and in German, all of which are enumerated by Freher, but seem too uninteresting at the present day to be transcribed.

HUYGENS (CHRISTIAN), a very great mathematician and astronomer, was born at the Hague in Holland, April 14, 1629 [M], and was son of Constantine Huygens, lord of Zuylichem, who had served three successive princes of Orange in the quality of secretary. He spent his whole life in cultivating the mathematics; and not in the speculative way only, but in making them subservient to the uses of life. From his infancy he applied himself to this study, and made a considerable progress in it, even at nine years of age, as he did also in music, arithmetic, and geography; in all which he was instructed by his father, who, in the mean time, did not suffer him to neglect the belles lettres. At thirteen, he was initiated in the study of mechanics; having discovered a wonderful curiosity in examining machines and other pieces of mechanism: and two years after had the assistance of a master in mathematics, under whom

[L] Freher, *Theatrum Virorum Erud. claror.* p. 386.

[M] Huygen. vita, prefixed to his *Opera Varia*.

he made a surprising progress. In 1645, he went to study law at Leyden under Vinnius; yet did not attach himself so closely to that science, but that he found time to continue his mathematics under the professor Schooten. He left this university at the end of one year, and went to Breda, where an university had just been founded, and put under the direction of his father; and here, for two or three years, he made the law his chief study. In 1651, he gave the world a specimen of his genius for mathematics, in a treatise entitled, "*Theoremata de quadratura Hyperboles, Ellipsis, & Circuli, ex dato portionum gravitatis centro:*" in which he shewed very evidently what might be expected from him afterwards.

After his return to the Hague in 1649, he went to Holstein in Denmark, in the retinue of Henry count of Nassau; and was extremely desirous of going to Sweden, in order to see Des Cartes; but the short stay of the count in Denmark would not permit him. In 1655, he travelled into France, and took the degree of doctor of laws, at Angiers. In 1658, he published his "*Horologium*" at the Hague. He had exhibited in a preceding work, entitled, "*Brevis institutio de usu Horologiorum ad inveniendas longitudes,*" a model of a new invented pendulum; but as some persons, envious of his reputation, were labouring to deprive him of the honour of the invention, he wrote this book to explain the construction of it; and to shew, that it was very different from the pendulum of astronomers invented by Galileo. In 1659, he published his "*Systema Saturninum, sive de causis mirandorum Saturni phænomenon, & comite ejus planeta novo.*" Galileo had endeavoured to explain some of the surprising appearances of the planet Saturn. He had at first perceived two stars, which attended it; and some time after was amazed to find them disappear. Huygens, desirous to account for these changes, laboured with his brother Constantine to bring the telescopes to greater perfection; and made himself glasses, by which he could view objects at a greater distance, than any that had yet been contrived. With these he applied himself to observe all the phases and appearances of Saturn, and drew a journal of all the different aspects of that planet. He discovered a satellite attending it, for none of the five were then known any thing of; and, after a long course of observations, perceived that the planet is surrounded with a solid and permanent ring, which never changes its situation. These discoveries gained him an high rank among the astronomers of his time.

In 1660, he took a second journey into France, and the year after passed over into England, where he communicated his art of polishing glasses for telescopes, and was made a fellow of the Royal Society. About this time the air-pump was invented, which

which received considerable improvements from him. This year also he discovered the laws of the collision of elastic bodies; as did afterwards our own countrymen, the celebrated Wallis and Wren, with whom he had a dispute about the honour of this discovery. After he had stayed some months in England, he returned to France in 1663, where his merit became so conspicuous, that Colbert resolved to fix him at Paris, by settling on him a considerable pension. Accordingly, in 1665, letters, written in the king's name, were sent to him to the Hague, where he then was, to invite him to Paris, with the promise of a large stipend, and other considerable advantages. Huygens consented to the proposal, and resided at Paris from 1666 to 1681; where he was made a member of the Royal Academy of Sciences. All this time he was engaged in mathematical pursuits, wrote several works, which were published from time to time, and invented and perfected several useful instruments and machines. But continual application began then to impair his health; and, though he had twice visited his native air, in 1670 and 1675, for the sake of recovering from illness, he now found it permanently necessary to his constitution. He left Paris in 1681, and passed the remainder of his life in his own country, occupied in his usual pursuits and employments. He died at the Hague June 8, 1695, in his sixty-seventh year, while his "*Cosmotheoros*," a Latin treatise concerning the plurality of worlds, was printing: he provided, however, in his will for its publication, desiring his brother Constantine, to whom it was addressed, to take that trouble upon him. But Constantine was so occupied with business, as being secretary in Holland to the king of Great Britain, that he died also before it could be printed; so that the book did not appear in public till 1698. A similar fate seemed to attend Kepler's "*Somnium astronomicum*," a book on a similar subject. While it was in the press, he died. The person to whom the care of the impression fell, died too, before it was finished; so that, as we have related in his life, a third person was unwilling to undertake it, lest the same misfortune should attend him.

In 1703, were printed at Leyden, in one vol. 4to, Huygens's "*Opuscula Posthuma, quæ continent Dioptricam, Commentarios de vitris figurandis, Dissertationem de Corona & Parheliis, Tractatum de motu & de vi cetrifuga, descriptionem Automati Planetarii.*" Huygens had left by will to the university of Leyden his mathematical writings, and requested de Volder and Fullenius, the former professor of natural philosophy and mathematics at Leyden, and the other at Franeker, to examine these works, and publish what they should think proper. This was performed in the volume here mentioned. Huygens had written in Low Dutch the second of the tracts it contains, relating to
the

the art of forming and polishing telescope-glasses, to which he had greatly applied himself; but Boerhaave, for this work, translated into Latin. In 1704, were published in 4to, his "*Opera Varia*." This collection is generally bound in four volumes. It contains the greatest part of the pieces which he had published separately, and is divided into four parts. The first part contains the pieces relating to mechanics; the second, those relating to geometry; the third, those relating to astronomy; and the fourth, those which could not be arranged under any of the former titles. Gravesande had the care of this edition, in which he has inserted several additions to the pieces contained in it, extracted from Huygens's manuscripts. In 1728, were printed in two volumes, 4to, at Amsterdam, his "*Opera Reliqua*;" which new collection was published also by Gravesande. The first volume contains his "*Treatises on Light and Gravity*;" the second his "*Opuscula Posthuma*," which had been printed in 1703. His whole time had been employed in curious and useful researches. He loved a quiet and studious life; and, perhaps through fear of interruption, never married. He was an amiable, chearful, worthy man; and in all respects, as good as he was great.

HYDE (EDWARD), earl of Clarendon, and chancellor of England, was descended from an ancient family in Cheshire, and born at Dinton in Wiltshire, Feb. 16, 1608 [N]. In 1622, he was entered of Magdalen-hall in Oxford, and in 1625, took the degree of Bachelor in Arts; but failing of a fellowship in Exeter-college, for which he stood, removed to the Middle-Temple, where he studied the law for several years, with application and success. When the lawyers resolved to give a public testimony of their dissent from the new doctrine advanced in Prynne's "*Histriomastix*," wherein was shewn an utter disregard of all manner of decency and respect to the crown, Hyde and Whitelocke were appointed the managers of the masque, presented on that occasion to their majesties at Whitehall on Candlemas-day, 1633-4. At the same time he testified, upon all occasions, his utter dislike to that excess of power, which was then exercised by the court, and supported by the judges in Westminster-hall. He condemned the oppressive proceedings of the high-commission court, the star-chamber, the council-board, the earl-marshal's-court, or court of honour, and the court of York. This just way of thinking is said to have been formed in him by a domestic accident, which Burnet has related in the following manner. "When he first began," says that historian, "to grow eminent in his profession of the law, he went down to visit his father in Wiltshire; who one day, as they were walk-

[N] Athen. Oxon.
of his pieces, &c. p. 2.

[O] Life of the lord-chancellor Hyde, prefixed to several
London. 1727.

ing in the fields together, observed to him, that ‘men of his profession were apt to stretch the prerogative too far, and injure liberty: but charged him, if ever he came to any eminence in his profession, never to sacrifice the laws and liberty of his country to his own interest, or the will of his prince.’ He repeated this twice, and immediately fell into a fit of apoplexy, of which he died in a few hours; and this advice had so lasting an influence upon the son, that he ever after observed and pursued it [p].”

In the parliament which began at Westminster, April 10, 1640, he served as burghers for Wotton-Basset in Wiltshire; in which parliament he distinguished himself upon the following occasion. His majesty having acquainted the house of commons, that he would release the ship-money, if they would grant him twelve subsidies, to be paid in three years, great debates arose in the house that day and the next; when Hampden, seeing the matter ripe for the question, desired it might be put, “whether the house should comply with the proposition made by the king, as it was contained in the message?” Hereupon serjeant Glanville the speaker, for the house was then in a committee, endeavoured in a pathetic speech to persuade them to comply with the king, and so reconcile him to parliaments for ever. No speech ever united the inclination of a popular council more to the speaker than this did; and if the question had been presently put, it was believed that few would have opposed it. But, after a short silence, the other side recovering new courage, called again with some earnestness, that Hampden’s question should be put; which being like to meet with a concurrence, Hyde, being very solicitous to keep things in some tolerable calmness, then stood up; and, giving his reasons for his dislike to that question, proposed, that “to the end every man might freely give his yea or no, the question might be put only upon giving the king a supply; and if this was carried, another might be put upon the manner and proportion: if not, it would have the same effect with the other proposed by Mr. Hampden.” This, after it had been some time opposed and diverted by other propositions, which were answered by Hyde, would, as it is generally believed, have been put and carried in the affirmative, though positively opposed by Herbert the solicitor-general, if sir Henry Vane the secretary had not stood up, and assured them as from his majesty, that if they should pass a vote for a supply, and not in the proportion proposed in his majesty’s message, it would not be accepted by him, and therefore desired that the question might be laid aside. This being again urged by the solicitor-general, and it being near five in the afternoon, it was readily consented to, that the house should adjourn till the next morn-

ing, at which time they were suddenly dissolved. And within an hour after Hyde met St. John, who was seldom known to smile, but then had a most chearful aspect; and observing Hyde melancholy, asked him, "what troubled him?" who answered "The same he believed that troubled most good men, that, in a time of so much confusion, so wise a parliament should be so imprudently dissolved." St. John replied somewhat warmly, "that all was well: that things must grow worse, before they would grow better; and that that parliament would never have done what was requisite [Q]."

This parliament being dissolved, Hyde was chosen for Saltash in Cornwall in the long parliament, which commenced Nov. 3, the same year, where his abilities began to be noticed; and when the commons prepared a charge against lord chief baron Davenport, baron Weston, and baron Trevor, he was sent up with the impeachment to the lords, to whom he made a most excellent speech. It begins thus: "My lords, there cannot be a greater instance of a sick and languishing commonwealth, than the business of this day. Good God! how have the guilty these late years been punished, when the judges themselves have been such delinquents? It is no marvel, that an irregular, extravagant, arbitrary power, like a torrent, hath broken in upon us, when our banks and our bulwarks, the laws, were in the custody of such persons. Men, who had left their innocence, could not preserve their courage; nor could we look that they, who had so visibly undone us, themselves should have the virtue or credit to rescue us from the oppression of other men. It was said by one, who always spoke excellently, that 'the twelve judges were like the twelve lions under the throne of Solomon;' under the throne of obedience, but yet lions. Your lordships shall this day hear of six, who, be they what they will else, were no lions: who upon vulgar fear delivered up their precious forts they were trusted with, almost without assault; and in a tame easy trance of flattery and servitude, lost and forfeited, shamefully forfeited, that reputation, awe, and reverence, which the wisdom, courage, and gravity of their venerable predecessors had contracted and fastened to the places they now hold. They even rendered that study and profession, which in all ages hath been, and, I hope, now shall be of honourable estimation, so contemptible and vile, that had not this blessed day come, all men would have had that quarrel to the law itself which Marius had to the Greek tongue, who thought it a mockery to learn that language, the masters whereof lived in bondage under others. And I appeal to these unhappy gentlemen themselves, with what a strange negligence, scorn, and indignation, the faces of all

men, even of the meanest, have been directed towards them, since, to call it no worse, that fatal declension of their understanding in those judgements, of which they stand here charged before your lordships." The conclusion runs thus: "If the excellent, envied constitution of this kingdom hath been of late distempered, your lordships see the causes. If the sweet harmony between the king's protection and the subject's obedience hath unluckily suffered interruption; if the royal justice and honour of the best of kings have been mistaken by his people; if the duty and affection of the most faithful and loyal nation have been suspected by their gracious sovereign; if, by these misrepresentations, and these misunderstandings, the king and people have been robbed of the delight and comfort of each other, and the blessed peace of this island been shaken and frightened into tumults and commotions, into the poverty, though not into the rage, of war, as a people prepared for destruction and desolation; these are the men, actively or passively, by doing or not doing, who have brought this upon us: '*Misera servitus falso pax vocatur; ubi judicia deficiunt, incipit bellum* [R]."

But though Hyde was very zealous for redressing the grievances of the nation, he was no less so for the security of the established church, and the honour of the crown. When a bill was brought in to take away the bishops vote in parliament, and to leave them out of all commissions of the peace, or any thing that had relation to temporal affairs, he was very earnest for throwing it out, and said, that, "from the time that parliaments begun, bishops had always been a part of it; that if they were taken out, there was nobody left to represent the clergy; which would introduce another piece of injustice, that no other part of the kingdom could complain of, who, being all represented in parliament, were bound to submit to whatever was enacted there, because it was, upon the matter, with their own consent: whereas if the bill was carried, there was nobody left to represent the clergy, and yet they must be bound by their determination [s]." He was one of the committee employed to prepare the charge against the earl of Strafford: but, as soon as he saw the unjustifiable violence with which the prosecution was pushed, he left them, and opposed the bill of attainder warmly. He was afterwards appointed a manager at the conference with the house of lords, for abolishing the court of York, whereof that earl had been for several years president; and was chairman also of several other committees, appointed upon the most important occasions, as long as he continued his presence among them. But, when they began to put in execution their or-

[R] Rushworth's Hist. Collect. Vol. II.

[s] Hist. of the Rebel. p. iii.

dinance for raising the militia against his majesty, Hyde, being persuaded that this was an act of open rebellion, left them; and they felt the blow given to their authority by his absence so sensibly, that in their instructions shortly after to the earl of Essex their general, he was excepted with a few others from any grace or favour [T].

Hyde withdrew to the king at York, having first obtained the great seal to be sent thither on May 20, 1642: and, upon his arrival, was taken into the greatest confidence, though he was not under any official character in the court for some months. But, towards the latter end of the year, upon the promotion of sir John Colepepper to be master of the Rolls, he succeeded him in the chancellorship of the Exchequer, and the same year was knighted, and made a privy-counsellor. With these characters he sat in the parliament assembled at Oxford, Jan. 1643; and, in 1644, was one of the king's commissioners at the treaty of Uxbridge [U]. Not long after, the king sending the prince of Wales into the West, to have the superintendency of the affairs there, sir Edward Hyde was appointed to attend his highness, and to be of his council; where he entered, by his majesty's command, into a correspondence with the marquis of Ormond, then lord-lieutenant of Ireland. Upon the declining of the king's cause, he with the lords Capel and Colepepper sailed from Pendennis castle in Cornwall to Scilly, and thence to Jersey, where he arrived in March, 1645; but being greatly disgusted at the prince's removal thence the following year to France, he obtained leave to stay in that island. His disgust at the prince's removal into France, is strongly expressed in the following letter to duke of Ormond:

“ My lord,

“ Your lordship hath been long since informed, whither my lord Digby attended the prince; and from thence have pardoned my not acknowledging your grace's favour to me, from the impossibility of presenting it to you. I confess, in that conjuncture of time, I thought the remove from Jersey to Ireland to be very fit to be deliberately weighed, before attempted; but I would have chosen it much more chearfully than this that is embraced, which I hope will be a memorial to my weakness; for it is my misfortune to differ from those with whom I have hitherto agreed, and especially with my best friend, which I hope will not render me the less fit for your charity, though I may be for your consideration. Indeed, there is not light enough for me to see my way, and I cannot well walk in the dark; and therefore I have desired leave of the prince to breathe in

[T] Whitelocke's Memorials, &c. p. 62, and Hist. of the Rebellion, B. vi.
[U] Lives of the Lord Chancellors, &c. Vol. I. p. 46. Lond. 1708.

this island a little for my refreshment, till I may discern some way in which I may serve his majesty. I hope your lordship will never meet with any interruption in the exercise of that devotion, which hath rendered you the envied example of three kingdoms, and that I shall yet find an opportunity to attend upon your lordship, and have the honour to be received by you in the capacity of [x],

“ My Lord, your Lordship's, &c.

“ June 22, 1646.

“ EDWARD HYDE.”

We see here not barely a disgust, but even a resentment shewn to the prince's going to Paris; the ground of which undoubtedly lay in the manifest danger his religion was thereby brought into from the restless endeavours of his mother; since it is notorious, that the chancellor was never upon any tolerable terms with the queen, on account of his watchfulness against every attempt of this kind.

During his retirement in Jersey, he began to write his “ History of the Rebellion,” which had been particularly recommended to him, and in which he was assisted also by the king, who supplied him with several of the materials for it. We learn from the history itself, that upon lord Capel's waiting on the king at Hampton-court in 1647, his majesty wrote to the chancellor a letter, in which he “ thanked him for undertaking the work he was upon; and told him, he should expect speedily to receive some contribution from him towards it; and within a very short time afterwards, he sent to him memorials of all that had passed from the time he had left his majesty at Oxford, when he waited upon the prince into the West, to the very day that the king left Oxford to go to the Scots; out of which memorials the most important passages, in the years 1644 and 1645, are faithfully collected.” Agreeably to this, the ninth book opens with declaring, that “ the work was first undertaken with the king's approbation, and by his encouragement; and particularly, that many important points were transmitted to the author by the king's immediate direction and order, even after he was in the hands and power of the enemy, out of his own memorials and journals.” Thus do we trace the exact time when this history was begun. The time when it was finished may be ascertained with the same degree of exactness, from the dedication of the author's “ Survey of the Leviathan,” wherein he addresses himself to Charles II. in these terms: “ As soon as I had finished a work, at least recommended, if not enjoined, to me by your blessed father, and approved, and in some degree perused by your majesty, I could not, &c.” This dedication is dated Moulins, May 10, 1673;

[x] Collection of letters to and from the duke of Ormond, by Carte, No. 378.

whence it appears, that the history was not completed till the beginning of that, or the latter end of the preceding year: and this may account for those passages in it, where facts are related which happened long after the Restoration; as for instance, that "sir John Digby lived many years after the king's return;" and that the "earl of Sandwich's expedition was never forgiven him by some men:" which, we see, might very consistently be observed in this history, though that nobleman did not lose his life till 1672.

In May, 1648, sir Edward received a letter from the queen to call him to Paris; where, after the king's death, he was continued both in his seat at the privy-council, and in his office of the exchequer, by Charles II. In Nov. 1649, he was sent by the king with lord Cottington ambassador extraordinary into Spain, to apply for assistance in the recovery of his crown; but returned without success, in July, 1651. Soon after his arrival, the king gave him an account of his escape after the battle of Worcester, in that unfortunate expedition to Scotland, which had been undertaken during sir Edward's absence, and much against his judgement. He now resided for some time at Antwerp, but left no means unattempted, by letters and messages to England, for compassing the Restoration; wherein, however, he solely relied upon the episcopal party. In 1653, he was accused of holding a correspondence with Cromwell; but being declared innocent by the king, was afterwards secretary of state. More attempts were made to ruin him with the king; but in vain; for, in 1657, he was made chancellor of England. Upon the Restoration, as he had been one of the greatest sharers in his master's sufferings, so he had a proportionable share in his glory.

Besides the post of lord chancellor, in which he was continued, he was chosen chancellor of the university of Oxford, in Oct. 1660; and, in November following, created a peer, by the title of baron Hyde of Hindon, in Wiltshire; to which were added, in April, 1661, the titles of viscount Cornbury in Oxfordshire, and earl of Clarendon in Wiltshire. These honours, great as they were, were however by no means beyond his merit. He had, upon the Restoration, shewn great prudence, justice, and moderation, in settling the just boundaries between the prerogative of the crown and the liberties of the people. He had reduced much confusion into order, and adjusted many clashing interests, where property was concerned. He had endeavoured to make things easy to the Presbyterians and malcontents by the act of indemnity, and to satisfy the Royalists by the act of uniformity. But it is not possible to stand many years in a situation so much distinguished, without becoming the object of envy; which created him such enemies, as both wished and attempted his ruin, and at last effected it. Doubtless nothing
more

more contributed to inflame this passion against him, than the circumstance of his eldest daughter being married to the duke of York, which became known in a few months after the king's return. She had been one of the maids of honour to the princess-royal Henrietta, some time during the exile, when the duke fell in love with her [Y]; and being disappointed by the defeat of sir George Booth, in a design he had formed of coming with some forces to England in 1659, he went to Breda, where his sister then resided. Passing some weeks there, he took this opportunity, as Burnet tells us, of soliciting miss Hyde to indulge his desires without marriage; but she managed the matter with such address, that in the conclusion he married her, Nov. 4, that year, with all possible secrecy, and unknown to her father. After their arrival in England, being pregnant, she called upon the duke to own his marriage; and though he endeavoured to divert her from this object, both by great promises and great threatenings, yet she had the spirit and wisdom to tell him, "She would have it known that she was his wife, let him use her afterwards as he pleased." The king ordered some bishops and judges to peruse the proofs of her marriage; and they reporting, that it had been solemnized according to the doctrine of gospel and the law of England, he told his brother, that he must live with her whom he had made his wife, and at the same time generously preserved the honour of an excellent servant, who had not been privy to it; assuring him, that "this accident should not lessen the esteem and favour he had for him."

The first open attack upon lord Clarendon was made by the earl of Bristol; who, in 1663, exhibited against him a charge of high-treason to the house of lords. There had been a long course of friendship, both in prosperity and adversity, between the chancellor and this earl; but they had gradually fallen into different measures in religion and politics. In this state of things, the chancellor refusing what lord Bristol considered as a small favour, (which was said to be the passing a patent in favour of a court lady), the latter took so much offence, that he let loose his fiery temper, and resolved upon nothing but revenge. The substance of the whole accusation was as follows: "That the chancellor, being in place of highest trust and confidence with his majesty, and having arrogated a supreme direction in all things, had, with a traiterous intent to draw contempt upon his majesty's person, and to alienate the affections of his subjects, abused the said trust in manner following. 1. He had endeavoured to alienate the hearts of his majesty's subjects, by artfully insinuating to his creatures and dependents, that his majesty was inclined to popery, and designed to alter the esta-

[Y] Carte's Hist. of the duke of Ormond, Vol. II. p. 188.

blished religion. 2. He had said to several persons of his majesty's privy-council, that his majesty was dangerously corrupted in his religion, and inclined to popery: that persons of that religion had such access and such credit with him, that, unless there were a careful eye had upon it, the protestant religion would be overthrown in this kingdom. 3. Upon his majesty's admitting sir Henry Bennet to be secretary of state in the place of sir Edward Nicholas, he said, that his majesty had given 10,000*l.* to remove a most zealous Protestant, that he might bring into that place a concealed Papist. 4. In pursuance of the same traitorous design, several friends and dependents of his have said aloud, that, 'were it not for my lord chancellor's standing in the gap, Popery would be introduced into this kingdom.' 5. That he had persuaded the king, contrary to his opinion, to allow his name to be used to the pope and several cardinals, in the solicitation of a cardinal's cap for the lord Aubigny, great almoner to the queen: in order to effect which, he had employed Mr. Richard Bealing, a known Papist, and had likewise applied himself to several popish priests and Jesuits to the same purpose, promising great favour to the Papists here, in case it should be effected. 6. That he had likewise promised to several Papists, that he would do his endeavour, and said, 'he hoped to compass taking away all penal laws against them;' to the end they might presume and grow vain upon his patronage; and, by their publishing their hopes of toleration, increase the scandal designed by him to be raised against his majesty throughout the kingdom. 7. That, being intrusted with the treaty between his majesty and his royal consort the queen, he concluded it upon articles scandalous and dangerous to the Protestant religion. Moreover, he brought the king and queen together without any settled agreement about the performance of the marriage rites; whereby, the queen refusing to be married by a Protestant priest, in case of her being with child, either the succession should be made uncertain for want of the due rites of matrimony, or else his majesty be exposed to a suspicion of having been married in his own dominions by a Romish priest. 8. That, having endeavoured to alienate the hearts of the king's subjects upon the score of religion, he endeavoured to make use of all his scandals and jealousies, to raise to himself a popular applause of being the zealous upholder of the Protestant religion, &c. 9. That he further endeavoured to alienate the hearts of the king's subjects, by venting in his own discourse, and those of his emissaries, opprobrious scandals against his majesty's person and course of life; such as are not fit to be mentioned, unless necessity shall require it. 10. That he endeavoured to alienate the affections of the duke of York from his majesty, by suggesting to him, that 'his majesty intended to legitimate the duke

duke of Monmouth.' 11. That he had persuaded the king, against the advice of the lord general, to withdraw the English garrisons out of Scotland, and demolish all the forts built there, at so vast a charge to this kingdom; and all without expecting the advice of the parliament of England. 12. That he endeavoured to alienate his majesty's affections and esteem from the present parliament, by telling him, 'that there never was so weak and inconsiderable a house of lords, nor never so weak and heady a house of commons;' and particularly, that 'it was better to sell Dunkirk, than be at their mercy for want of money.' 13. That, contrary to a known law made last session, by which money was given and applied for maintaining Dunkirk, he advised and effected the sale of the same to the French king. 14. That he had, contrary to law, enriched himself and his treasures by the sale of offices. 15. That he had converted to his own use vast sums of public money, raised in Ireland by way of subsidy, private and public benevolences, and otherwise given and intended to defray the charge of the government in that kingdom. 16. That, having arrogated to himself a supreme direction of all his majesty's affairs, he had prevailed to have his majesty's customs farmed at a lower rate than others offered; and that by persons, with some of whom he went a share, and other parts of money resulting from his majesty's revenue [z]."

A charge urged with so much anger and inconsistency as this was, it is easy to imagine, could not capitally affect him: on the contrary, we find, that the prosecution ended greatly to the honour of the chancellor; notwithstanding which, his enemies advanced very considerably by it in their design, to make him less in favour with his master, less respected in parliament, and less beloved by the people. The building of a magnificent house, which was begun in the following year, 1664, furnished fresh matter for obloquy. "The king," says Burnet, "had granted him a large piece of ground, near St. James's palace, to build upon. He intended a good ordinary house; but not understanding these matters himself, he put the management of it into the hands of others, who run him to a vast expence of above 50,000*l.* three times as much as he had designed to lay out upon it. During the war, and in the year of the plague, he had about 300 men at work; which he thought would have been an acceptable thing, when so many men were kept at work, and so much money as was daily paid circulated about. But it had a contrary effect; it raised a great outcry against him. Some called it Dunkirk House, intimating that it was built by his share of the price of Dunkirk: others called it Holland House, because he was believed to be no friend to the war, so it was given out he

[z] Lives of the lord-chancellors, &c.

had the money from the Dutch. It was visible that, in a time of public calamity, he was building a very noble palace. Another accident was, that before the war there were some designs on foot for the repairing of St. Paul's, and many stones were brought thither for the purpose. That project was laid aside; upon which he bought the stones, and made use of them in building his own house. This, how slight soever it may seem to be, had a great effect by the management of his enemies [A]." To this remark it may be added, that this stately pile was not finished till 1667; so that it stood a growing monument for the popular odium to feed upon, almost the whole interval between his first and his last impeachment; and to aggravate and spread that odium, there was published a most virulent satirical song, entitled, "Clarendon's House-warming," consisting of many stanzas, to which, by way of sting at the tail, was added, the following-clumsy but bitter epigram:

UPON THE HOUSE.

Here lie the sacred bones
Of Paul beguiled of his stones.
Here lie the golden bribes
Of many ruined families.
Here lies the cavaliers debenture wall,
Fixed on an eccentric basis:
Here's Dunkirk town and Tangier-hall,
The queen's marriage and all,
The Dutchmen's Templum Pacis.

In August, 1667, he was removed from his post of chancellor, and in November following was impeached by the house of commons of high-treason, and other crimes and misdemeanors: upon which, in the beginning of December, he retired to France, and on the 19th, an act of banishment was passed against him [B]. Echard observes, how often "it has been admired, that the king should not only consent to discard, but soon after banish a friend, who had been as honest and faithful to him as the best, and perhaps more useful and serviceable than any he had ever employed; which surely could never have been brought to bear without innumerable enviers and enemies." But to conceive how these were raised, we need only remember, that during the height of his grandeur, which continued two years after the Restoration without any rivalry, as well as the rest of his ministry, he manifested an inflexible steadiness to the constitution of the church of England, in equal opposition to the Papists on one side, and the Dissenters on the other; so that none of these could ever be reconciled to him or his proceedings. Yet at first

[A] Hist. of his own Times, Vol. I.

[B] Hist. of England, ad annum, 1667.

he seemed so forward to make a coalition of all parties, that the cavaliers and strict churchmen thought themselves much neglected; and many of them upon that account, though unjustly, entertained insuperable prejudices against him, and joined with the greatest of his enemies. But the circumstances which were supposed to weaken his interest with, and at length make him disagreeable to the king, were rather of a personal nature, and such as concerned the king and him only. It is allowed on all hands, that the chancellor was not without the pride of conscious virtue; so that his personal behaviour was accompanied with a sort of gravity and haughtiness, which struck a very unpleasant awe into a court filled with licentious persons of both sexes. He often took the liberty to give reproofs to these persons of mirth and gallantry; and sometimes thought it his duty to advise the king himself in such a manner that they took advantage of him, and as he passed in court, would often say to his majesty, "There goes your schoolmaster." The chief of these was the duke of Buckingham, who had a surprising talent of ridicule and buffoonery; and that he might make way for his ruin, by bringing him first into contempt, he often acted and mimicked him in the presence of the king, walking in a stately manner with a pair of bellows before him for the purse, and colonel Titus carrying a fire-shovel on his shoulder for the mace: with which sort of farce and banter the king, says Echard, was too much delighted and captivated. These, with some more serious of the Popish party, assisted by the solicitations of the ladies of pleasure, made such impressions upon the king, that he at last gave way, and became willing, and even pleased, to part both from his person and services. It was also believed, that the king had some private resentments against him, for checking of those who were too forward in loading the crown with prerogative and revenue; and particularly, we are told, that he had counteracted the king in a grand design which he had, to be divorced from the queen, under pretence, "that she had been pre-engaged to another person, or, that she was incapable of bearing children." The person designed to supply her place was Mrs. Stuart, a beautiful young lady, who was related to the king, and had some office under the queen. The chancellor, to prevent this, sent for the duke of Richmond, who was of the same name; and seeming to be sorry, that a person of his worth and relation to his majesty should receive no marks of his favour, advised him to marry this lady, as the most likely means to advance himself. The young nobleman, liking the person, followed his advice, made immediate application to the lady, who was ignorant of the king's intentions, and in a few days married her. The king thus disappointed, and soon after informed how the match was brought about, banished the duke and his

new dutcheſs from court, reſerving his reſentment againſt the chancellor to a more convenient opportunity. Be this as it will, the private reaſons that induced the king to abandon the chancellor were expreſſed in a letter to the duke of Ormond, then in Ireland; which the king wrote to that nobleman for his ſatisfaction, knowing him to be the chancellor's friend. Echard obſerves, that this letter was never publiſhed, nor would a copy of it be granted; but that he had been told the ſubſtance of it more than once by thoſe who had read it; and the principal reaſon there given by the king was, "The chancellor's intolerable temper."

Being now about to quit the kingdom in exile, before he departed he drew up an apology, in a petition to the houſe of lords, in which he vindicated himſelf from any way contributing to the late miſcarriages, in ſuch a manner, as laid the blame at the ſame time upon others. The lords received it Dec. 3, and ſent two of the judges to acquaint the commons with it, deſiring a conference. The duke of Buckingham, who was plainly aimed at in the petition, delivered it to the commons; and with his uſual way of inſult and ridicule, ſaid, "The lords have commanded me to deliver to you this ſcandalous and ſeditious paper ſent from the earl of Clarendon. They bid me preſent it to you, and deſire you in a convenient time to ſend it to them again; for it has a ſtyle which they are in love with, and therefore deſire to keep it." Upon the reading of it in that houſe, it was voted to be "ſcandalous, malicious, and a reproach to the juſtice of the nation [c];" whereupon they moved the lords, that it might be burnt by the hands of the common hangman, which was ordered and executed accordingly. The chancellor retired to Rouen in Normandy; and, the year following, his life was attempted at Evreux near that city by a body of ſeamen, in ſuch an outrageous manner, that he with great difficulty eſcaped. In the Bodleian library at Oxford, there is an original letter from Mr. Oliver Long, dated from Evreux, April 26, 1668, to ſir William Cromwell, ſecretary of ſtate, where the following account is given of this aſſault. "As I was travelling from Rouen towards Orleans, it was my fortune, April 23, to overtake the earl of Clarendon, then in his unhappy and unmerited exile, who was going towards Bourbon, but took up his lodgings at a private hotel in a ſmall walled town called Evreux, ſome leagues from Rouen. I, as moſt Engliſh gentlemen did to ſo valuable a patriot, went to pay him a viſit near ſupper-time; when he was, as uſual, very civil to me. Before ſupper was done, twenty or thirty Engliſh ſeamen and more came and demanded entrance at the great gate; which, being ſtrongly barred, kept them out for ſome time. But in a ſhort ſpace they

broke it, and presently drove all they found, by their advantage of numbers, into the earl's chamber; whence, by the assistance of only three swords and pistols, we kept them out for half an hour, in which dispute many of us were wounded by their swords and pistols, whereof they had many. To conclude, they broke the windows and the doors, and under the conduct of one Howard an Irishman, who has three brothers, as I am told, in the king of England's service, and an ensign in the company of canoneers, they quickly found the earl in his bed, not able to stand by the violence of the gout; whence, after they had given him many blows with their swords and staves, mixed with horrible curses and oaths, they dragged him on the ground into the middle of the yard, where they encompassed him around with their swords, and after they had told him in their own language, how he had sold the kingdom, and robbed them of their pay, Howard commanded them all, as one-man, to run their swords through his body. But what difference arose among themselves before they could agree, God above, who alone sent this spirit of dissension, only knows. In this interval their lieutenant, one Swaine, came and disarmed them. Sixteen of the ringleaders were put into prison; and many of those things they had rifled from him, found again, which were restored, and of great value. Mons. la Fonde, a great man belonging to the king of France's bed-chamber, sent to conduct the earl on his way hither, was so desperately wounded in the head, that there were little hopes of his life. Many of these assassins were grievously wounded; and this action is so much resented by all here, that many of these criminals will meet with an usage equal to their merit. Had we been sufficiently provided with fire-arms, we had infallibly done ourselves justice on them; however, we fear not but the law will supply our defect."

Being greatly afflicted with the gout, and not finding himself secure in that part of France, he went in the summer to Montpellier; where, recovering his health to a good degree, he continued three or four years. In 1672, he resided at Moulins, and removing thence to Rouen, died Dec. 9, 1673, in that city; from whence his body was brought to England, and interred on the north side of Henry VIIIth's chapel in Westminster-abbey. He was twice married: first to Anne, daughter of sir Gregory Ayloffe, of Robson in Wiltshire, knt. and this lady dying without issue, to Frances, daughter, and at length heiress, to sir Thomas Aylesbury, bart. in 1634; by whom he had four sons and two daughters. Anne his eldest daughter was married, as we have already observed, to the duke of York, by which match she became mother to two daughters, Mary and Anne, who were successively queens of England. Besides these, she

she brought the duke four sons and three daughters, who all died in their infancy. The last was born Feb. 9, 1670-1, and her mother died on March 31 following; having a little before her death changed her religion, to the great grief of her father, who on that occasion wrote a most pathetic letter to her, and another to the duke her consort.

Besides the "History of the Rebellion" already mentioned, the chancellor wrote other pieces, theological as well as political. In 1672, while he resided at Moulins, he wrote his "Animadversions upon Mr. Cressy's Book, intituled, "Fanaticism fanatically imputed to the Catholic Church by Dr. Stillingsfleet, and the Imputation refuted and retorted by J. C." He is supposed to have been led to this work from the knowledge he had of Cressy, by means of an acquaintance commenced at Oxford, where that gentleman was his contemporary; and a motive of a similar nature might probably induce him to draw up his "Survey of Mr. Hobbes's Leviathan," which he dedicated the year following to Charles II. from the same place. He wrote also some things of a smaller kind, which have been collected and published with his "Miscellaneous Tracts." And lastly, in 1759, was published "An Account of his own Life from his Birth to the Restoration in 1660; and a Continuation of the same, and of his History of the Grand Rebellion, from the Restoration to his Banishment in 1667." Written by himself; and printed in one volume, folio, and three in 8vo, from his original MS. given to the university of Oxford by his heirs.

HYDE (Dr. THOMAS), a most learned writer, was son of Mr. Ralph Hyde, minister of Billingsley near Bridgenorth in Shropshire, and born there June 29, 1636. Having a strong inclination for the Oriental languages from his youth, he studied them first under his father; and afterwards, in 1652, being admitted of King's-college in Cambridge, he became acquainted with Mr. Abraham Wheelock, an admirable linguist, who encouraged him to prosecute his study of them in that place. By him Hyde, when he had been at Cambridge little more than a year, was sent to London, and recommended to Walton, afterwards bishop of Chester, as a person very capable of assisting him in the Polyglott Bible, in which work he was then engaged. Hyde rendered him great services; for, besides his attendance in the correction of it, he set forth the Persian Pentateuch. He transcribed it out of the Hebrew characters, in which it was first printed at Constantinople, into the proper Persian characters; which by Usher was then judged impossible to have been done by a native Persian, because one Hebrew letter frequently answered to divers Persian letters, which were difficult to be known. He translated it likewise into Latin. What he did farther in the Polyglott, is specified by the editor in these words:

"Nec

“Nec prætereundus est D. Thomas Hyde, summæ spei juvenis, qui in linguis Orientalibus supra ætatem magnos progressus fecit, quorum specimina dedit tum in Arabibus, Syriacis, Persicis, &c. corrigendis, tum in Pentateucho Persico characteribus Persicis describendo, quia antea solis Hebraicis extitit, ejusque versionem Latinam concinnando.”

In 1658, he went to Oxford, and was admitted of Queen's-college, where he was soon after made Hebrew reader. The year after, Richard Cromwell, then chancellor of that university, directed his letters to the delegates thereof, signifying, that “Mr. Hyde was of full standing, since his admission into the university of Cambridge, for the degree of master of arts, and that he had given public testimony of his more than ordinary abilities and learning in the Oriental languages;” upon which they made an order, that he should accumulate that degree, by reading only a lecture in one of the Oriental languages in the schools; and having accordingly read upon the Persian tongue, he was created M. A. in April 1659. Soon after he was made under-keeper of the Bodleian library, upon the ejection of Mr. Henry Stubbe; and behaved himself so well in this employment, that, when the office of head-keeper became vacant, he was elected into it with the unanimous approbation of the university. In 1665, he published a Latin translation from the Persian of Ulugh Beig's “Observations concerning the Longitude and Latitude of the fixed Stars,” with notes. This Ulugh Beig was a great Tartar monarch, the son of Shâhrokh, and the grandson of Timur Beig, or, as he is usually called, Tamerlane. In the preface he informs us, “that the great occupations of government hindered him from performing in person, so much as he would have done towards the completing this useful work: but that he relied chiefly on his minister Salaheddin, and that he dying before the work was finished, his colleague Gaiatheddin Giamshed and his son Ali al Coushi were afterwards employed, who put the last hand to it.” It was written originally in the Arabic tongue, but afterwards translated twice into the Persian.

About this time Hyde became known to Mr. Boyle, to whom he was very useful in communicating from Oriental writers several particulars relating to chemistry, physic, and natural history [D]. Oct. 1666, he was collated to a prebend in the church of Salisbury. In 1674, he published “A Catalogue of the books in the Bodleian library.” In 1678, he was made arch-deacon of Gloucester; and, in 1682, took the degree of doctor in divinity. Dec. 1691, he was elected Arabic professor, on the death of Dr. Edward Pocock; and the same year published the “Itinera Mundi” of Abraham Peritsol, the son of Mordecai

Peritfol, a very learned Jew. This was done to supply in some measure the Arabic geography of Abulfeda, which, at the request of Dr. Fell, he had undertaken to publish with a Latin translation: but, the death of his patron putting an end to that work, he sent this smaller performance abroad, and dedicated it to the earl of Nottingham, then secretary of state, in hopes that it might excite a stronger curiosity amongst the learned to search into this branch of literature. In 1693, he published his “*De Ludis Orientalibus libri duo* ;” a work, which is still held in very high esteem. Dr. Altham, regius-professor of Hebrew, and canon of Christ-church, being, on some dispute about the oaths, removed from both preferments, Hyde became possessed of them, the one being annexed to the other, in July 1697.

Three years after he had ready for the press, as Wood tells us, an excellent work, on a subject very little known even to the learned themselves, “*The Religion of the Ancient Persians* :” a work of profound and various erudition, abounding with many new lights on the most curious and interesting subjects, filled with authentic testimonies, which none but himself could bring to public view, and adorned with many ingenious conjectures concerning the theology, history, and learning of the Eastern nations. This work was printed at Oxford in 1700, in 4to, containing 550 pages; and is now become so exceedingly scarce, that it sells from 1*l.* 16*s.* to 2*l.* 2*s.* according to the condition it happens to be in, or the humour of the bookseller who may chance to be possessed of it. Of this curious work the title will give an idea sufficiently accurate for most readers. “*Historia Religionis Veterum Persarum, eorumque Magorum. Ubi etiam nova Abrahami, & Mithræ, & Vestæ, & Manethis Historia, &c. Atque Angelorum officia & præfecturæ ex Veterum Persarum sententiâ. Item Persarum annus antiquissimus tangitur, is τϚ Giemshîd detegitur, verus τϚ Yesdeghehd de novo proditur, is τϚ Melicshah, is τϚ Selgîuk & τϚ Chorzemshîd notatur, & is τϚs Katâ & τϚs Oighûr explicatur. Zoroastris vita ejusque & aliorum vaticinia de Messiah è Persarum aliorumque monumentis eruuntur: Primitivæ opiniones de Deo & de Hominum origine referantur: Originale Orientalis Sibyllæ mysterium recluditur: atque Magorum liber Sad-dor, Zoroastris præcepta seu religionis Canones continens, è Persico traductus exhibetur. Dantur veterum Persarum scripturæ & linguæ, ut hæc jam primo Europæ producantur & literato orbi postliminio reddantur, specimina. De Persiæ ejusdemque linguæ nominibus, deque hujus dialectus, & à moderna differentiis strictim agitur. Auctor est Thomas Hyde, S. T. D. Linguæ Hebraicæ in universitate Oxon. professor Regius, & ling. Arabicæ professor Laudianus. Præmissæ capitulum Elencho accedunt Icones, & Appendix variarum dissertationum.*” This work was dedicated to lord Somers. Foreign writers,

writers, as well as those of our own country, have spoken of it with high admiration and applause; and, if Hyde had left us no other monument of his studies, this alone had been sufficient to establish and preserve his reputation, as long as any taste for Oriental learning shall remain. He published however many others, and had many more ready to be published, or at least in some forwardness towards it: of which a catalogue is preserved by Wood. But the study of Oriental literature was at that time overlooked, or rather the worth of it was not sufficiently understood: the consequence of which was, that this learned man's abilities, application, and strong inclination to enrich the republic of letters, with numerous acquisitions of a most laborious research, at the same time new, curious, and useful, were neglected, till it was too late; and the loss has been ever since, in vain, though deservedly, regretted.

In April 1701, he resigned the office of principal keeper of the Bodleian library, on account of his age and infirmities; and died Feb. 18, 1703, at his lodgings in Christ-church, in his 67th year. He had occupied the post of interpreter and secretary in the Oriental languages, during the reigns of Charles II. James II. and William III. and, it is said, had, in the course of this employment, made himself surprisingly acquainted with whatever regarded the policy, ceremonies, and customs of the Oriental nations. He was succeeded in his archdeaconry of Gloucester by Mr. Robert Parsons; and, what was singular enough, in the chair of Hebrew professor and in his canonry of Christ-church by his predecessor Dr. Altham.

HYDE (HENRY), earl of Clarendon [E], son of the chancellor, was born in 1638. Having received the rudiments of education, he early entered into business: for his father, apprehending of what fatal consequence it would be to the king's affairs, if his correspondence should be discovered by unfaithful secretaries, engaged him, when very young, to write all his letters in cypher; so that he generally passed half the day in writing in cypher, or decyphering, and was so discreet, as well as faithful, that nothing was ever discovered by him. After the Restoration, he was created Master of Arts, at Oxford, in 1660; and, upon settling the queen's household, appointed chamberlain to her majesty. He was much in the queen's favour; and, his father being so violently prosecuted on account of her marriage, she thought herself bound to protect him in a particular manner. He so highly resented the usage his father met with, that he united himself eagerly to the party which opposed the court, and made no inconsiderable figure in the list of speakers. Mr. Grey has preserved a great number of his speeches. On his father's

death in 1674, he took his seat in the house of lords; still continued his opposition, and even signed a protest against an address voted to the king on his speech. He still, however, held his post of chamberlain to the queen; and afterwards, shewing himself no less zealous against the bill of exclusion, was taken into favour, and made a privy-counsellor, 1680. But he soon fell under the displeasure of the prevailing party in the house of commons; who, unable to carry the exclusion bill, shewed their resentment against the principal opposers of it, by voting an address to the king, to remove from his presence and councils, the marquis of Worcester, and the earls of Halifax, Feversham, and Clarendon.

On the accession of James II. he was first made lord privy-seal, and then lord-lieutenant of Ireland: but being too firmly attached to the Protestant religion for those times, he was recalled from his government, to make room for lord Tyrconnel; and soon after removed from the privy-seal, that lord Arundel, another Papist, might succeed him. About this time he was made high-steward of the university of Oxford. After the landing of the prince of Orange, he was one of the Protestant lords, summoned by the king, when it was too late, to repair the ill consequences of his Popish councils, and had spirit enough to take the lead, and to speak his mind frankly and openly in that memorable assembly. Yet though he had so great a regard to the constitution, as to oppose king James's encroachments, he would not transfer his allegiance to the new establishment, nor take the oaths to king William: on which account he was, with some others, suspected of evil designs against the government; and, when the king was in England, and the French fleet appeared on the English coast, the regency thought proper to secure him in the Tower. After some months he was released, and spent the remainder of his days privately at his own house in the country; where he died 1709, aged 71.

His State Letters, during his government of Ireland, and his Diary for the years 1687, 1688, 1689, and 1690, were published, in 2 vols. 4to, 1763, from the Clarendon press in Oxford.

HYGINUS (CAIUS JULIUS), an ancient Latin writer, who flourished in the time of Augustus; and of whom Suetonius, in his book "De illustribus Grammaticis," has given this account. "He was a freedman of Augustus, and by nation a Spaniard; though some think that he was an Alexandrian, and brought by Cæsar to Rome when Alexandria was taken. He was a diligent follower and imitator of Cornelius Alexander, a celebrated Greek grammarian; and was also himself a teacher at Rome. He was made keeper of the Palatine library; was very intimate with the poet Ovid, and with Caius Licinius, a man of consular dignity and an historian, who has taken occasion to
inform

inform us, that he died very poor, and, while he lived, was supported chiefly by his generosity [F].” Vossius asks, who this consular historian Caius Licinius is? and thinks it should be Caius Asinius, who wrote a history of the civil war, and was consul with Cneius Domitius Calvinus, U. C. 723.

Hyginus wrote many books, which are mentioned by ancient writers. Gellius quotes a work “of the Lives and Actions of illustrious Men [G].” Servius, in his “Commentary upon the *Æneid*,” tells us, that he wrote upon “the Origin and Situation of the Italian Cities:” which same work is also mentioned by Macrobius. Gellius again mentions his “Commentaries upon Virgil;” as does Macrobius a book “Concerning the Gods.” He wrote also “about Bees and Agriculture;” and lastly, a book of “Genealogies,” of which he himself has made mention in the only undoubted work of his remaining; that is, in his “*Poëticon Astronomicon, de mundi & sphæræ ac utriusque partium declaratione, libris quatuor, ad M. Fabium conscriptum.*” The first book treats of the world and of the doctrine of the sphere; the second of the signs in the zodiac; the third gives a description and history of the constellations; and the fourth treats of several things relating to the planets. Here, while Hyginus describes the constellations in the heavens, and notes the stars which belong to each, he takes occasion to explain the fables of the poets from which the constellations were supposed originally to have taken their rise and name; and hence his work seems to have been called “*Poëticon Astronomicon.*” It has come down to us, however, very imperfect; and all that part of it, which, as he tells us, treated of the month, the year and the reasons of intercalating the months, is entirely lost. To this is joined a book of fables, in which the heathen mythology is reduced into a compendium: but this is imperfect, and suspected to be spurious. The best edition of these books is that which Munker published, together with some other pieces of antiquity upon the same or a similar subject, under the title of “*Mythographi Latini*, Amst. 1681,” 2 vols. 8vo. The third book of the *Astronomics*, is adorned and illustrated with several copper-plates of the constellations elegantly engraved, which Grotius had published from the Sufian MS. but which, Schetter tells us, he had omitted in his edition of 1674, because he knew those ancient delineations to be very erroneous, and very ill done.

HYPATIA, a most beautiful, virtuous, and learned lady of antiquity, was the daughter of Theon, who governed the Platonic school at Alexandria, the place of her birth and education, in the latter part of the fourth century. Theon was famous among

[F] De Hist. Lat. p. 103. L. B. 1651.

[G] Lib. i. c. 13.

his contemporaries for his extensive knowledge and learning; but what has chiefly rendered him so with posterity, is, that he was the father of Hypatia, whom, encouraged by her prodigious genius, he educated not only in all the qualifications belonging to her sex, but likewise in the most abstruse sciences. She made an amazing progress in every branch of learning, and the things that are said of her almost surpass belief. Socrates, the ecclesiastical historian, is a witness whose veracity cannot be doubted, at least when he speaks in favour of an heathen philosopher; and he tells us [H], that Hypatia “arrived at such a pitch of learning, as very far to exceed all the philosophers of her time:” to which Nicephorus adds, “those of other times [I].” Philostorgius, a third historian of the same stamp, affirms, that “she was much superior to her father and master Theon, in what regards astronomy [K]:” and Suidas, who mentions two books of her writing, one “on the Astronomical Canon of Diophantus, and another on the Conics of Apollonius,” avers, that “she not only exceeded her father in astronomy, but also that she understood all the other parts of philosophy [L].” But our notions of Hypatia will be prodigiously heightened, when we consider her succeeding her father, as she actually did, in the government of the Alexandrian school: teaching out of that chair, where Ammonius, Hierocles, and many great and celebrated philosophers had taught; and this also at a time, when men of immense learning abounded both at Alexandria, and in many other parts of the Roman empire. Her fame was so extensive, and her worth so universally acknowledged, that we cannot wonder, if she had a crowded auditory. “She explained to her hearers,” says Socrates, “the several sciences, that go under the general name of philosophy; for which reason there was a confluence to her, from all parts, of those who made philosophy their delight and study.” One cannot represent to himself without pleasure the flower of all the youth in Europe, Asia, and Africa, sitting at the feet of a very beautiful lady, for such we are assured Hypatia was, all greedily swallowing instruction from her mouth, and many of them doubtless love from her eyes: though we are not sure that she ever listened to any solicitations, since Suidas, who talks of her marriage with Isidorus, yet relates at the same time; that she died a maid.

Her scholars were as eminent as they were numerous: one of whom was the celebrated Synesius, who was afterwards bishop of Ptolemais. This ancient Christian Platonist every where bears the strongest, as well as the most grateful testimony to the learning and virtue of his instructress; and never mentions her

[H] Lib. vii. c. 15.
[I] In *Trallia*.

[K] Lib. xiv. c. 14.

[L] Lib. viii. c. 9.

without the profoundest respect, and sometimes in terms of affection coming little short of adoration. In a letter to his brother Euoptius, "Salute," says he, "the most honoured and the most beloved of God, the PHILOSOPHER; and that happy society, which enjoys the blessing "of her divine voice [M]." In another, he mentions one Egyptus, who "sucked in the seeds of wisdom from Hypatia [N]." In another, he expresses himself thus: "I suppose these letters will be delivered by Peter, which he will receive from that sacred hand [O]." In a letter addressed to herself, he desires her to direct a hydroscope to be made and bought for him, which he there describes. That famous silver Astrolabe, which he presented to Peonius, a man equally excelling in philosophy and arms, he owns to have been perfected by the directions of Hypatia [P]. In a long epistle, he acquaints her with his reasons for writing two books, which he sends her; and asks her judgement of one, resolving not to publish it without her approbation [Q].

But it was not Synesius only, and the disciples of the Alexandrian school, who admired Hypatia for her great virtue and learning: never woman was more caressed by the public, and yet never woman had a more unspotted character. She was held as an oracle for her wisdom, which made her consulted by the magistrates in all important cases; and this frequently drew her among the greatest concourse of men, without the least censure of her manners. "On account of the confidence and authority," says Socrates, "which she had acquired by her learning, she sometimes came to the judges with singular modesty. Nor was she any thing abashed to appear thus among a crowd of men; for all persons, by reason of her extraordinary discretion, did at the same time both reverence and admire her." The same is confirmed by Nicephorus, and the other authors, whom we have already cited. Damascius and Suidas relate, that the governors and magistrates of Alexandria regularly visited her, and paid their court to her [R]; and, to say all in a word, when Nicephorus intended to pass the highest compliment on the princess Eudocia, he thought he could not do it better, than by calling her "another Hypatia [S]."

While Hypatia thus reigned the brightest ornament of Alexandria, Orestes was governor of the same place for the emperor Theodosius, and Cyril bishop or patriarch. Orestes, having had a liberal education, could not but admire Hypatia, and, as a wise governor, frequently consulted her. This created an intimacy between them that was highly displeasing to Cyril, who

[M] Epist. iv.

[N] Ibid. cxxxv.

[O] Ibid. cxxxii.

[P] Ad Pæon.

[Q] Epist. cliv.

[R] Apud Pho.

[S] Lib. viii. c. 5.

had a great aversion to Orestes: which intimacy, as it is supposed, had like to have proved fatal to Orestes, as we may collect from the following account of Socrates. "Certain of the Monks," says he, "living in the Nitrian mountains, leaving their monasteries to the number of about five hundred, flocked to the city, and spied the governor going abroad in his chariot: whereupon approaching, they called him by the names of Sacrificer and Heathen, using many other scandalous expressions. The governor, suspecting that this was a trick played him by Cyril, cried out that he was a Christian; and that he had been baptized at Constantinople by bishop Atticus. But the Monks giving no heed to what he said, one of them, called Ammonius, threw a stone at Orestes, which struck him on the head; and being all covered with blood from his wounds, his guards, a few excepted, fled, some one way and some another, hiding themselves in the crowd, lest they should be stoned to death. In the mean while, the people of Alexandria ran to defend their governor against the Monks, and putting the rest to flight, brought Ammonius, whom they apprehended, to Orestes; who, as the laws prescribed, put him publicly to the torture, and racked him till he expired [T]."

But though Orestes had the luck to escape with his life, Hypatia afterwards fell a sacrifice. This lady, as we have observed, was profoundly respected by Orestes, who much frequented and consulted her: "for which reason," says Socrates, "she was not a little traduced among the Christian multitude, as if she obstructed a reconciliation between Cyril and Orestes." This occasioned certain hot-brained men, headed by one Peter a lecturer, to enter into a conspiracy against her; who watching an opportunity, when she was returning home from some place, first dragged her out of her chair; then hurried her to the church called Cæsar's; and then, stripping her naked, killed her with tiles. After this, they tore her to pieces; and, carrying her limbs to a place called Cinaron, there burnt them to ashes." Cave endeavours to remove the imputation of this horrid murder from Cyril, thinking him too honest a man to have had any hand in it; and lays it upon the Alexandrian mob in general, whom he calls "*levissimum hominum genus*," "a very trifling inconstant people." But though Cyril should be allowed to have been neither the perpetrator, nor even the contriver of it, yet it is much to be suspected, that he did not discountenance it in the manner he ought to have done: which suspicion must be greatly confirmed by reflecting, that he was so far from blaming the outrage committed by the Nitrian Monks upon the

governor Orestes, that "he afterwards received the dead body of Ammonius, whom Orestes had punished with the rack; made a panegyric upon him, in the church where he was laid, in which he extolled his courage and constancy, as one that had contended for the truth; and, changing his name to Thaumafius, or the Admirable, ordered him to be considered as a martyr. However, continues Socrates, the wiser sort of Christians did not approve the zeal, which Cyril shewed on this man's behalf; being convinced, that Ammonius had justly suffered for his desperate attempt [u]." We learn from the same historian, that the death of Hypatia happened in March, in the 10th year of Honorius's, and the 6th of Theodosius's, consulship; that is, about A. D. 415.

HYPERIDES, an Athenian Orator, disciple of Plato and Isocrates, flourished about 335 years before the Christian Æra. He was a sincere patriot, and so strenuous a lover of justice and liberty, that he did not hesitate to accuse his friend Demosthenes of receiving money from Harpalus, and actually drove him into banishment. They were afterwards reconciled, and perished about the same time. When the Athenians were beaten at Cranon, he was dragged out of the temple of Ceres, and delivered up to Antipater. He died about 322. He published many of his orations, of which one only is extant, and that in some degree dubious. It stands the 17th among those of Demosthenes. There are also some fragments. His style of eloquence has been variously estimated by the critics of his own country.

HYPsicLES, of Alexandria, a disciple of Isidorus, flourished under M. Aurelius, and Lucius Verus. He has been supposed to be the author of a certain work called "Anaphoricus," or a book of ascensions, which was written in opposition to the doctrines of some astronomer. It was published in Greek, with the Latin version of Mentelius, and in conjunction with the Optics of Heliodorus, at Paris in 1680, 4to. Vossius, in his book de Scientiis Mathematicis, has erroneously supposed him to have lived at a much earlier period.

HYRCANUS (JOHN), high priest and sovereign of the Jews: succeeded his father Simon Maccabæus, who had been treacherously killed by his son-in-law Ptolemy. This traitor, having been gained over by Antiochus Sidetes king of Syria, was desirous of destroying his brother-in-law Hyrcanus after he had murdered his father-in-law, but John caused the assassins to be taken up and put to death. Ptolemy then persisting in his perfidy, invited Antiochus into Judea, and Hyrcanus was shut up in Jerusalem, and besieged there by him. After a long and obstinate

siege, during which Antiochus shewed some extraordinary marks of generosity to the besieged, a peace was concluded. The conditions were, that the Jews should give up to him their arms, and the tribute they received from Joppa, and other towns not properly within their territory.—After the death of Antiochus, Hyrcanus took the opportunity of avenging his country. He took several towns in Judea, subdued the Idumæans, seized Samaria, and demolished the temple of Gerizim. He died 106 years before Christ.

J.

JAAPHAR EBN TOPHAIL, an Arabian philosopher, was contemporary with Averroes, who died about the year 1198. He composed a philosophical romance, entitled, "The Life or History of Hai Ebn Yokdhan:" in which he endeavours to demonstrate, how a man may, by the mere light of nature, attain the knowledge of things natural and supernatural; more particularly the knowledge of God, and the affairs of another life. He lived in Spain, as appears from one or two passages in this work. He wrote some other pieces, which are not come to our hands; but, that this was well received in the East, appears from its having been translated by R. Moses Narbonensis, into Hebrew, and illustrated with a large commentary. It was published in 1671, with an accurate Latin version, by Mr. Edward Pococke, son of Dr. Pococke, professor of the Oriental languages at Oxford; and, in 1708, an English translation of it from the Arabic was given by Simon Ockley, soon after Arabic professor at Cambridge. See article OCKLEY.

JABLONSKI (DANIEL-ERNEST), a learned Polish Protestant divine, was born Nov. 20, 1660, at Dantzick, and had the first part of his education in Germany; after which he travelled into Holland, and thence crossed the water to England, for further improvement in his studies. Thus accomplished, he became successively minister of Magdebourg, Lissa, Koningsberg, and Berlin, and was at length ecclesiastical counsellor and president of the society of sciences in this last city. His zeal against infidelity, both in the Atheists and Deists, shewed itself on all occasions; and he took a deal of pains to effect an union betwixt the Lutherans and Calvinists, but to no purpose. The truth is, considering the rooted prejudices on each side, such a coalition like that between the church of England and the Dissenters, is rather to be wished than expected. Mr. Jablonski died in May, 1741.

There is a Latin translation by him of "Bentley's Sermons at Boyle's Lectures [A];" there are also several Latin "Dissertations upon the Land of Gessen;" "Meditationes de divinâ origine scripturæ sacræ;" also a piece entitled, "Thorn affligée," homilies, and some other works in good esteem.

JABLONSKI (THEODORE), counsellor of the court of Prussia, and secretary of the Royal Society of Sciences at Berlin, was also a person of distinguished merit. He was a man of the most exact probity and a strict piety, united to a sweetness of temper, a polite urbanity, and an inclination to oblige all that applied to him. He loved the sciences, and did them honour, without that ambition which is generally seen in men of learning. It was owing to this modesty that he did not put his name to the greater part of his works; the chief of which are, "Dictionnaire François-Allemand & Allemand-François," printed in 1711; "A Course of Morality in the German Tongue, 1713;" *Dictionnaire Universel des Arts & des Sciences, 1721*; "a translation into High Dutch of "Tacitus de moribus Germanorum," with remarks, 1724.

JABLONSKI (PAUL-ERNEST), the son of Daniel-Ernest, above-mentioned, was a native of Berlin, a Protestant divine, and a professor of theology at Frankfort on the Oder, as well as pastor there. He was born in 1693, and in 1714 published a learned dissertation entitled, "*Disquisitio de Linguâ Lyconicâ*," ad Act. Apost. xiv. 11. It appeared at Berlin in quarto. A great expectation of his talents was excited by this publication, which he fully justified in his subsequent life. He published also, 2. "*De Memnone Græcorum*, 1753, Frankfort, 1753. 3. "*Institutiones Historiæ Ecclesiasticæ*," in 2 vols. 8vo. But his most learned and important work was, 4. "*Pantheon Ægyptiorum, sive de Diis eorum Commentarius, cum Prolegomenis de religione & theologia Ægyptiorum*," in three volumes, 8vo, published at Frankfort in 1750, and 1752. It is a book of great and extensive erudition. Jablonski died in 1757.

JACETIUS (FRANCIS DE CATANEIS), an Italian writer, was born at Florence, in 1466, and was the disciple of Marsilius Ficinus, under whom he studied the Platonic philosophy, and became a great master of it. He was also a good orator, and succeeding Ficinus in his professorship, held it till his death, which happened in 1522. There is extant by him, "A Treatise of Beauty," and another of "Love," according to the doctrine of Plato, besides several others, which were all printed together at Basil in 1563.

JACKSON (THOMAS), a learned English divine, was born at Willowing, in the bishopric of Durham, 1579 [B]. Many of his relations being merchants in Newcastle, he was designed to have been bred in that line; but his great inclination to learning being observed, he was sent to Oxford, and admitted into Queen's-college in 1595, but removed to Corpus-Christi the

year after. He took his degrees in arts at the stated times; and May 10, 1606, became probationer-fellow, being then well-grounded in arithmetic, grammar, philology, geometry, rhetoric, logic, philosophy, the Oriental languages, history, &c. with an insight into heraldry and hieroglyphics. But he made all his knowledge subservient to the study of divinity, to which he applied with great vigour, and became so distinguished in it, that he not only read a divinity-lecture in his college every Sunday morning, but another on the week-day at Pembroke-college (then newly founded) at the request of the master and fellows. He was also chosen vice-president of his college for many years successively, by virtue of which office he moderated at the divinity disputations, with remarkable learning, and no less candour and modesty. He commenced D. D. in 1622, and quitted the college two years afterwards, being preferred to a living in his native country, and soon after to the vicarage of Newcastle. In that large and laborious cure, he performed all the duties of an excellent parish-priest, and was particularly admired for his discourses from the pulpit. At this time he was a rigid Calvinist, and was first convinced of the errors of absolute predestination by Dr. Richard Neile, bishop of Durham, who took him for his chaplain, and joined with Dr. Laud in bringing him back to his college, where he was elected president by their interest, in 1630. Upon this promotion he resigned the vicarage of Newcastle; and, in 1635, was collated to a prebend of Winchester, having been made king's chaplain some time before. Dr. Towers being advanced to the bishopric of Peterborough, Dr. Jackson succeeded him in the deanery in 1638; but he did not enjoy this dignity quite two years, being taken from it by death, in 1640. He was interred in the inner chapel of Corpus-Christi-college. He was a man of a blameless life, studious, humble, courteous, and remarkably charitable, pious, exemplary in his private and public conversation; so that he was respected and beloved by the most considerable persons in the nation; and indeed the greatest esteem was no more than his due, on account of his learning; for he was well skilled in all the learned languages, arts, sciences, and physics. As an instance of his charitable disposition, we are told, that while he was vicar of Newcastle, whenever he went out, he usually gave what money he had about him to the poor, who at length so flocked about him, that his servant took care he should not have too much in his pocket. Dr. Jackson was profoundly read in the fathers, and endued with an uncommon depth of judgement, which however did not clear him from some of the received errors of the times. His works are very numerous [c],

[c] Life of Dr. Jackson, prefixed to his works in 1653.

printed at different times, but were all collected and published in 1672 and 1673, in three volumes, folio, consisting chiefly of sermons, besides his "Commentaries on the Apostles' Creed," which are his principal work. His writings were much admired and studied by the late bishop Horne, in the account of whose life his merits are thus displayed by the biographer. "Dr. Jackson is a magazine of theological knowledge, every where penned with great elegance and dignity, so that his style is a pattern of perfection. His writings, once thought inestimable by every body but the Calvinists, had been greatly neglected, and would probably have continued so, but for the praises bestowed upon them by the celebrated Mr. Merrick, of Trinity-college, Oxford, who brought them once more into repute with many learned readers. The early extracts of Mr. Horne, which are now remaining, shew how much information he derived from this excellent writer, who deserves to be numbered with the English fathers of the church [D]."

JACKSON (JOHN), an English divine [E], son of the Rev. John Jackson, first rector of Lensay, afterwards rector of Rossington, and vicar of Doncaster in Yorkshire; was born at Lensay, April 4, 1686. He was educated at Doncaster-school under the famous Dr. Bland; who was afterwards head master of Eton-school, dean of Durham, and from 1732 to 1746 provost of Eton-college. In 1702, he was admitted of Jesus-college, Cambridge; and, after taking the degree of B. A. at the usual period, left the university in 1707. During his residence there, he learned Hebrew under Simon Ockley, the celebrated Orientalist; but never made any great proficiency. In 1708, he entered into deacon's orders, and into priest's two years after; when he took possession of the rectory of Rossington, which had been reserved for him from the death of his father by the corporation of Doncaster [F]. That politic body, however, sold the next turn of this living for 800*l.* and with the money paved the long street of their town, which forms part of the great northern road. In 1712, he married Elizabeth, daughter of John Cowley, collector of excise at Doncaster; and, soon after, went to reside at Rossington.

In 1714, he commenced author, by publishing three anonymous letters, in defence of Dr. S. Clarke's "Scripture-Doctrine of the Trinity," with whom he soon after became personally acquainted; and nine treatises by Jackson on this controversy, from 1716 to 1738, are enumerated in the supplementary volume of the "Biographia Britannica." In 1718, he offered himself at Cambridge for the degree of M. A. but was refused on ac-

[D] Jones's Life of bishop Horne, p. 75.

[F] Anecdotes of Bowyer, by Nichols, p. 226.

[E] Life of Jackson, 1764, 8vo.

count of his heretical principles. Upon his return, he received a consolatory letter from Dr. Clarke, who also procured for him the confraternity of Wigston's hospital in Leicester; a place which is held by patent for life from the chancellor of the dutchy of Lancaster, and was particularly acceptable to Jackson, as it requires no subscription to any articles of religion. To this he was presented, in 1719, by lord Lechmere, in whose gift it was then, as chancellor of the dutchy of Lancaster, and from whom Dr. Clarke had the year before received the mastership of that hospital. He now removed from Rossington to Leicester; where, between politics (Leicester being a great party-town) and religion, he was engaged in almost continual war: and, to say the truth, his spirit was not averse from litigation. In May, 1720, he qualified himself for afternoon-preacher at St. Martin's church in Leicester, as confrater; and, in the two following years, several presentments were lodged against him in the bishop's and also in the archdeacon's court, for preaching heretical doctrines; but he exerted all his spirit, and vindicated himself so strenuously, as to defeat the prosecutions. Yet, after the "Case of the Arian Subscription" was published by Dr. Waterland, he resolved, with Dr. Clarke, never to subscribe the articles any more. By this he lost, about 1724, the hopes of a prebend of Salisbury, which bishop Hoadly refused to give him without such subscription. "The bishop's denial," says my author, "was the more remarkable, as he had so often intimated his own dislike of all such subscriptions:" Jackson, however, had been presented before by sir John Fryer to the private prebend of Wherwell in Hampshire, where no such qualification was required.

On the death of Dr. Clarke, in May, 1729, he succeeded, by the presentation of the duke of Rutland, then chancellor of the dutchy of Lancaster, to the mastership of Wigston's hospital, which situation he preserved to his death. The year before, 1728, he had published, in 8vo, "*Novatiani Opera, ad antiquiores editiones castigata, & à multis mendis expurgata:*" and now, intent upon books, and perhaps the more so by being incapable of rising to preferment, he continued from time to time to send out various publications. In 1730, "*A Defence of Human Liberty, against Cato's Letters;*" and, in the second edition, "*A Supplement against Anthony Collins, esq; upon the same Subject.*" In 1730 and 1731, "*Four Tracts in Defence of Human Reason, occasioned by bishop Gibson's second Pastoral Letter.*" In 1731, a piece against "*Tindal's Christianity as old as the Creation;*" in 1733, another by way of answer to Browne bishop of Corke's book, entitled, "*Things Divine and Supernatural, conceived by Analogy with Things Natural and Human;*" in 1734, "*The Existence and Unity of God,*" &c."

&c." which led him into a controversy with Law, and other writers; and, in 1735, "A Dissertation on Matter and Spirit," with remarks on Baxter's "Inquiry into the Nature of the human Soul." In 1736, he published "A Narrative of his being refused the Sacrament of the Lord's Supper at Bath:" this had been done in a very public manner by Dr. Coney, and was the second affront of that kind he had experienced; for, in 1730, he had been denied the use of the pulpit at St. Martin's in Leicester, by the vicar, who set the sacristan at the bottom of the stairs to restrain him from ascending. These attacks, however, he repelled with vigour, and usually came off victorious, at least unhurt.

In 1742, he had an epistolary debate with his friend William Whiston, concerning the order and times of the high priests. In 1744, he published "An Address to the Deists, &c." in answer to Morgan's "Resurrection of Jesus considered by a Moral Philosopher;" and, in 1745, entered the list against Warburton, in "The Belief of a future State proved to be a fundamental Article of the Religion of the Hebrews, and held by the Philosophers, &c." two or three polemic pieces with Warburton were the consequence of this. His next work was, "Remarks upon Middleton's Free Inquiry into the Miraculous Powers, &c." and, after this, he does not appear to have published any thing till 1752, except that, in 1751, he communicated to Mr. John Gilbert Cooper, for the use of his "Life of Socrates," some learned notes; in which he contrived to avenge himself upon his old antagonist Warburton. At the same time he exposed the young and incautious writer to the resentment of that veteran, who did not fail to shew it in one of his notes upon Pope. In 1752, came out his last and capital work, "Chronological Antiquities," in 3 vols. 4to. He afterwards made many collections and preparations for an edition of the New Testament in Greek, with Scholia in the same language; and would have inserted all the various readings, had not the growing infirmities of age prevented him. An account of the materials of this intended edition, with notes containing alterations, corrections, additions to his "Chronology," are inserted in an appendix to "Memoirs" of him printed in 1764, by Dr. Sutton of Leicester.

He died May 12, 1763. By his wife, who died before him, he had twelve children; but only four survived him. He was a man of great application and learning, but not of parts or genius, and totally devoid of taste. His knowledge too was confined to the precincts of Greek and Latin: for he knew nothing of Oriental languages, except a little Hebrew; and of the modern languages, even the French, was altogether ignorant. Though of a spirit somewhat litigious, and not a little opinionated,

ated, he was good-natured, hospitable, and chearful even to mirth; and, upon the whole, easy, complacent, and agreeable to all who were connected with or dependent upon him.

JACOB (BEN NAPHTALI), a famous rabbi in the fifth century, was one of the principal Masorets, and bred at the school of Tiberias in Palestine, with Ben Aser, another leading man of the same sect. The invention of the points in Hebrew, to serve for vowels, and of the accents, to facilitate the reading of that language, is ascribed to these two rabbies. This is said to have been done in an assembly which the Jews held at Tiberias in 476. This is the opinion of Gerebrand and several other learned men, but it is not universally received [G].

JACOB (BEN HAJIM), a rabbi of the sixteenth century, who rendered himself famous by the collection of the Masora, which was printed at Venice in 1525 with the text of the Bible, the Chaldee paraphrase, and the commentaries of some rabbies upon Scripture. This edition of the Hebrew Bible, and those which follow it with the great and small Masora compiled by this rabbi, are much esteemed by the Jews; there being nothing before exact or accurate upon the Masora, which is properly a critique upon the books of the Bible in order to settle the true reading. In the preface to his great Masora, he shews the usefulness of his work, and explains the *keri* and *ketib*, or the different readings of the Hebrew text: he puts the various readings in the margin, because there are just doubts concerning the true reading; he observes also, that the Talmudish Jews do not always agree with the authors of the Masora. Besides the various readings collected by the Masorets, and put by this rabbi in the margin of his Bible [H], he collected others himself from the MS. copies, which must be carefully distinguished from the Masora.

JACOBÆUS (OLIGER), a professor of physick and philosophy at Copenhagen, was born in July, 1650-1, at Arhusen in the peninsula of Jutland, where his father was bishop [I], who took all possible care of his son's education; but dying in 1671, he was sent by his mother, the famous Jasper Bartholin's daughter, to the university of Copenhagen, where he took the usual degrees, and then travelled to the principal courts of Europe. In this tour he ran through France, Italy, Germany, Hungary, England, and the Netherlands. His view was to improve himself in his profession, and he omitted no opportunity that offered. Upon his return home in 1679, he received letters from his prince, appointing him professor of physick and philosophy in the

[G] Dict. Portat.

[H] Simon's Crit. Dict.

[I] His great-grandfather, Mr. Jaco-

bæus, was also bishop of Fainen, and his grandfather first physician to Christian IV. king of Denmark.

capital of his kingdom. He entered upon the discharge of this post in 1680; and performed the functions of it with the highest reputation; so that besides the honour conferred on him by the university, Christian V. king of Denmark, committed to him the charge of augmenting and putting into order that celebrated cabinet of curiosities which his predecessors had begun; and Frederic IV. in 1698, made him a counsellor in his court of justice. Thus loaded with honours, as well as beloved and respected by his compatriots, he passed his days in tranquillity, till an unforeseen stroke deprived him for ever of his happiness. This was the loss of his wife, Anne Marguerete, daughter of Thomas Bartholin, who, after seventeen years of marriage, died in 1698, leaving him father of six boys. The loss threw him into a melancholy which at length proved fatal. In vain he sought for a remedy, by the advice of his friends, in a second marriage with Anne Tistorph: this proved ineffectual, his melancholy increased, and, after languishing under it near three years, he died at the age of 51 [K].

His works are as follow: 1. "De Ranis dissertatio, Romæ, 1676." 2. "Bartholomei Scalæ equitis Florentini historia Florentinorum, &c. Romæ, 1677:" the famous Magliabecchi furnished him with this MS. from the Medicean library. 3. "Oratio in obitum Tho. Bartholini, 1681." 4. "Compendium institutionum medicarum, Hafniæ, 1684," 8vo. 5. "De Ranis & Lacertis dissertatio, 1686." 6. "Francisci Ariosti de oleo montis Zibinii, seu petroleo agri Mutinensis, &c. 1690." 7. "Panegyricus Christiano Vto dictus, 1691." 8. "Gaudia Arctoi orbis ob thalamos augustus Frederici & Ludovicæ, 1691." 9. "Museum regium, sive catalogus rerum, &c. quæ in basilica bibliotheca Christiani V. Hafniæ asservantur, 1696." He had a great talent for poetry, and composed several excellent poems upon various subjects, some of which have been published. He left the character of a good husband, a good master, a good neighbour, and a good friend.

JACOPONE (DA TODI), an ancient Italian poet, a contemporary and friend of Dante. His true name was *Jacopo de' Benedetti*, and he was born at Todi of a noble family. Late in life he became a widower, upon which he distributed his wealth to the poor, and entered into the order of Minors, where through humility, he remained always in the class of Servitors. (*convers*). He died, at a very advanced age, in 1306; and the reputation of sanctity he had acquired procured him the title of *The happy*. He composed sacred Canticles, full of fire, and zeal; which are still admired in Italy, notwithstanding their uncultivated style, which abounds with barbarous words, from the Calabrian

Sicilian, and Neapolitan dialects. He wrote also some poems of the same stamp in Latin, and was the author of the *Stabat Mater*. The completest edition of his Canticles is that of Venice, printed in 1617, in quarto, with notes.

JACQUELOT (ISAAC), son of a protestant minister of Vassy, was born in 1647, and became colleague to his father at the age of twenty-one. After the revocation of the edict of Nantz, he went to Heidelberg, and thence to the Hague, where the king of Prussia accidentally heard him preach, and immediately took him to Berlin as his chaplain. He also settled upon him a considerable pension, which he enjoyed till his death, in 1708. Jacquelot, a virtuous and learned minister, was author of several works abounding in strong argument, but defective in method and precision. 1. "Dissertations on the Existence of God," in quarto, 1697. He argues here against Epicurus and Spinoza. 2. Some controversial tracts against Bayle. 3. "Dissertations on the Messiah," 8vo. 1699. 4. "A treatise on the inspiration of the sacred books," 8vo. 1715. 5. "A Critique on Jurieu's Picture of Socinianism," which involved the author in persecution. 6. "Sermons," in two volumes, 12mo. which, like his other works, abound with genius, sagacity, and learning, but want method. 7. "Letters to the bishops of France," the intention of which was to dispose them to behave with gentleness and moderation towards the Protestants, as becomes men and christians, and particularly the servants of the God of peace.

JÆGER (JOHN WOLFGANG), a Lutheran divine, was born at Stuttgart, 1647, of a father who was counsellor of the dispatches to the duke of Wirtemberg. After he had finished his studies, he was entrusted with the education of duke Eberhard III. with whom he travelled into Italy in 1676, as preceptor. This charge being completed, he taught philosophy and divinity; and in 1698 was nominated a counsellor to the duke of Wirtemberg. The following year he became consistorial counsellor and preacher to the cathedral of Stuttgart, and superintendant-general and abbot of the monastery of Adelberg. At last he was promoted in 1702 to the places of first professor of divinity, chancellor of the university, and provost of the church of Tübingen. He died in 1720. We have a great number of works of his, the chief of which are [L], 1. "Ecclesiastical History compared with Profane History." 2. "A System or Compendium of Divinity." 3. "Several Pieces upon Mystic Divinity, in which he refutes Poiret, Fenelon, &c." 4. "Observations upon Puffendorf and Grotius, de jure belli & pacis." 5. "A Treatise of Laws." 6. "An Examination of the Life and

Doctrine of Spinoza." 7. "A Moral Theology, &c." All his works are in Latin.

JAGO (RICHARD), an English minor poet, was born October 11, 1715. He was the third son of Richard Jago, rector of Beaudefert near Henley, Warwickshire, a gentleman of Cornish extraction. He was educated at the school of a Mr. Crompton, at Solihul, in Warwickshire, where he formed an intimacy with Shenstone, which continued throughout their lives. About 1732 he went, as a servitor, to University College, Oxford, where Shenstone, then a commoner of Pembroke, continued his friendship to him, and introduced him to several of his friends. One of these, Mr. Graves, author of the *Spiritual Quixote*, &c. has animadverted with some severity, on the illiberal prejudice which obliged these friends to visit Jago privately, because he was only in the rank of a servitor. This prejudice is now much softened, and the same circumspection would hardly be thought necessary, in the case of a young man of merit. Mr. Jago took orders in 1737, and the degree of Master of Arts in 1738. In 1744, he married Dorothea Susanna Fancourt, daughter of a clergyman in Leicestershire. The two small livings of Harbury and Chesterton were given him by lord Willoughby de Broke, about 1746, and at the former he resided till 1751, when he was unfortunately left a widower with several small children. In 1754, lord Clare, afterwards earl Nugent, procured for him from the bishop of Worcester, the vicarage of Snitterfield in Warwickshire, worth about 140l. a year, and here he resided for the remainder of his life. He took a second wife in the year 1759, who was a daughter of Mr. Underwood of Budgely in Staffordshire. In all situations he continued to indulge his early propensity to poetry, and corresponded with Shenstone, on the subject of their literary pursuits.

His *Elegy on the Blackbirds* was published in 1752, by Dr. Hawkesworth in the *Adventurer*, and at first attributed to Gilbert West. When it afterwards appeared in Doddsley's collection with the name of the real author, it is said that a manager of the Bath theatre claimed it as his own; and assured his friends that *Jago* was merely a fictitious name, which he had taken from the tragedy of *Othello*. Hawkesworth probably received the poem from West, and certainly thought it his, as Dr. Johnson observes, but abundant evidence has since proved it to be the performance of Jago. In 1771, lord Willoughby de Broke presented him to the living of Kilmcote in Leicestershire, worth near 300l. a year, which had been held by the father of his first wife. He then resigned the vicarage of Harbury.

In the latter part of his life, as infirmities came upon him, he seldom went far from home; but amused himself in improving his vicarage house, and ornamenting his grounds, which

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were agreeably situated, and had many natural beauties. After a short illness, he died on the 8th of May 1781, in the 66th year of his age, and was buried in a vault which he had made for his family at Snitterfield [M]. By his first wife, he had three sons, who died before him, and four daughters, three of whom were living in 1784. His second wife brought him no children.

The other poems of Jago were "Edgehill," a descriptive poem in blank verse, published in 1767, by which his poetical reputation was most exalted: "Labour and Genius," a fable, inscribed to Shenstone, who is the subject of its panegyric: Some "Elegies, Eclogues," &c. His character appears to have been in all respects amiable and respectable; particularly as described by his friend and biographer Mr. Hylton [N]. With strangers he was rather reserved, among his friends lively, easy, and entertaining. As a poet he cannot take a very high rank; but has perhaps sufficient merit to secure him from oblivion.

JAMBLICUS, the name of two celebrated Platonic philosophers, one of whom was a native of Chalcis, and the other of Apamea, in Syria. The first, who is equalled by Julian the Apostate to Plato himself, was a disciple of Anatolius and Porphyry; after which he became a teacher, and had a great number of disciples, who flocked to him, not so much for his eloquence, as for his probity and the good cheer which he gave them. He began to grow famous in the time of Dioclesian, and died under the reign of Constantine. The second Jamblicus flourished under Julian the Apostate, who wrote several letters to him, and seems to be the same man to whom Symmachus wrote, desiring to cultivate a friendship with him; he is said to have been killed by poison under the emperor Valens. It is not certain to which of these two we are to ascribe the works that we have in Greek, under the name of Jamblicus, namely, 1. "The History of the Life and Sect of Pythagoras." 2. "An Exhortation to Philosophy." 3. A piece, under the name of Abamon, against Porphyry's "Letter upon the Egyptian Mysteries."

There is also cited [O], a collection of the dogmata of Pythagoras by Jamblicus; and Julian quotes a piece of Jamblicus of Chalcis upon the sun, from which he borrows a great part of his treatise upon the same subject.

JAMES (THOMAS), a learned English critic and divine, was born about 1571, at Newport in the Isle of Wight; and, being put to Winchester-school, became a scholar upon the foundation, and thence a fellow of New-college in Oxford, 1593. He commenced M. A. in 1599; and the same year, having collated

[M] Dr. Anderson's Life of Jago. Brit. Poets. Vol. XI.
to an Edition of his Poems. [O] Morel. L'advocat.

[N] Life prefixed

several MSS. of the *Philobiblion* of Richard of Durham, he published it in 4to at Oxford, with an appendix of the Oxford MSS. and dedicated it to Sir Thomas Bodley, apparently to recommend himself to the place of librarian to him, when he should have completed his design. Mean while James proceeded with the same spirit to publish a catalogue of all the MSS. in each college-library of both universities, and in the compiling of it having free access to the MSS. at Oxford, he perused them carefully; and, when he found any society careless of them, he borrowed and took away what he pleased, and put them into the public library. These instances of his taste and turn to books effectually procured him the designation of the founder to be the first keeper of the public library; in which office he was confirmed by the university in 1602. He filled this post with great applause; and commencing D. D. in 1614, was promoted to the subdeanery of Wells by the bishop of that see. About the same time, the Abp. of Canterbury also presented him to the rectory of Mongeham in Kent, together with other spiritual preferments. These favours were undeniably strong evidences of his distinguished merit, being conferred upon him without any application on his part. In 1620, he was made a justice of the peace; and the same year resigned the place of librarian, and applied himself more intensely to his studies. Of what kind these were, we learn thus from himself: "I have of late," says he in a letter, May 23, 1624, to a friend, "given myself to the reading only of manuscripts, and in them I find so many and so pregnant testimonies, either fully for our religion, or against the Papists, that it is to be wondered at." In another letter to archbishop Usher, the same year, he assures the primate he had restored 300 citations and rescued them from corruptions, in thirty quires of paper [p]. He had before written to Usher upon the same subject, Jan. 28, 1623, when having observed that in Sixtus Sinensis, Alphonfus de Castro, and Antoninus's *Summæ*, there were about 500 bastard brevities and about 1000 places in the true authors which are corrupted, that he had diligently noted, and would shortly vindicate them out of the MSS. being yet only conjectures of the learned, he proceeds to acquaint him, that he had gotten together the flower of the English divines, who would voluntarily join with him in the search. "Some fruits of their labours," continues he, "if your lordship desires, I will send up. And might I be but so happy as to have other 12 thus bestowed, four in transcribing orthodox writers, whereof we have plenty that for the substantial points have maintained our religion (40l. or 50l. would serve); four

[p] These two letters are in the collection at the end of Parr's "*Life of Usher*," numb. 66 and 77.

to compare old prints with the new ; four other to compare the Greek translations by the Papists, as Vedelius hath done with Ignatius, wherein he hath been somewhat helped by my pains ; I would not doubt but to drive the Papists out of all starting-places. But alas ! my lord, I have not encouragement from our bishops. Preferment I seek none at their hands ; only 40l. or 60l. per ann. for others is that I seek, which being gained, the cause is gained, notwithstanding their brags in their late books." In the convocation held with the parliament at Oxford in 1625, of which he was a member, he moved to have proper commissioners appointed to collate the MSS. of the fathers in all the libraries in England, with the Popish editions, in order to detect the forgeries in the latter. This project not meeting with the desired encouragement [Q], he was so thoroughly persuaded of the great advantage it would be both to the Protestant religion and to learning, that, arduous as the task was, he set about executing it himself. He had made a good progress in it, as appears from his works, a catalogue of which may be seen below [R] ;

and

[Q] We may form a probable conjecture of his plan, from a passage in the just cited letter to Usher, where he expresses himself thus : " Mr. Briggs will satisfy you in this and sundry other projects of mine, if they miscarry not for want of maintenance : it would deserve a prince's purse. If I was in Germany, the state would defray all charges. Cannot our estates supply what is wanting ? If every churchman that hath 100l. per annum and upwards, will lay down but 1s. for every hundred towards these public works, I will undertake the reprinting of the fathers, and setting forth of five or six orthodox writers, comparing of books printed with printed or written ; collating of Popish translations in Greek ; and generally whatsoever shall concern books or the purity of them. I will take upon me to be a magister of S. Patalii in England, if I be thereunto lawfully required."

[R] A list of his publications. 1. " Philobiblion R. Dunelmensis, 1599," 4to. 2. " Ecloga Oxonio-Cantabrigiensis, Lond. 1600," 4to. 3. " Cyprianus Redivivus, &c." printed with the " Ecloga." 4. " Spicilegium divi Augustini : hoc est, libri de fide ad Pet. Diacon collatio & castigatio," printed also with the " Ecloga." 5. " Bellum papale seu concordia discors Sext. V. & Clementis VIII. circa Hieronymum. Edition. Lond. 1600," 4to, and 1678, 8vo. 6. " Catalogus librorum in bibliotheca Bodleiana, Oxf. 1605, 4to, reprinted with many additions in 4to, 1620, Vol. VIII.

to which was added an appendix in 1636 : in this catalogue is inserted that of all the MSS. then in the Bodl. library. 7. " Concordantiæ S. patrum, i. e. vera & pia libri Canticorum per patres universos, &c. Oxf. 1607," 4to. 8. " Apology for John Wickliffe, &c. Oxf. 1608," 4to, to this is added the " Life of John Wickliffe." 9. " A Treatise of the Corruption of Scriptures, Councils, and Fathers, &c." Lond. 1611," 4to, and 1688, 8vo ; this is reckoned his principal work. 10. " The Jesuits Downfall threatened—for their wicked Lives, accursed Manners, heretical Doctrine, and more than Machiavilian Policy, Oxf. 1612," 4to ; to this is added " The Life of Father Parsons, an English Jesuit." 11. " Filius Papæ papalis" ch. 1. Lond. 1621 ; translated from Latin into English by William Crashaw : the author's name is not put to it. 12. " Index generalis sanct. Patrum ad singulos versus cap. v. secundum Matthæum, &c. Lond. 1624," 8vo. 13. " Notæ ad Georg. Wicellium de methodo concordia ecclesiasticæ, &c. 1695," 8vo. 14. Vindiciæ Gregorianæ, seu restitutus Gregorius Magnus et MSS. &c. de Genève, 1625." 15. " Manu-duction, or Introduction unto Divinity, &c. Oxf. 1625," 4to. 16. " Humble and earnest Request to the Church of England, for and in the Behalf of Books touching Religion," in one sheet 8vo, 1625. 17. " Explanation or enlarging of the Ten Articles in his Supplication lately exhibited to the Clergy of the Church of England, Oxf.

and no doubt would have proceeded much further towards completing his design, had not he been prevented by death. This happened in 1622. at Oxford. Wood informs us, that he left behind him the character of being the most industrious and indefatigable writer against the Papists, that had been educated in Oxford since the Reformation; and in reality his designs were so great, and so well known to be for the public benefit of learning and the church of England, that Camden, speaking of him in his life-time, calls him "a learned man and a true lover of books, wholly dedicated to learning; who is now laboriously searching the libraries of England, and proposeth that for the public good which will be for the great benefit of England."

JAMES (RICHARD) [s], nephew of the preceding, was born in the same place, and entered of Exeter-college, Oxford; but being chosen scholar of Corpus-Christi 1608, took his degrees in arts at the regular times, became probationer-fellow of his college in 1615, and entered into orders. About 1619, he travelled through Wales into Scotland; and thence to Shetland, Greenland, and into Russia: on which country he wrote observations the same year. He proceed B. D. in 1624, and not long after assisted Selden, in composing his "*Marmora Arundeliana*," published in 1628. He was also very serviceable to Sir Robert Cotton and his son Sir Thomas, in disposing and settling their noble library: and with the former of these (who was no friend to the prerogative) he was committed close prisoner, by order of the house of lords, in 1629. During his confinement he composed a copy of verses in English, which he prefixed afterwards to a copy of all the printed works of his own original composition, bound in one volume, and presented to the Bodleian library some time before his death, which happened in 1638. Wood tells us, that he was esteemed a person well versed in most parts of learning; and particularly was a very good Greek scholar, a poet, an excellent critic, antiquary, divine, and admirably well skilled in the Saxon and Gothic languages. That nothing was wanting but a sinecure or prebend, either of which, if conferred upon him, would have carried him through Herculean labours;

Oxf. 1625," 4to. 18. "*Specimen Corruptelarum pontificiorum in Cypriano, Ambrosio, Greg. Magno, &c. Lond. 1626.*" 19. "*Index librorum prohibitorum à pontificiis, Oxf. 1627,*" 8vo. 20. "*Admonitio ad theologos protestantes de libris pontificiorum caute legendis,*" MS. 21. "*Enchiridion theologicum,*" MS. 22. "*Liber de suspicionibus & conjecturis,*" MS. These three Wood says he saw in the Lambeth library, under D. 42, 3; but whether printed, says he, I know not, perhaps the "*Enchiridion*" is. Dr. James

likewise translated, from French into English, "*The Moral Philosophy of the Stoics, Lond. 1598,*" 8vo: and published two short treatises against the order of begging friars, written by Wickliffe; with a book entitled, "*Fiscus papalis, sive catalogus indulgentiarum, &c. Lond. 1617,*" 4to: but some were of opinion this book was published by William Crafhaw, already mentioned. Several letters of our author are in the appendix to Parr's "*Life of Usher.*"

[s] Ath. Oxon.

finally,

finally, that he was of a far better judgement than his uncle ; and, had he lived to his age, would have surpassed him in publishing books. His uncle himself, in a letter to Usher, gives the following character of him : “ A kinsman of mine is at this present, by my direction, writing Becket’s life, wherein it shall be plainly shewed, both out of his own writings, and those of his time, that he was not, as he is esteemed, an arch-saint, but an arch-rebel ; and that the Papists have been not a little deceived by him. This kinsman of mine, as well as myself, should be right glad to do any service to your lordship in this kind. He is of strength, and well both able and learned to effectuate somewhat in this kind, critically seen both in Hebrew, Greek, and Latin, knowing well the languages both French, Spanish, and Italian, immense and beyond all other men in reading of the MSS. of an extraordinary style in penning ; such a one as I dare balance with any priest or Jesuit in the world, of his age, and such a one as I could wish your lordship had about you : but *paupertas inimica bonis est moribus*, and both fatherless and motherless, and almost (but for myself) I may say (the more is pity) friendless.”

JAMES (Dr. ROBERT), an English physician of great eminence, and particularly distinguished by the preparation of a most excellent fever-powder, was born at Kinverston in Staffordshire, A. D. 1703. His father was a major in the army, his mother a sister of sir Robert Clarke. He was educated at St. John’s-college in Oxford, where he took the degree of A. B. and afterwards practised physic successively at Sheffield, Litchfield, and Birmingham. He then removed to London, and became a licentiate in the college of physicians ; but, in what year, we cannot say. At London, he applied himself to writing as well as practising physic ; and, in 1743, published a “ Medicinal Dictionary,” 3 vols. folio. Soon after, he published an English translation, with a supplement by himself, of “ Ramazzini de morbis artificum ;” to which he also prefixed a piece of Frederic Hoffman upon “ Endemial Distempers,” 8vo. In 1746, “ The Practice of Physic,” 2 vols. 8vo ; in 1760, “ On Canine Madness,” 8vo ; in 1764, “ A Dispensatory,” 8vo. June 25, 1755, when the king was at Cambridge, James was admitted by mandamus to the doctorship of physic. In 1778, were published “ A Dissertation upon Fevers,” and “ A Vindication of the Fever-Powder,” 8vo ; with “ A short Treatise on the Disorders of Children,” and a very good print of Dr. James. This was the 8th edition of the “ Dissertation,” of which the first was printed in 1751 ; and the purpose of it was, to set forth the success of this powder, as well as to describe more particularly the manner of administering it. The “ Vindication” was posthumous and unfinished : for he died March 23, 1776, while he was employed upon it. The editor informs us, that “ it is only

a part of a much larger tract, which included a defence of his own character and conduct in his profession; and was occasioned," he says, "by the violent and calumnious attacks of his brethren of the faculty."

The affectionate remembrance of Dr. James, by Johnson in his *Life of Smith*, deserves to be preserved among the honourable testimonies to the character of the former. "At this man's table," says the biographer, speaking of Mr. Walmley, "I enjoyed many chearful and instructive hours, with companions such as are not often found; with one who has lengthened, and one who has gladdened life; with Dr. James, whose skill in physic will be long remembered: and with David Garrick, whom I hoped to have gratified with this character of our common friend: but what are the hopes of man!" &c. It appears from the life of Johnson, that he had gained some knowledge of physic from James, which he in return made useful to his friend, by assisting him in his *Medicinal Dictionary*. "My knowledge of physic," said he, "I learnt from Dr. James, whom I helped in writing the proposals for his dictionary, and also a little in the dictionary itself." Boswell adds, "I have in vain endeavoured to find out what parts Johnson wrote for Dr. James. Perhaps medical men may [r]." There can be very little doubt, from the style of the address, that Mr. Boswell is right in ascribing the dedication of that work entirely to the pen of Johnson. The elegance and originality of the compliments in it sufficiently mark the hand of that great master. It may not be amiss to insert it here, as a model of dedicatory address, highly honourable to Dr. James if his own, and creditable even to have deserved from Johnson.

"Sir,

"That the *Medicinal Dictionary* is dedicated to you, is to be imputed only to your reputation for superior skill in those sciences, which I have endeavoured to explain and facilitate: and you are therefore, to consider this address, if it be agreeable to you, as one of the rewards of merit; and if otherwise, as one of the inconveniences of eminence. However, you shall receive it, my design cannot be disappointed; because this public appeal to your judgement will shew, that I do not found my hopes of approbation upon the ignorance of my readers, and that I fear his censure least, whose knowledge is most extensive. I am, Sir, &c.

R. JAMES [U]."

The dictionary is, in effect, considered as a work highly honourable to the author, and retains its credit, unimpaired after the continued progress of medicine for several years. Dr. Johnson certainly held James in high esteem, and though he did not burst out into any passionate exclamation of grief,

[r] *Life of Johnson*, Vol. II. p. 385, 8vo.

[u] *Ibid.* Vol. I. p. 138.

on reading of his death, (as his biographer relates), he doubtless felt considerable regret, as appeared not only by his manner of returning to the subject [x]; but by his mention of him above-cited from the life of Smith. The regret which remains upon the mind after reflection, is as sincere, if not as violent, as that which shews itself at first in impatient lamentations. "No man," said he, on some occasion, "brings more *mind* to his profession than James;" and undoubtedly no man was better able to judge of mind, than the person who pronounced that opinion.

Dr. James was rough in his manners, and, if not very generally misrepresented, far from temperate in his habits; but strong sense usually appeared in his coarse expressions, and no man had more sagacity, when his head was clear, which of a morning was always the case. Several whimsical stories, perhaps of no precise authority, are told of his evening prescriptions: and he is said, in comparing his patient's pulse with his own, sometimes to have confused the two; and, finding that one was quickened by intemperance, to have bluntly accused the *patient*, perhaps a delicate Lady, of being in liquor. But James, whatever failings he might have, was without doubt an able and acute physician, and his dictionary will remain a noble monument of his knowledge. His person had not more delicacy than his manners, being large and gross.

His *fever powder* was for a long time violently opposed by the faculty, who, as the composition was kept a secret, considered it as a nostrum, and refused to prescribe or countenance it. The admirable effects experienced from it, forced it into general use, and it is now considered as the most efficacious medicine for fevers that is known. Dr. Pearson, who took great pains to analyze it, concludes that "by calcining bone ashes, that is, phosphorated lime, with antimony in a certain proportion, and afterwards exposing the mixture to a white heat, a compound may be formed containing the same ingredients, in the same proportion, and possessing the same chemical properties" [y]; and the London Pharmacopœia now contains a prescription, under the title of *Pulvis Antimonialis*, which is intended to answer the same purposes. "It is well known," says Dr. Pearson, "that this powder cannot be prepared by following the directions of the specification in the Court of Chancery." He therefore instituted a laborious chemical enquiry, first analytical, and then synthetical, in order to ascertain the composition.

Whether James was the real inventor of the powder, may admit of a doubt. "The calcination of antimony and bone-ashes produces," says Dr. Pearson, "a powder called *Lile's* and *Schawanberg's* fever powder; a preparation described by Schroeder

[x] Life, Vol. II. p. 366.

[y] Philos. Trans. for 1791, p. 367.

and other chemists 150 years ago."—"According to the receipt in the possession of Mr. Bromfield, by which this powder was prepared forty-five years ago, and before any medicine was known by the name of James's powder, two pounds of hartshorn shavings must be boiled, to dissolve all the mucilage, and then, being dried, be calcined with one pound of crude antimony, till the smell of sulphur ceases, and a light grey powder is produced. The same prescription was given to Mr. Willis above forty years ago, by Dr. John Eaton of the College of Physicians, with the material addition however, of ordering the calcined mixture to be exposed to a given heat in a close vessel, to render it white."—"Schroeder prescribes equal weights of antimony and calcined hartshorn; and *Poterius* and *Michaelis*, as quoted by *Frederic Hoffman*, merely order the calcination of these two substances together (assigning no proportion) in a reverberatory fire for several days." It has been alledged, that Dr. James obtained the receipt for his powder, of a German Baron named Schwanberg, or one Baker, to whom Schwanberg had sold it. This account we have not been able to verify, but if it be true, Baron Schwanberg; as he is called, was probably the descendant of the Schawanberg mentioned so long ago. Be it as it may, Dr. James was able to give that credit and currency to the medicine which otherwise it would not have had, and the public are therefore indebted to him for publishing, if not for inventing, a preparation of most admirable effect.

Dr. James was married, and left sons and daughters. His eldest son, Robert Harcourt James, was educated at Merchant-Taylor's-school, and afterwards at St. John's-college in Oxford, for the profession of physic. The powder has proved a noble fortune to the family.

JAMYN (AMADIS), a French poet, was, in his youth, a great traveller, and run over Greece, the isles of the Archipelago, and Asia Minor. Poetry being his delight, he applied himself to it from his infancy; and his writings, both in verse and prose, shew that he had carefully studied the Greek and Latin authors, especially the poets. He is esteemed the rival of Ronsard, who was his contemporary and friend; but he is not so bombastical, nor so rough in the use of Greek words, and his style is more natural, simple, and pleasing. Jamyn was secretary and chamber-reader in ordinary to Charles IX. and died about 1585. We have, 1. his "Poetical Works," in 2 vols. 2. "Discours de philosophie a Passicharis & à Pedanthe," with seven academical discourses, the whole in prose, Paris, 1584, 12mo. 3. "A Translation of Homer's Iliad," in French verse, begun by Hugh Salel, and finished by Jamyn from the 12th book inclusive, to which is added a translation of the three first books of the "Odyssey."

JANICON (FRANCIS MICHAEL), was born at Paris in 1674, the son of a Protestant, and sent early into Holland for education. For a time he quitted his studies for the army, but at the peace of Ryfwick, he resumed his literary labours, and became concerned in the gazettes of Amsterdam, Rotterdam, and Utrecht. A simple, and historical style, with a clear head, and much political sagacity, seemed to promise great success to these labours; but his press being silenced, on account of a political tract (in which, however, he had no concern), he retired to the Hague, and became agent to the landgrave of Hesse. He died of an apoplexy in 1730, at the age of fifty-six. Of his works there are, 1. His "Gazettes," written in a good style, and with sound political knowledge. 2. A translation of Steele's "Ladies Library," published in 1717 and 1719, in 2 vols. duodecimo. 3. A translation of an indifferent satire against monks and priests, written originally by Antony Gavin, and printed in 1724, in 4 vols. 12mo. 4. "The present State of the Republic of the United Provinces, and their Dependencies," published in 1729, in 2 vols. 12mo. This is the most correct work that is extant, though it has been considered by Nicéron as not altogether devoid of faults.

JANSEN, or JANSENIUS (CORNELIUS), bishop of Ypres, principal of the sect called Jansenists, was born in a village called Akoy, near Leerdam in Holland, of Roman Catholic parents [z], and, having had his grammar-learning at Utrecht, went to Louvain in 1602. Afterwards he went to Paris, where he met with John du Verger de Hauranne, afterwards abbot of Saint-Cyran, with whom he had contracted a very strict friendship in Louvain. Some time after, du Verger removing to Bayonne, he followed him thither: where pursuing their studies with unabated ardour, they were noticed by the bishop of that province, who, conceiving a great esteem for them, procured du Verger a canonry in his cathedral, and set Jansen at the head of a college or school. He spent five or six years in Bayonne, applying himself with the same vigour to the study of the fathers, St. Austin in particular; and, as he did not appear to be of a strong constitution, du Verger's mother used sometimes to tell her son, that he would prove the death of that worthy young Fleming, by making him overstudy himself.

At length, the bishop being raised to the archiepiscopal see of Tours, prevailed with du Verger to go to Paris; so that Jansen being thus separated from his friend, and not sure of the protection of the new bishop, left Bayonne; and after twelve years residence in France returned to Louvain, where he was chosen

[z] His father's name was Jan Otlic, by trade a carpenter, his mother was called Lyntze Gilberts.

principal of the college of St. Pulcheria. But this place was not altogether so agreeable, as it did not afford him leisure to pursue his studies so much as he wished, for which reason he refused to teach philosophy. He took his degree of D. D. in 1617, with great reputation, was admitted a professor in ordinary, and grew into so much esteem, that the university sent him twice, in 1624, and the ensuing year, upon affairs of great consequence, into Spain; and the king of Spain, his sovereign, made him professor of the Holy Scriptures in Louvain, in 1630; notwithstanding the Spanish inquisition lodged some information against him in 1627 [A], with Basil de Leon, the principal doctor of the university of Salamanca, at whose house he lodged. But the complaint was chiefly that he was a Dutchman, and consequently an heretic; and Basil answered them so much to the advantage of Jansen, that his enemies were quite out of countenance. Mean while, the king of Spain observing, with a jealous eye, the intriguing politics, and growing power of the French, put his new professor upon writing a book, to expose them to the pope, as no good Catholics, since they made no scruple of forming alliances with Protestant states. Jansen performed the task, in his "*Mars Gallicus* [B]," which is replete with invidious exclamations against the services France continually rendered to the Protestants of Holland and Germany, to the great injury of the Romish religion; in which the Dutch are treated as rebels, who owe the Republican liberty they enjoy to an infamous usurpation. It was this service that procured him the mitre, in 1635, when he was promoted to the see of Ypres.

Some years before, he had maintained a controversy against the Protestants upon the subject of grace and predestination, which happened thus: the States-General published an edict in 1629, forbidding the public exercise of the Romish religion in Boisleduc; and having appropriated the ecclesiastical revenues of the mayoralty of that city to the service of the Protestant religion, appointed four ministers to preach there. These, hearing that many slanders concerning their doctrine were secretly spread, published a manifesto, declaring that they taught nothing but the pure gospel, and intreating their adversaries to propose whatever objections they might have to make in a public manner. This was answered only by Jansen, in a piece entitled, "*Alexipharmacum*," in 1630. Gilbert Voetius, one of the four ministers who preached in Boisleduc, wrote "*Remarks* [C]," which Jansen refuted in another piece, entitled, "*Notarum Spongia*,"

[A] See a letter of his, dated Dec. 31, that year.

[B] The title of it is, "*Alexandri patricii armacani theolog. Mars Gallicus*;

five, de justitia armorum & fœderum regis Galliæ libri duo 1635."

[C] The remarks were entitled, "*Philonius Romanus correctus*."

in 1631. The author of these "Remarks," replying in a large book, entitled, "*Desperata causa papatus*," in 1635; this was answered by Fromond, a friend of Jansen, who styled his piece, "*Causæ desperatæ Gisberti Voetii, adversus spongiam Jansenii, crisis ostensa*." This was printed at Antwerp in 1636, and refuted by Martin Schoockius, professor of history and eloquence at Deventer, the title of whose answer was, "*Desperatissima causa papatus*," this was published in 1638: and here the dispute ended [D].

But Jansen had another war to maintain, which may be called a Protestant one; for Theodore Simonis, a wavering Roman Catholic, who wanted a master, waited upon him at Louvain, desiring him to clear up some doubts he had about the pope's infallibility, the worship of the eucharist, and some other points. Jansen, being puzzled with this man's objections, told him one day, that he would not dispute with him by word of mouth, but in writing; and that he saw plainly he had to do with a Roman Protestant Catholic, who would soon go to Holland, and there boast he had overcome him. Simonis, with some difficulty, complied with the proposal; but after both had written twice on the subject in question, his lodgings were surrounded with soldiers, and himself threatened with the punishment due to heretics. The duke d'Archot's secretary exclaimed aloud against him, and said, that there was wood enough in his master's forests to burn that heretic. But as the person who examined Simonis, in the name of the archbishop of Malines, declared that he had found him a good Catholic, and fully resolved to persevere in the Romish communion, the prisoner was set at liberty, and Jansen obliged to pay the expences of the soldiers [E].

Jansen was no sooner possessed of the bishopric of Ypres, than he undertook to reform the diocese; but before he had completed this good work, he fell a sacrifice to the plague, May 16, 1638. He was buried in his cathedral, where a monument was erected to his memory; but in 1665, his successor, Francis de Robes, caused it to be taken down privately in the night; there being engraved on it an eulogium of his virtue and erudition, and particularly on his book entitled, "*Augustinus*;" declaring, that this faithful interpreter of the most secret thoughts of St. Austin, had employed in that work a divine genius, an indefa-

[D] Unless the piece belongs to it which was published by Fromondus, in 1640, with the title of "*Sycophanta: epistola ad Gisbertum Voetium*." See Valerius Andreas's *Bibliothèque* among Fromondus's works.

[E] Yet Simonis two years after turned Protestant, and published a book entitled, "*De statu & religione propria papatus*

adversus Jansenium." This man first quitted the Lutheran communion to go over to that of Rome, then turned Lutheran again, and at last Socinian: he was principal of the Socinian college of Kiefelin in Lithuania, was well versed in the Greek tongue, and translated Comenius's "*Janua linguarum*" into that language. Bayle.

tigable labour, and his whole life-time; and that the church would receive the benefit of it upon earth, as he did the reward of it in heaven; words that were highly injurious to the bulls of Urban VIII. and Innocent X. who then had censured that work. The bishop destroyed this monument by the express orders of pope Alexander VII. and with the consent of the archduke Leopold, governor of the Netherlands, in spite of the resistance of the chapter, which went such lengths, that one of the principal canons had the courage to say, "it was not in the pope's nor the king's power to suppress that epitaph;" so dear was Jansen to this canon and his colleagues. He wrote several other books besides those already mentioned; 1. "Oratio de interioris hominis reformatione." 2. "Tetrateuchus sive commentarius in 4 evangelica." 3. "Pentateuchus sive commentarius in 5 libros Moſis." 4. The Answer of the Divines of Louvain, "de vi obligandi conscientias quam habent edicta regia super remonetaria." 5. Answer of the Divines and Civilians, "De juramento quod publica auctoritate magistratui designato imponi solet." But his "Augustinus" was his principal work, and he was employed upon it above twenty years. He left it finished at his death, and submitted it, by his last will, in the completest manner to the judgement of the holy see. His executors, Fromond and Calen, printed it at Louvain, in 1640, but suppressed his submission. The subject is divine grace, free-will, and predestination. "In this book, says Mosheim, "which even the Jesuits acknowledge to be the production of a man of learning and piety, the doctrine of Augustine, concerning man's natural corruption, and the nature and efficacy of that divine grace which alone can efface this unhappy stain, is unfolded at large, and illustrated, for the most part, in Augustine's own words. For the end which Jansenius proposed to himself in this work, was not to give his own private sentiments concerning these important points; but to shew in what manner they had been understood and explained by that celebrated father of the church, whose name and authority were universally revered in all parts of the Roman Catholic world. No incident could be more unfavourable to the Jesuits, and the progress of their religious system, than the publication of this book; for as the doctrine of Augustine differed but very little from that of the Dominicans; as it was held sacred, nay almost respected as divine, in the church of Rome, on account of the extraordinary merit and authority of that illustrious bishop; and at the same time was almost diametrically opposed to the sentiments generally received among the Jesuits; these latter could scarcely consider the book of Jansenius in any other light, than as a tacit but formidable refutation of their opinions concerning *human liberty and divine grace*; and accordingly they not only drew their

their pens against this famous book, but also used their most strenuous endeavours to obtain a public condemnation of it from Rome [F].” In Louvain, where it was first published, it excited prodigious contests. It obtained several violent advocates, and was by others opposed with no less violence, and several theological theses were written against it. At length, they who wished to obtain the suppression of it by papal authority, were successful; the Roman inquisitors began by prohibiting the perusal of it, in the year 1641; and, in the following year, Urban VIII. condemned it as infected with several errors that had been long banished from the church. This bull, which was published at Louvain, instead of pacifying, inflamed matters more; and the disputes soon passed into France, where they were carried on with equal warmth. At length the bishops of France drew up the doctrine, as they called it, of Jansen, in five propositions, and applied to the pope to condemn them. This was done by Innocent X. by a bull published May 31, 1653; and he drew up a formulary for that purpose, which was received by the assembly of the French clergy. These propositions contained the following doctrines:

1. That there are divine precepts, which good men, notwithstanding their desire to observe them, are nevertheless, absolutely unable to obey; nor has God given them that measure of grace which is essentially necessary to render them capable of such obedience.

2. That no person, in this corrupt state of nature, can resist the influence of divine grace, when it operates upon the mind.

3. That in order to render human actions meritorious, it is not requisite that they be exempt from *necessity*, but only that they be free from *constraint*.

4. That the Semipelagians err grievously in maintaining that the human will is endowed with the power of either receiving or resisting the aids and influences of preventing grace.

5. That whoever affirms that Jesus Christ made expiation by his sufferings and death, for the sins of all mankind, is a Semipelagian.

Of these propositions the pontiff declared the first four only heretical, but he pronounced the fifth, rash, impious, and injurious to the supreme Being. Jansenius, however, was not named in the bull, nor was it declared that these five propositions were maintained in the book entitled, *Augustinus*, in the sense in which the pope had condemned them. Hence the subtle Antony Arnauld, doctor of the Sorbonne, invented a distinction, which the other Jansenists took up as a defence. He separated the matter of *doctrine*, or *right*, and of *fact* in the controversy; and

[F] Mosheim, Eccles. Hist. Cent. XVII. Sect. 2. Part i.

acknowledged that they were bound to believe the five propositions justly condemned by the Roman pontiff, but did not acknowledge that these propositions were to be found in the book of Jansenius, in the sense in which they were condemned. Hence arose the famous distinction between the *fact* and the *right*. They did not, however, long enjoy the benefit of this artful distinction. The restless and invincible hatred of their enemies pursued them in every quarter, and at length engaged Alexander VII. the successor of Innocent, to declare by a solemn bull, issued in 1656, that the five propositions were the tenets of Jansenius, and were contained in his book. The pontiff did not stop here; but to this flagrant instance of imprudence, added another still more shocking: for, in the year 1665, he sent into France the form of a declaration which was to be subscribed by all who aspired to any preferment in the church; and in which it was affirmed that the *five propositions* were to be found in the book of Jansenius, in the same sense in which they had been condemned by the church. This declaration, the unexampled temerity of which, as well as its contentious tendency, appeared in the most odious light, not only to the Jansenists, but also to the wiser part of the French nation, produced the most deplorable divisions and tumults. It was immediately opposed with vigour by the Jansenists, who, thus provoked, went so far as to maintain that, in *matters of fact*, the pope was fallible, especially when his decisions were merely personal, and not confirmed by a general council; and consequently that it was neither obligatory or necessary to subscribe this papal declaration, which had, as they alledged, only a matter of fact for its object. The assembly of the clergy, nevertheless, insisted upon subscription to the formulary; and all ecclesiastics, monks, nuns, and others, in every diocese, were obliged to subscribe. Those who refused, were interdicted and excommunicated; and they even talked of entering a process against four bishops, who in their public instruments had distinguished the fact from the right; and declared, that they desired only a respectful and submissive silence in regard to the fact. The affair was at length accommodated in 1668, under the pontificate of Clement IX. who was satisfied that the bishops should subscribe themselves, and make others subscribe purely and simply; though they declared expressly, that they did not desire the same submission for the fact, but for the right. This accommodation, stilled the peace of Clement, was for a time complied with; yet the dispute about subscribing was afterwards renewed both in Flanders and France; whereupon Innocent XII. by a brief, in 1694, directed to the bishops in Flanders, declared that no addition should be made to the formulary, but that it should be sufficient to subscribe sincerely, without any distinction, restriction, or exposition, condemning the

the propositions extracted from Jansen's book, in the plain and obvious sense of the words. A resolution of a case of conscience, signed by forty doctors, in which the distinction of the fact from the right was tolerated, rekindled the dispute in France, about the beginning of the present century: when pope Clement XIII. by a bull dated July 15, 1705, declared, that a respectful silence is not sufficient to testify the obedience due to the constitutions; but that all the faithful ought to condemn as heretical, not only with their mouths, but in their hearts, the sense of Jansen's book, which is condemned in the five propositions, as the sense which the words properly import; and that it is unlawful to subscribe with any other thought, mind, or sentiment. This constitution was received by the general assembly of the French clergy in 1705, and published by the king's authority. Nevertheless, it did not put an end to the disputes, especially in the Low Countries, where various interpretations of it were made; it may even be said that the contest grew hotter than ever, after the pope, by his constitution of Sept. 13, 1713, condemned 101 propositions, extracted from the "Paraphrase on the New Testament," by Pere Quefnel, who was then at the head of the Jansenists. There was another Cornelius Jansen, bishop of Gand, who died in 1576, and published some theological works.

JANSON (ABRAHAM), of Antwerp, an excellent painter in the 16th century. He was born with a wonderful genius for painting, and in his youth executed some pieces, which set him above all the young painters of his time: but love took such possession of his heart, that he sacrificed his profession to the devotion he paid to a young woman at Antwerp; and as soon as he obtained her in marriage, thought of nothing but diversions and feasting. This way of life soon drained his purse; and, instead of imputing this to his idleness, he took offence at the little regard which he thought was paid to his merit. He grew jealous of Rubens; and sent a challenge to that painter, with a list of the names of such persons as were to decide the matter, so soon as their respective works should be finished; but Rubens, instead of accepting the challenge, answered that he willingly yielded him the preference, leaving the public to do them justice. There are some of Janson's works in the churches at Antwerp. He painted also a descent from the cross for the great church of Boisleduc, which has been taken for a piece of Rubens; and, in reality, it is no ways inferior to any of the works of that great painter.

JACQUELOT. See JACQUELOT.

JARCHI (SOLOMON BEN ISAAC), otherwise RASCHI and ISAAKI, a famous rabbi, was born in 1104, at Troves in Champagne in France. Having acquired a good stock of Jewish learning

learning at home, he travelled at thirty years of age; visiting Italy, Greece, Jerusalem, Palestine, and Egypt, where he met with Maimonides. From Egypt he passed to Persia, and thence to Tartary and Muscovy; and last of all, passing through Germany, he arrived in his native country, after he had spent six years abroad. After his return to Europe, he visited all the academies, and disputed against the professors upon any questions proposed by them. He took a wife, and had three daughters by her, who were all married to very learned rabbies. Jarchi was a perfect master of the Talmud and Gemara; and he filled the postils of the Bible with so many Talmudical reveries, as totally extinguished both the literal and moral sense of it. Many of his commentaries are printed in Hebrew, and some have been translated into Latin by the Christians, among which is his "Commentary upon Joel, by Genebrard;" those upon Obadiah, Jonah, and Zephaniah, by Pontac; that upon Esther, by Philip Daquin. But the completest of these translations is that of his Commentaries on the Pentateuch, and some other books by Fred. Breithaupt, who has added learned notes. The style of Jarchi is so concise, that it is no easy thing to understand him in several places, without the help of other Jewish interpreters. Besides, when he mentions the traditions of the Jews recorded in their writings, he never quotes the chapter nor the page; which gives no small trouble to a translator. He introduces also several French words, of that century, which have been very much corrupted, and cannot be easily understood. M. Breithaupt has overcome all those difficulties. The style of his translation is not very elegant; but it is clear, and fully expresses the sense of the author. It was printed at Gotha, in 1710, 4to. There are several things in this writer, that may be alledged against the Jews with great advantage. If, for instance, the modern Jews deny that the Messiah is to be understood by the word Schilo, Gen. xlix. 10. they may be confuted by the authority of this interpreter, who agrees with the Christians in his explication of that word. M. Reland looks upon rabbi Jarchi as one of the best interpreters we have; and tells us in his preface to the *Analecæta Rabbinica*, that when he met with any difficulty in the Hebrew text of the Bible, the explications of that Jewish doctor appeared to him more satisfactory than those of the great critics, or any other commentator.

Jarchi wrote also commentaries upon the Talmud, and upon Pirke-Avon, and other works. It is said that he was skilled in physic and astronomy, and was master of several languages besides the Hebrew. He died at Troyes, in 1180; and his body was carried into Bohemia, and buried at Prague. His decisions were so much more esteemed, as he had gathered them from the mouths of

all the doctors of the Jewish academies in the several countries through which he had travelled. His "Commentary upon the Gemara," appeared so full of erudition, that it procured him the title of "Prince of Commentaries." His commentaries upon the Bibles of Venice are extant; his glosses or commentaries upon the Talmud are also printed with the text. They were published collectively in 1666, in 4 vols. 12mo. He was so highly esteemed among the Jews, as to be ranked among the most illustrious of their rabbies.

JARDINS (MARY CATHARINE DES), a French lady, famous for her writings; was born about 1640, a native of Alençon in Normandy, where her father was provost. Her passions as well as her genius came forward very early. Being obliged to quit Alençon, in consequence of an intrigue with one of her cousins, she went to Paris, where she undertook to support herself by her genius. She studied the drama, and published at the same time some little novels, by which she acquired a name. She had, by her own description, a lively and pleasing countenance, though not amounting to beauty, nor entirely spared by the small-pox. Her attractions, however, soon furnished her with lovers, and among them she distinguished M. Villedieu, a young captain of infantry, of an elegant person and lively genius. He had been already married about a year, but she persuaded him to endeavour to dissolve his marriage. This proved impracticable; nor was it likely from the first to be effected; but the attempt served her as a pretext for her attachment. She followed her lover to camp, and returned to Paris under the name of madame de Villedieu. This irregular union was not long happy; and their disagreements had arisen to a considerable height, when Villedieu was ordered to the army, where soon after he lost his life. The pretended widow comforted herself by living among professed wits, and dramatic writers, and leading such a life as is common in dissipated societies. A fit of devotion brought on by the sudden death of one of her female friends, sent her for a time to a convent, where she lived with much propriety, till her former adventures being known in the society, she could no longer remain in it. Restored to the world, in the house of madame de St. Romaine her sister, she soon exchanged devotion again for gallantry. She now a second time married a man who was only parted from his wife; this was the marquis de la Chasse, whom she met in this society. By this marriage she had a son, who died when only a year old, and the father not long after. The inconsolable widow was soon after united to one of her cousins, who allowed her to resume the name of Villedieu. After living a few years longer in society, she retired to a little village called Clinchemare in the province of Maine, where she died in 1683. Her works were printed in 1702, and form ten volumes, 12mo, to which

two more were added in 1721, consisting chiefly of pieces by other writers. Her compositions are of various kinds: 1. Dramas; as *Manlius*, a tragi-comedy; *Nitétio*, a tragedy; the *Favourites*, a tragi-comedy. 2. Miscellaneous poems, fables, &c. 3. Romances; among which are, “*Les Désordres de l’Amour*,” “*Portraits des faiblesses Humaines*,” “*Les Exilés de la Cour d’Auguste*,” which are reckoned her best productions in this style; also, “*Cleonice*,” “*Carmente*,” “*Les Galanteries Grenadines*,” “*Les Amours des Grands Hommes*,” “*Lyfandre*,” “*Les Memoirs du Serail*,” &c. 4. Other works of an amusing kind, such as, “*Les Annales Galantes*,” “*Le Journal Amoureux*,” &c.

The style of this lady is rapid and animated, but her pencil is not always correct, nor her incidents probable. Her short histories certainly had the merit of extinguishing the taste for the old tedious romances, and led the way to the novel, but were by no means of such excellence in that style as those that have since been written by Duclos, Marivaux, Marmontel, and others. She has also the fault of attributing her feigned adventures to great personages known in history, and thus forming that confusion of fictitious and real narratives which is so pernicious to young readers. Her verse is inferior to her prose, being languid and feeble.

JARRY (LAURENCE JUIILLARD DU), a French preacher and poet, was born in the village of Jarry, near Xantes, about 1658. He went young to Paris, where the duke of Montausier, M. Bossuet, Bourdaloue, and Flechier, became his patrons, and encouraged him to write. He gained the poetical prize in the French academy in 1679 and in 1714, and it is remarkable that, on this latter occasion, Voltaire, then very young, was one of his competitors. The successful poem was, however, below mediocrity, and contained some blunders, with which his young antagonist amused himself and the public. One of his verses began, “*Poles, glacés, brûlans*.” “*These torrid poles*,” could not easily escape ridicule. At the same time he was celebrated as a preacher. He was prior of Notre Dame du Jarry of the order of Grammont, in the diocese of Xantes, where he died in 1730. We have of his, a work entitled, “*Le Ministère Evangelique*,” of which the second edition was printed at Paris in 1726. 2. “*A Collection of Sermons, Panegyrics, and Funeral Orations*,” 4 vols. 12mo. 3. “*Un Recueil de divers ouvrages de piété*, 1688,” 12mo. 4. “*Des Poésies Chrétiennes Heroïques & Morales*, 1715,” 12mo.

JAUCOURT (LOUIS DE), a man of a noble family, with the title of chevalier, who preferred study and literary labour, in which he was indefatigable, to the advantages of birth, which in his time were very highly estimated. His disinterestedness, and his virtues, were conspicuous, and his knowledge extended

to medicine, antiquities, manners, morals, and general literature; in all which branches he has furnished articles that are reckoned to do honour to the French Encyclopedie. He conducted the "*Bibliothèque Raisonnée*," a journal greatly esteemed, from its origin to the year 1740. In conjunction with the professors Gaubius, Musschenbroëk, and Dr. Massuet, he published the "*Musæum Sebæanum*," in 1734, a book greatly esteemed, and of high price. He had also composed a "*Lexicon Medicum universale*," but his manuscript, which was just about to be printed in Holland, in 6 vols. folio, was lost with the vessel in which it was sent to that country. Some other works by him are also extant, on subjects of medicine and natural philosophy. He was a member of the Royal Society of London, and of the academies of Berlin and Stockholm; and, having been a pupil of the illustrious Boerhaave, was, by his interest, strongly invited into the service of the stadtholder, on very advantageous terms, But promises had no effect upon a man who was, as he paints himself, "a man without necessities, and without desires, without ambition, without intrigues; bold enough to offer his compliments to the great, but sufficiently prudent not to force his company upon them; and one who sought a studious obscurity, for the sake of preserving his tranquillity." He died in February, 1780, but his age is not exactly known.

JAY (GUI MICHEL LE), an advocate in the parliament of Paris, very remarkable for his profound knowledge of languages. He printed a Polyglott at his own expence, and thus purchased glory with the loss of his fortune. The whole edition was offered to sale in England, but too great a price being set upon it, the Polyglott of Walton was undertaken in a more commodious form. Le Jay might still have made great profit by his work if he would have suffered it to appear under the name of cardinal Richelieu, who was very desirous to emulate the fame of Ximenes in this respect. Being now poor, and a widower, Le Jay became an ecclesiastic, was made dean of Vezelai, and obtained a brevet as counsellor of state. He died in 1675. The Polyglott of Le Jay is in ten volumes, large folio, a model of beautiful typography, but too bulky to be used with convenience. It has the Syriac and Arabic versions, which are not in the Polyglott of Ximenes. The publication commenced in 1628, and was concluded in 1645. We cannot suppose the editor to have been less than two or three and thirty, when he had finished a volume of this kind, in which case he must have been near eighty at the time of his death. It is not improbable that he was still older.

JANSONIUS. See JENSON.

IBAS, bishop of Edessa in the fifth century, from about 436, was first a Nestorian, and afterwards an orthodox divine. While

he was under the former persuasion, he wrote a letter to a Persian, named Maris, which afterwards became the subject of much dispute. In this letter he blamed Rabulas, his predecessor, for having unjustly condemned Theodore of Mopsuestia, whom he extolled in the highest manner. In the following century, Theodore bishop of Cesarea in Cappadocia, being a violent favourer of Origen, counselled Justinian to condemn, 1. The writings of Theodore of Mopsuestia. 2. The counter-anathemas of Theodoret of Cyrus, in reply to the anathemas of Cyrîl against the Nestorians. 3. This very letter of Ibas. This, which was done in the council of Constantinople, in 553, under pretence of giving peace to the church, produced a schism that lasted above a century, and was called the dispute on *the Three Chapters*, by which were meant the three writings above-mentioned [H]. Ibas was by birth a Syrian. He was harrassed with accusations for heresy, but more than once acquitted honourably. In the council of Ephesus, in 449, (called the *Synod of Robbers*), he was deposed, banished, and imprisoned; but in the council of Chalcedon, in 451, he was restored to his dignity. Many years after his death he was condemned for Nestorianism.

IBBOT (Dr. BENJAMIN), an ingenious and learned writer, and a judicious and useful preacher, son of the Rev. Mr. Thomas Ibbot vicar of Swaffham, and rector of Beachamwell, in the county of Norfolk, was born at Beachamwell in 1680 [1]. He was admitted of Clare-hall, Cambridge, July 25, 1695, under the tuition of the Rev. Mr. Laughton, a gentleman justly celebrated for his eminent attainments in philosophy and mathematics, to whom the very learned Dr. Samuel Clarke generously acknowledged himself to be much indebted for many of the notes and illustrations inserted in his Latin version of "Rohault's Philosophy [K]." Mr. Ibbot having taken the degree of B. A. 1699, removed to Corpus-Christi, in 1700, and was made a scholar of that house. He commenced M. A. in 1703, and was elected into a Norfolk fellowship, in 1706, but resigned it next year, having then happily obtained the patronage of archbishop Tenison. That excellent primate first took him into his family in the capacity of his librarian, and soon after appointed him his chaplain.

In 1708, the archbishop collated Ibbot to the treasurership of the cathedral church of Wells. He also presented him to the rectory of the united parishes of St. Vedast, alias Foster's, and St. Michael le Querne. George I. appointed him one of

[H] See the article FACUNDUS.

[I] Life prefixed to his sermons, 1776.

[K] "—permulta doctissimo & in his

rebus exercitatissimo Viro Ricardo Laughton,—debere me gratus fateor." Præfat.

Edit. quartæ, 1718, p. 3.

his chaplains in ordinary, in 1716; and when his majesty made a visit to Cambridge, Oct. 6, 1717, Dr. Ibbot was, by royal mandate, created D. D. together with the very Rev. William Gregg, the vice-chancellor, Mr. Daniel Waterland, and other learned and worthy clergymen. In 1713 and 1714, by the appointment of the archbishop, then the sole surviving trustee of the Hon. Robert Boyle, our author preached the course of sermons for the lecture founded by him. Dr. Ibbot expressed his desire in his last will, that these sermons should be published. They bear evident marks of the solidity of his judgement, and are well adapted to his professed design of obviating, by pertinent observations and just reasonings, the insidious suggestions and unjust censures of Collins, in his "Discourse of Free-thinking." In these sermons the true notion of the exercise of private judgement, or free-thinking in matters of religion, is fairly and fully stated, the principal objections against it are answered, and the modern way of free-thinking, as treated by Collins, is judiciously refuted. To this publication is annexed, "A List of the several learned persons who had preached the Boylean Lectures, from their Commencement in 1692 to the year 1726, with a particular Account of their different subjects." Some time after he was appointed preacher-assistant to Dr. Samuel Clarke, and rector of St. Paul's, Shadwell. But his constitution could no longer endure the fatigue of constant preaching in places so distant from one another, especially in the summer seasons. His health was gradually impaired, and his strength and spirits greatly exhausted; and having been installed a prebendary in the collegiate church of St. Peter, Westminster, Nov. 16, 1724, he retired to Camberwell for the recovery of his health; where he closed the scenes of a studious, laborious, and pious life, April 5, 1725, in the 45th year of his age, and was buried in the abbey-church of Westminster. Soon after his death, "Thirty Sermons on Practical Subjects," were selected from his MSS. by his worthy friend Dr. Samuel Clarke, and published for the benefit of his widow, in 2 vols. 8vo, 1726, for which she obtained a very large subscription, and was honoured by the generous donations of some persons of the first rank and character. Besides these sermons, he had published six others, on several public occasions. He also published, without his name, a translation of Puffendorf's treatise, entitled, "De habitu Religionis Christianæ ad vitam civilem," of the relation between the church and the state; or how far Christian and civil life affect each other; with a preface giving some account of the book, and its use with regard to the present controversies, 1719, 8vo.

JEANNIN (PIERRE), a native of Burgundy, and bred only as an advocate in the parliament of Dijon, who rose by his talents

lents and probity to the highest situations in his profession. The states of Burgundy employed him to administer the affairs of that province, and had every reason to felicitate themselves upon their choice. When the orders for the massacre of St. Bartholomew were received at Dijon, he opposed the execution of them with all his might, and a few days after arrived a courier to forbid the murders. The appointments of counsellor, president, and finally chief president, in the parliament of Dijon, were the rewards of his merit. Seduced by the pretences of the leaguers to zeal for religion and for the state, Jeannin for a time united himself with that faction; but he soon perceived their perfidy and wickedness, as well as the completely interested views of the Spaniards, and repented of the step. After the battle of *Fontaine Françoise*, in which the final blow was given to the league, Henry IV. called him to his council, and retained him in his court. From this time he became the adviser, and almost the friend of the king, who admired him equally for his frankness and his sagacity. Jeannin was employed in the negotiation between the Dutch and the court of Spain, the most difficult that could be undertaken. It was concluded in 1609. After the death of Henry IV. the queen-mother confided to him the greatest affairs of the state, and the administration of the finances, and he managed them with unparalleled fidelity; of which his poverty at his death afforded an undoubted proof. He died in 1622, at the age of eighty-two, having seen seven successive kings on the throne of France. He published a folio collection of negotiations and memoirs, in the year 1659, which were long held in the highest estimation. The regard which Henry IV. felt for him was very great. Complaining one day to his ministers that some among them had revealed a state secret of importance, he took the president by the hand, saying, "As for this good man, I will answer for him." Yet, though he entertained such sentiments of him, he did little for him. He felt conscious that he had been remiss in this respect, and said sometimes, "Many of my subjects I load with wealth, to prevent them from exerting their malice, but for the president Jeannin, I always say much, and do little."

JEBB (SAMUEL, M. D.), a native of Nottingham, and a member of Peter-house, Cambridge, became attached to the Nonjurors, and accepted the office of librarian to the celebrated Jeremy Collier [L]. While he was at Peter-house he printed a translation of "*Martin's Answers to Emlyn, 1718*," 8vo; reprinted in 1719; in which latter year he inscribed to that society his "*Studiorum Primitiæ*;" namely, "*S. Justini Martyris cum Tryphone Dialogus, 1719*," 8vo. On leaving the uni-

[L] Anecdotes of Bowyer, by Nichols, p. 32, 81, &c.

versity, he married a relation of the celebrated apothecary Mr. Dillingham, of Red-lion-square, from whom he took instructions in pharmacy and chemistry by the recommendation of Dr. Mead, and afterwards practised physic at Stratford by Bow. In 1722, he was editor of the "*Bibliotheca Literaria*," a learned work, of which only ten numbers were printed, and in which are interspersed the observations of Mañon, Wasse, and other eminent scholars of the time. He also published, 1. "*De Vita & Rebus gestis Mariæ Scotorum Reginæ, Franciæ Dotariæ.*" "*The History of the Life and Reign of Mary Queen of Scots and Dowager of France, extracted from original Records and Writers of Credit, 1725,*" 8vo. 2. An edition of "*Aristides, with Notes, 1728,*" 2 vols. 4to. 3. A beautiful and correct edition of "*Joannis Cæii Britannici de Canibus Britannicis liber unus; de variorum Animalium & Stirpium, &c. liber unus; de Libris propriis liber unus; de Pronunciatione Græcæ & Latinæ Linguæ, cum scriptione novâ, libellus; ad optimorum exemplarium fidem recogniti; à S. Jebb, M. D. Lond. 1729,*" 8vo. 4. An edition of Bacon's "*Opus Majus,*" folio, "neatly and accurately printed for W. Bowyer, 1733." 5. "*Humphr. Hodii, lib. 2. de Græcis illustribus Linguæ Græcæ Literarumque humaniorum instauratoribus, &c. Lond. 1742,*" 8vo. "*Præmittitur de Vita & Scriptis ipsius Humphredi Dissertatio, auctore S. Jebb, M. D.*" He wrote also the epitaph inscribed on a small pyramid between Haut-Buiffon and Marquise, in the road to Boulogne, about seven miles from Calais, in memory of Edward Seabright, esq; of Croxton in Norfolk, three other English gentlemen, and two servants, who were all murdered Sept. 20, 1723 [M]. The pyramid, being decayed, was taken down about 1751, and a small oratory or chapel erected on the side of the road [N]. In 1749, Dr. Jebb possessed all Mr. Bridges's MSS. relative to the "*History of Northamptonshire,*" which were afterwards bought by sir Thomas Cave, bart. and finally digested, and published in 2 vols. folio, by the Rev. Peter Whalley, in 1791. Dr. Jebb practised at Stratford with great success till within a few years of his death, when he retired with a moderate fortune into Derbyshire, where he died March 9, 1772, leaving several children, one of whom was sir Richard Jebb, M. D. one of the physicians extraordinary to his majesty.

JEBB (JOHN), son of Dr. John Jebb, dean of Cashell, was born in London, early in 1736. He was a man much cele-

[M] See "*Political State,*" Vol. XXVI. p. 333, 443; and, "*A Narrative of the Proceedings in France, for discovering and detecting the Murderers of the English Gentlemen,*" where there is a print of the pyramid, with the inscription.

[N] From the information of a gentleman who has been in the chapel, where mass, he was told, is occasionally performed for the souls of the persons who were murdered.

brated among the violent partizans for unbounded liberty, religious and political; and certainly a man of learning and talents, though they were both so much absorbed in controversy as to leave little among his writings of general use. His education was begun in Ireland and finished in England. His degrees were taken at Cambridge, where he bore public offices, and obtained some church preferment. His college was Peter-house. He early took up the plan of giving theological lectures, which were attended by several pupils, till his peculiar opinions became known in 1770, when a prohibition was published in the university. How soon he had begun to deviate from the opinions he held at the time of ordination is uncertain, but in a letter dated Oct. 21, 1775, he says, "I have for seven years past, in my lectures, maintained steadily the proper unity of God, and that he alone should be the object of worship." He adds, that he warned his hearers that this was not the received opinion, but that his own was settled, and exhorted them to enquire diligently [o]. This confession seems rather inconsistent with the defence he addressed to the archbishop of Canterbury, in 1770. He was a strenuous advocate for the establishment of annual examinations in the university, but could not prevail. In 1775, he came to the resolution of resigning his ecclesiastical preferments, which he did accordingly; and then, by the advice of his friends, took up the study of physick. For this new object he studied indefatigably, and in 1777, obtained his degree by diploma from St. Andrew's, and was admitted a licentiate in London.

Amidst the cares of his new profession, he did not decline his attention to theological study, nor to what he considered as the cause of true liberty. He was, as he had been for many years, zealous for the abolition of subscription, a warm friend to the cause of America against England, an incessant advocate for annual parliaments, and universal suffrage (those pernicious engines for destroying the British constitution), a writer in newspapers, and a speaker in public meetings. So many eager pursuits seem to have exhausted his constitution, and he died, apparently of a decline, in March, 1786.

Dr. John Jebb was a man of various and extensive learning, master of many languages, among which were Hebrew and Arabic; and during his last illness, he studied the Saxon, with the Anglo-Saxon laws and antiquities. He was twice a candidate for the professorship of Arabic at Cambridge. Besides his theological and medical knowledge, he was not a little versed in the science of law, which he once thought of making his profession, even after he had studied physick. He was also a mathematician and

philosopher, and was concerned with two friends in publishing at Cambridge a small quarto, entitled, "*Excerpta quædam e Newtonii principiis Philosophiæ naturalis, cum notis variorum;*" which was received as a standard book of education in that university. His other works have been collected into 3 vols. 8vo, published in 1787 by Dr. Disney, and contain chiefly, (besides the plan of his lectures, and harmony of the gospels, six sermons, and a medical treatise on paralysis,) controversial tracts and letters, on his intended improvements at Cambridge, on subscription, on parliamentary reform, &c. He seems to have been an active, enterprising, and rather turbulent, but a sincere man.

JEFFERY (JOHN), an English divine, was born in 1647, at Ipswich, where he had his grammar-learning; and thence removed in 1664 to Catharine-hall, Cambridge, under the tuition of Dr. John Eachard [P]. Here he took his first degree, and as soon after as he could, he went into orders, and accepted of the curacy of Dennington in Suffolk. He applied very closely to his studies, lived quite retired, and was not known or heard of in the world for some years. At length, becoming known, he was, in 1678, elected minister of a church in Norwich; where his good temper, exemplary life, judicious preaching, and great learning, soon recommended him to the esteem of the wisest and best men in his parish. Sir Thomas Brown, so well known to the learned world, respected and valued him. Sir Edward Atkyns, lord chief baron of the Exchequer, took great notice of his singular modesty of behaviour, and rational method of recommending religion in sermons; gave him an apartment in his house, took him up to town with him, carried him into company, and brought him acquainted with Dr. Tillotson, then preacher at Lincoln's-inn, and with several other eminent men. In 1687, Dr. Sharp, then dean of Norwich, afterwards archbishop of York, obtained for him, without solicitation, the two small livings of Kirton and Falkenham in Suffolk; and, in 1694, archbishop Tillotson made him archdeacon of Norwich. In 1710, he married a second wife; and after his marriage, discontinued his attendance on the convocation: and when he was asked the reason, would pleasantly excuse himself out of the old law, which saith, "that, when a man has taken a new wife, he shall not be obliged to go out to war." He died in 1720, aged 72.

He published, "*Christian Morals*, by Sir Thomas Browne." "*Moral and religious Aphorisms*, collected from Dr. Whichcote's Papers." Three volumes of sermons, by the same author, 1702.

In 1701, he had printed a volume of his own discourses, and occasionally various sermons and tracts separately, for twenty years before. All these were collected, and published in 2 vols. 8vo, in 1751. Dr. Jeffery was an enemy of religious controversy, alledging, "that it produced more heat than light." He left behind him many manuscript volumes, entitled, *TA EIS EAYTON*, affording an irrefragable proof of his great industry.

JEFFERY of Monmouth (ap *ARTHUR*), the famous British historian, flourished in the time of Henry I. [Q], was born at Monmouth, and probably educated in the Benedictine monastery near that place; for Oxford and Cambridge had not yet risen to any great height, and had been lately depressed by the Danish invasion; so that monasteries were at this time the principal seminaries of learning. He was made archdeacon of Monmouth, and afterwards promoted to the bishopric of St. Asaph in 1152. He is said by some to have been raised to the dignity of a cardinal also, but on no apparent good grounds. Robert earl of Gloucester, natural son of Henry I. and Alexander bishop of Lincoln, were his particular patrons; the first a person of great eminence and authority in the kingdom, and celebrated for his learning; the latter, famous for being the greatest patron of learned men in that time, and himself a great scholar and statesman.

Leland, Bale, and Pits inform us, that Walter Mapæus, alias Calenius, who was at this time archdeacon of Oxford, and of whom Henry of Huntingdon, and other historians, as well as Jeffery himself, make honourable mention, as a man very curious in the study of antiquity, and a diligent searcher into ancient libraries, and especially after the works of ancient authors, happened while he was in Armorica to meet with a history of Britain, written in the British tongue, and carrying marks of great antiquity. Being overjoyed at this, as if he had found a vast treasure, he in a short time came over to England, where enquiring for a proper person to translate this curious but hitherto unknown book, he very opportunely met with Jeffery of Monmouth, a man profoundly versed in the history and antiquities of Britain, excellently skilled in the British tongue, and besides (considering the time) an elegant writer, both in verse and prose, and to him he recommended the task. Jeffery accordingly undertook to translate it into Latin; which he performed with great diligence, approving himself according to Matthew Paris, a faithful translator. At first he divided it into four books, written in a plain simple style, a copy whereof is said to be at Benet-college, Cambridge, which was never yet

published; but afterwards made some alterations, and divided it into eight books, to which he added the book of "Merlin's Prophecies," which he had also translated from British verse into Latin prose. A great many fabulous and trifling stories are inserted in the history, upon which account Jeffery's integrity has been called in question; and many authors, such as Polydore Virgil, Buchanan, and some others, treat the whole as fiction and forgery. But, on the other hand, he is defended by very learned men, such as Usher, Leland, Sheringham, sir John Rice, and many more. His advocates do not deny, that there are several absurd and incredible stories inserted in this book; but, as he translated or borrowed them from others, the truth of the history ought not to be rejected in gross, though the credulity of the historian may deserve censure.

Camden alledges, that his relation of Brutus, and his successors in those ancient times, ought to be entirely disregarded, and would have our history commence with Cæsar's attempt upon the island: and this advice has since been followed by the generality of our historians. But Milton pursues the old beaten tract, and alledges that we cannot be easily discharged of Brutus and his line, with the whole progeny of kings to the entrance of Julius Cæsar; since it is a story supported by descents of ancestry, and long continued laws and exploits, not plainly seeming to be borrowed or devised. Camden, indeed, would insinuate, that the name of Brutus was unknown to the ancient Britons, and that Jeffery was the first person who feigned him founder of their race. But this is certainly a mistake. For Henry of Huntingdon had published, in the beginning of his history, a short account of Brutus, and made the Britons the descendants of the Trojans, before he knew any thing of Jeffery's British history: and he professes to have had this account from various authors. Sigibertus Gemblacensis, a French author, somewhat more early than Jeffery, or Henry of Huntington (for he died, according to Bellarmine, in 1112) gives an account of the passage of Brutus, grandson of Ascanius, from Greece to Albion, at the head of the exiled Trojans[R]; and tells us, that he called the people and country after his own name, and at last left three sons to succeed him, after he had reigned twenty-four years. Hence he passes summarily over the affairs of the Britons, agreeably to the British history, till they were driven into Wales by the Saxons.

Nennius abbot of Banchor, who flourished according to some accounts, in the seventh century [s], or however, without dis-

[R] Chronographia, &c.

adjecit, Thomas Galeus. Nennii poem.

[s] Historia Britonum, sive Eulogium

ad Hist. Brit.

Britanniæ, Oxon. 1691, edidit notasque

pute, some hundreds of years before Jeffery's time, has written very copiously concerning Brutus; recounting his genealogy from the patriarch Noah, and relating the sum of his adventures in a manner that differs but in few circumstances from the British history. He tells us from whence he compiled his account in the following words: "*Partim majorum traditionibus, partim scriptis, partim etiam monumentis veterum Britanniae incolarum, partim & de annalibus Romanorum; insuper & de Chronicis sanctorum patrum, S. Jeronymi, Prosperi, Eusebii; nec non & de historiis Scotorum, Saxonumque licet inimicorum, non ut volui sed ut potui, meorum obtemperans jussionibus seniorum, unam hanc historiunculam undecunque collectam balbutiendo coacervavi.*" Giraldus Cambrensis, contemporary with Jeffery, says, that in his time the Welch bards and singers could repeat by heart, from their ancient and authentic books, the genealogy of their princes from Roderic the Great to Belim the Great; and from him to Sylvius, Ascanius, and Æneas; and from Æneas lineally carry up their pedigree to Adam. From these authorities it appears, that the story of Brutus is not the produce of Jeffery's invention, but, if it be a fiction, is of much older date.

There are two editions of Jeffery's history extant in Latin, one of which was published in 4to, by Ascensius, at Paris, A. D. 1517; the other in folio by Commeline, at Heidelberg, 1587, among the "*Rerum Britannicarum Scriptores vetustiores & præcipui,*" which is much the fairer and more correct edition. A translation of it into English by Aaron Thompson, of Queen's-college, was published at London, 1718, in 8vo, with a large preface concerning the authority of the history.

JEFFREYS (lord GEORGE), baron Wem, commonly known by the name of judge Jeffreys [T], was the sixth son of John Jeffreys, esq; of Acton in Denbighshire. He was educated at Westminster-school, where he became a good proficient in the learned languages; and was thence removed to the Inner-Temple, where he applied himself very assiduously to the law. His father's family was large, and his temper parsimonious, consequently the young man's allowance was very scanty, and hardly sufficient to support him decently: but his own ingenuity supplied all deficiencies, till he came to the bar; to which, as is affirmed by some, he had no regular call. In 1666, he was at the assize at Kingston, where very few counsellors attended, on account of the plague then raging. Here necessity gave him permission to put on a gown, and to plead; and he continued the practice unrestrained, till he reached the highest employments in the law. Alderman Jeffreys, a namesake, and pro-

[T] Lives of the Lord Chancellors, &c. North's Life of the late Lord-keeper Guilford.

bably a relation, introduced him among the citizens ; and, being a jovial bottle companion, he became very popular among them, came into great business, and was chosen their recorder. His influence in the city, and his readiness to promote any measures without reserve, introduced him at court ; and he was appointed the duke of York's solicitor.

He was very active in the duke's interest, and carried through a cause which was of very great consequence to his revenue: it was for the right of the Penny-post-office. He was first made a judge in his native country ; and, in 1680, was knighted, and made chief justice of Chester. When the parliament began the prosecution of the abhorers, he resigned the recordership, and obtained the place of chief justice of the King's-bench ; and, soon after the accession of James II. the great seal. He was one of the greatest advisers and promoters of all the oppressive and arbitrary measures of that unhappy and tyrannical reign ; and his sanguinary and inhuman proceedings against Monmouth's miserable adherents in the West will ever render his name infamous. There is, however, a singular story of him in this expedition, which tends to his credit ; as it shews, that when he was not under state influence, he had a proper sense of the natural and civil rights of men, and an inclination to protect them. The mayor, aldermen, and justices of Bristol, had been used to transport convicted criminals to the American plantations, and sell them by way of trade ; and finding the commodity turn to a good account, they contrived a method to make it more plentiful. Their legal convicts were but few, and the exportation was inconsiderable. When, therefore, any petty rogues and pilferers were brought before them in a judicial capacity, they were sure to be terribly threatened with hanging ; and they had some very diligent officers attending, who would advise the ignorant intimidated creatures to pray for transportation, as the only way to save them ; and, in general, by some means or other, the advice was followed. Then, without any more form, each alderman in course took one and sold for his own benefit ; and sometimes warm disputes arose among them about the next turn. This trade had been carried on unnoticed many years, when it came to the knowledge of the lord chief justice ; who, finding upon enquiry, that the mayor was equally involved in the guilt of this outrageous practice with the rest of his brethren, made him descend from the bench where he was sitting, and stand at the bar in his scarlet and furs, and plead as a common criminal. He then took security of them to answer informations ; but the amnesty after the Revolution stopt the proceedings, and secured their iniquitous gains.

North, who informs us of this circumstance, tells us likewise, that, when he was in temper, and matters indifferent came

came before him, no one better became a seat of justice. He talked fluently, and with spirit; but his weakness was, that he could not reprehend without scolding, and in such Billingsgate language as should not come from the mouth of any man. He called it "giving a lick with the rough side of his tongue." It was ordinary to hear him say, "Go, you are a filthy, lousy, nitty rascal;" with much more of like elegance. He took a pleasure in mortifying fraudulent attornies. His voice and visage made him a terror to real offenders, and formidable indeed to all. A scrivener of Wapping having a cause before him, one of the opponent's counsel said, "that he was a strange fellow, and sometimes went to church, sometimes to conventicles; and none could tell what to make of him, and it was thought that he was a Trimmer." At that the chancellor fired. "A Trimmer!" said he, "I have heard much of that monster, but never saw one; come forth, Mr. Trimmer, and let me see your shape:" and he treated the poor fellow so roughly, that, when he came out of the hall, he declared "he would not undergo the terrors of that man's face again to save his life; and he should certainly retain the frightful impressions of it as long as he lived."

Afterwards, when the prince of Orange came, and all was in confusion, the lord chancellor, being very obnoxious to the people, disguised himself in order to go abroad. He was in a seaman's dress, and drinking a pot in a cellar. The scrivener, whom he had so severely handled, happening to come into the cellar after some of his clients, his eye caught that face which made him start; when the chancellor seeing himself observed, feigned a cough, and turned to the wall with his pot in his hand. But Mr. Trimmer went out, and gave notice that he was there; and the mob immediately rushed in, seized him, and carried him to the lord-mayor. Thence, under a strong guard, he was sent to the lords of the council, who committed him to the Tower; where he died April 18, 1689, and was buried privately the Sunday night following.

JEFFREYS (GEORGE), educated at Westminster-school under Dr. Busby, was the son of Christopher Jeffreys, esq; of Weldron in Northamptonshire, and nephew to James, the eighth lord Chandos [u]. He was admitted of Trinity-college, Cambridge, in 1694, where he took the degrees in arts, was elected fellow in 1701, and presided in the philosophy-schools as moderator in 1706. He was also sub-orator for Dr. Ayliffe, and not going into orders within eight years, as the statutes of that college require, he quitted his fellowship in 1709. Though Mr. Jeffreys was called to the bar, he never practised the law, but, after acting as secretary to Dr. Hartstronge bishop of Derry, at

the latter end of queen Anne's and the beginning of George the First's reign, spent most of the remainder of his life in the families of the two last dukes of Chandos, his relations. In 1754 he published, by subscription, a 4to volume of "Miscellanies, in Verse and Prose," among which are two tragedies, "Edwin," and "Merope," both acted at the theatre-royal in Lincoln's-inn-fields, and "The Triumph of Truth," an oratorio. "This collection," as the author observes in his dedication to the present duke of Chandos, then marquis of Carnarvon, "includes an uncommon length of time, from the verses on the duke of Gloucester's death in 1700, to those on his lordship's marriage in 1753." Mr. Jeffreys died in 1755, aged 77. In sir John Hawkins's "History of Music [x]," his grandfather, George, is recorded as Charles the First's organist at Oxford, in 1643, and servant to lord Hatton in Northamptonshire, where he had lands of his own; and also his father, Christopher, of Weldron in Northamptonshire, as "a student of Christ-church, who played well on the organ." The anonymous verses prefixed to "Cato," were by this gentleman, which Addison never knew. The alterations in the Odes in the "Select Collection," are from the author's corrected copy.

JENKIN (ROBERT), a learned English divine, son of Thomas Jenkin, gentleman, of Minster in the Isle of Thanet, where he was born Jan. 1656; and bred at the King's school at Canterbury [y]. He entered as sizar at St. John's-college, Cambridge, March 12, 1674, under the tuition of Mr. Francis Roper; became a fellow of that society March 30, 1680; *decessit* 1691; became master in April, 1710 [z]; and held also the office of lady Margaret's professor of divinity. Dr. Lake, being translated from the see of Bristol to that of Chichester, in 1685, made him his chaplain, and collated him to the precentorship of that church, 1688. Refusing to take the oaths at the Revolution, he quitted that preferment, and retired to his fellowship, which was not subject then to those conditions, unless the bishop of Ely, the visitor, insisted on it; and the bishop was, by the college statutes, not to visit unless called in by a majority of the fellows. By these means he and many others kept their fellowships. Retiring to the college, he prosecuted his studies without interruption, the fruits whereof he gave to

[x] Vol. IV. p. 64. Ib. 323.

[y] Anecdotes of Bowyer, by Nichols, p. 15.

[z] On the death of Dr. Humfrey Gower; who left him a country-seat at Thriploe, worth 20l. per ann. on the death

of Mr. West, his nephew and heir; and 500l. to buy a living for the college, to which society he also left two exhibitions of 10l. each, and all his books to their library.

the public in several treatises which were much esteemed [A]. Upon the accession of George I. an act was passed, obliging all who held any post of 5l. a year to take the oaths, by which Dr. Jenkin was obliged to eject those fellows who would not comply, which gave him no small uneasiness [B]; and he sunk by degrees into imbecillity. In this condition he removed to his elder brother's house at South Runcton in Norfolk, where he died April 7, 1707, in his 70th year; and was buried, with his wife (Susannah, daughter of William Hatfield, esq; alderman and merchant of Lynne, who died 1713, aged 46), his son Henry, and daughter Sarah, who both died young in 1727, in Holme chapel, in that parish of which his brother was rector. Another daughter Sarah survived him. A small mural monument was erected to his memory, inscribed as below [C].

Dr. Jenkin had an elder and a younger brother, Henry and John. John was a judge in Ireland, under the duke of Ormond. Henry, elder brother of the master, was vicar of Tilney in Norfolk, and rector of South Runcton cum Wallington, where he died in 1732, and had three sons, Thomas, William, and Robert.

JENKINS (Sir LEOLINE), a learned civilian and able statesman, was descended from a family in Wales, being the son of Leoline Jenkins, who was possessed of an estate of 40l. a year, at Llantrisant in Glamorganshire, where this son was born, about 1623. He discovered an excellent genius and disposition for learning, by the great progress he made in Greek and Latin, at

[A] These are, 1. "An Historical Examination of the Authority of General Councils, 1688." 2. "A Defence of the Profession which bishop Lake made upon his Death-bed." 3. "Defensio S. Augustini adversus Jo. Phereponum, 1707." 4. "An English translation of the Life of Apollonius Tyaneus, from the French of Tillemont." 5. "Remarks on Four Books lately published; viz. Bafnage's History of the Jews; Whitton's Eight Sermons; Locke's Paraphrase and Notes on St. Paul's Epistles; and Le Clerc's Bibliothéque Choisie;" and was also author of, 6. "The Reasonableness and Certainty of the Christian Religion;" of which a fifth edition, corrected, appeared in 1721.

[B] The true account of the ejection is this: The statutes of that college require the fellows; as soon as they are of proper standing, to take the degree of B. D. But the oath of allegiance is required to be taken with every degree: so that, after the Revolution, twenty-four of the fellows not coming in to the oath of allegiance,

and the statutes requiring them to commence B. D. they were constrained to part with their fellowships. As to those who had taken the degree before the Revolution, there was no cause for rejecting them, till they refused the abjuration-oath, which was exacted upon the accession of Geo. I.

[C] S. M.

Reverendi admodum ROBERTI

JENKIN,

Sanctæ Theologiæ pro Domina
Margareta

in Academia Cantabrigiensi Professoris,
Omni laude dignissimi,
Et Collegii Divi Johannis Evangelistæ
Præfecti

Vigilantissimi, spectatissimi;
Qui doctrinæ, pietatis, religionis,
Ornamentum fuit illustre;
Exemplar venerabile,
Vindex fidelissimus.

Et usque vixit
Monumentum perpetuum.

Ob. 7 die Aprilis,
Anno Domini 1727,
Æt. 70.

Cowbridge

Cowbridge school, near Llantrifaint; whence he was removed, in 1641, to Jesus-college in Oxford, and, upon the breaking out of the civil war soon after, took up arms, among other students, on the side of the king. This, however, did not interrupt his studies, which he continued with all possible vigour; not leaving Oxford till after the death of the king. He then retired to his own country, near Llantrythd, the seat of sir John Aubrey, which, having been left void by sequestration, served as a refuge to several eminent loyalists; among whom was Dr. Mansell, the late principal of his college. This gentleman invited him to sir John Aubrey's house, and introduced him to the friendship of the rest of his fellow-sufferers there, as Frewen Abp. of York, and Sheldon afterwards Abp. of Canterbury; a favour, which, through his own merit and industry, laid the foundation of all his future fortunes. The tuition of sir John Aubrey's eldest son was the first design in this invitation; and he acquitted himself in it so well, that he was soon after recommended in the like capacity to many other young gentlemen of the best rank and quality in those parts, whom he bred up in the doctrine of the Church of England, treating them like an intimate friend rather than a master, and comforting them with hopes of better times.

But this could not long continue unobserved by the parliament party, who grew so jealous, that they were resolved to put a stop to it: and, as the most effectual means of dispersing the scholars, the master was seized by some soldiers quartered in those parts; and, being sent to prison, was indicted at the quarter-sessions, for keeping a seminary of rebellion and sedition. He was however discharged by the interest of Dr. Wilkins, then warden of Wadham-college in Oxford: to which place he removed with his pupils, in 1651, and settled in a house, thence called Little Welch-hall, in the High-street. During his residence in Oxford, he was recommended to the warden of Wadham by the famous judge David Jenkins; and employed on several messages and correspondences between the judge, Dr. Sheldon, Dr. Mansell, Dr. Fell, and others. But Dr. Wilkins, his protector, being promoted to the mastership of Trinity-college Cambridge, in 1655, Jenkins was obliged to remove; and, being talked of as a dangerous man, sought his safety by flight. He withdrew with his pupils out of the kingdom, and resided occasionally in the most famous of the foreign universities. He thus kept a kind of moving academy; and by that method, the best opportunities of improving the students in all sorts of academical learning were obtained; while they had the further advantage of travelling over a great part of France, Holland, and Germany. They returned home in 1658; and Mr. Jenkins, delivering up his pupils to their respective friends, gladly accepted

cepted an invitation to live with sir William Whitmore, at his seat at Appley in Shropshire.

He continued with that patron of distressed cavaliers, enjoying all the opportunities of a well-furnished library, till the Restoration; when he returned to Jesus-college, and was chosen one of the fellows. He was created LL. D. in Feb. 1661, and elected principal in March following, upon the resignation of his patron Dr. Mansell; and sir William Whitmore soon after gave him the commissaryship of the peculiar and exempt jurisdiction of the deanery of Bridgenorth in Shropshire. In 1662, he was made assessor to the chancellor's court at Oxford; and the same year Dr. Sweit appointed him his deputy professor of the civil law there. In 1663, he was made register of the consistory court of Westminster-abbey; and his friend Sheldon, newly translated to the see of Canterbury, soon after appointed him commissary and official for that diocese, and judge of the peculiars. Jenkins was very serviceable to that prelate, in settling his Theatre at Oxford; of which, as soon as it was finished, he was made one of the curators. He was useful to the archbishop on other occasions also relating to church and state; and it was by his encouragement, that Dr. Jenkins removed to Doctor's-Commons, and was admitted an advocate in the court of arches in the latter end of 1663. Here he was immediately made deputy-assistant to Dr. Sweit; dean of this court, as he had been to him before in the office of professor; and this situation brought his merit nearer the eye of the court. Upon the breaking out of the first Dutch war in 1664, the lords commissioners of prizes appointed Dr. Jenkins, with other eminent civilians, to review the maritime laws, and compile a body of rules for the adjudication of prizes in the court of admiralty, which afterwards became the standard of those proceedings. Then, by the recommendation of Sheldon, he was made judge-assistant in that court, March 21, 1664-5; Dr. Exton, the judge, being then very aged and infirm: and upon his death soon after, became principal, and sustained the weight of that important office alone, with great reputation. He had advanced the honour and esteem of that court to a high degree, by a three years service; when finding the salary of 300*l.* per annum, allowed by the king, not a competent maintenance, he petitioned for an additional 200*l.* per annum, which was granted Jan. 29, 1668. He was now considered as so useful a man by the government, that the king became his patron; and having recommended him to the archbishop, as judge of his prerogative court of Canterbury, which appointment he obtained in 1668, employed him the following year in an affair of near concern to himself.

The queen-mother, Henrietta Maria, widow of Charles II. dying Aug. 1, 1669, in France, her whole estate, both real and personal,

personal, was claimed by her nephew, Louis XIV [D]: upon which matter, Dr. Jenkins being commanded to give his opinion, it was approved in council; and a commission being made out for him, with three others [E], he attended it to Paris. He demanded and recovered the queen-mother's effects, discharged her debts, and provided for her interment; when, returning home, his majesty testified his high approbation of his services, by conferring on him the honour of knighthood, Jan. 7, 1669-70. Immediately after this honour, he received a greater; being nominated one of the commissioners of England, to treat with those authorized from Scotland, about an union between the two kingdoms. In 1671, he was chosen a representative in parliament for Hythe in Kent, one of the cinque ports.

He did not approve the rupture, which brought on the second war with the Dutch in 1672. Being appointed an ambassador and plenipotentiary, with others, for settling a treaty of peace, and resigning his place of principal of Jesus-college, he arrived in his new character at Cologne, in June 1673: but after several fruitless endeavours to effect it, he returned to England in 1674. On his arrival in May, he gave the privy-council an account of his negotiation, which was well received; and, in December, was appointed one of the mediators of the treaty at Nimeguen. He continued there throughout the whole course of that long and laborious negotiation; and the chief part of the business, at least the drudgery of it, lay upon him, as is acknowledged by sir William Temple, his brother mediator: who in his pleasant manner observes, that, "where there were any ladies in the ambassadors houses, the evenings were spent in dancing or play, or careless and easy suppers, or collations. In these entertainments," says he, "as I seldom failed of making a part, and my colleague never had any, so it gave occasion for a *bon mot*, a good word, that passed upon it: *Que la mediation estoit toujours en pied pour faire sa fonction*: that is, that the mediation was always on foot to go on with its business; for I used to go to bed and rise

[D] She had resided at Colombe in France ever since her departure from England in July 1644, being entertained there at the charge of Lewis XIV. Upon the Restoration, she came to London; and having settled her revenues here, went back to France, to bestow her daughter Henrietta in marriage to the duke of Anjou. July 1662, coming again into England, she settled her court at Somerset-house, where she resided till May 1665. But falling into a bad state of health, she returned to her native country, where she died. Under these circumstances it was pretended, that she was not only a native, but an inhabitant of France; consequently,

that whatever estate she possessed there, ought to be subject to the laws and usages of the country, and that madame royale of France, the aforesaid dutchess of Anjou, was by those laws the only person capable of succeeding; Charles II. and the duke of York, as well as the princess of Orange, her other children, being expressly excluded and disabled by the *Droit d'aubaine*, because they were not born nor inhabitants within the allegiance of the French king. But our court's claim was at length admitted.

[E] Ralph Montague, Esq; ambassador at that court, the earl of St. Alban's, and lord Arundel.

late, while my colleague was a bed 'by eight and up by four; and to say the truth, two more different men were never joined in one commission, nor ever agreed better in it [F]."

The detail of this negotiation is well known, and may be seen in sir Leoline's letters, and his colleague's works, to which we must refer; it being sufficient to observe here, that all expedients proposed by the two mediators were rejected. Sir Leoline quitted the place on Feb. 16, 1679; and retiring to Neerbos, received a warrant from his royal master, dated Feb. 14, three days after the date of his letter of revocation, appointing him ambassador extraordinary at the Hague, in the room of sir William Temple, who had been then recalled. He accordingly arrived there, March 1; but continued in that station no longer than the 25th of the same month; for, by a new commission, dated Feb. 20, and which came to his hands six days after, he returned to Nimeguen March 26, authorised to resume his mediatorial function, at the desire of the prince of Orange and the States, and the earnest intreaty of the Northern princes. His instructions now left him in a great measure to himself, without other direction than to act as he should find most consistent with his majesty's honour, and the good of the general peace; which, as he was a modest man and very diffident of himself, put him under great anxiety. He happily succeeded, however, in accommodating all differences, and returned home, Aug. 1679, after having been employed about four years and a half in this tedious treaty.

Soon after his arrival in England, he was chosen one of the burgesses for the university of Oxford; and, in the parliament which met Oct. 17 following, opposed, to the utmost of his power, the bill brought in for the exclusion of the duke of York from the crown. He was sworn a privy-counsellor before the expiration of this year; and received the seals as secretary of state, April 1680, being first secretary for the northern province, and in 1681 for the southern. He entered upon this arduous office in critical and dangerous times, which continued so all the while he enjoyed it; yet he escaped the then common fate of being assailed by addresses against him, committed and impeached. Being chosen again for Oxford, in the parliament which met there, March 21, 1681, he earnestly again opposed the exclusion of the duke of York, as he did also the printing of the votes of the house of commons; a practice which had then been lately assumed [G], but was considered by him as inconsistent with the gravity of that assembly, and a sort of impro-

[F] "Temple's Memoirs," p. 185, first to be printed 22 Oct. 1630. See that edit. 1692, 8vo.

[G] The votes of the commons began

per appeal to the people. With similar zeal he withstood the command of the house, to carry their impeachment of Edward Fitz-Harris up to the lords, regarding it as designed to reflect upon the king in the person of his secretary; nor did he comply, till he saw himself in danger of being expelled the house for refusing [H]. But when the corporations began to be new modelled by the court, and a quo warranto was brought against the city of London, the secretary shewed a dislike of such violent measures; and gave his opinion for punishing only the most obnoxious members in their private capacities, without involving the innocent, who would equally suffer by proceeding to the forfeiture of the city's privileges [1]. In many other instances, sir Leoline differed from the general disposition of the court. He was a determined foe to all ideal projects that came before the privy-council; and had resolution to dissent, and experience enough to distinguish what was practicable and really useful, from what was merely chimerical. He also constantly declared against every irregular or illegal proceeding; but, not having strength to sustain the business and conflicts of those turbulent times, he begged leave to resign for a valuable consideration, which was granted by his majesty on April 14, 1684. Having obtained his wish, he retired to a house in Hammer-smith, where learning and learned men continued to be his care and delight. Upon the accession of James II. he was sworn again of the privy-council, and elected a third time for the university of Oxford. He had gained some little return of strength, and fresh application was accordingly made to him to appear in business; but, indisposition soon returning, he was never able to sit in that parliament, and paid the last debt to nature on Sept. 1, 1685. His body was conveyed to Oxford, and interred in the area of Jesus-college chapel. Being never married, his whole estate was bequeathed to charitable uses; and he was, particularly, a great benefactor to his college. All his letters and papers were collected and printed in two folio volumes, 1724, under the title of his "Works," by W. Wynne, Esq; who prefixed an ac-

[H] The words which gave offence, besides those mentioned in the text, were, "And do what you will with me, I will not go." Whereupon many called, "To the bar," and moved that his words should be written down before he explained them. The chief speakers against him were the famous J. Trenchard and sir William Jones. At length the secretary made a softening speech, alledging, he did apprehend the sending of him to be a reflection upon his master, and under that apprehension he could not but resent it. "I am heartily

sorry," continues he, "I have incurred the displeasure of the house, and I hope they will pardon the freedom of the expression." To which he added a little after, "I am ready to obey the order of the house, and am sorry my words gave offence." Collection of Debates, p. 315. 136.

[1] Some of the city were so much satisfied with the part he acted in this affair, that he was presented with his freedom, and afterwards chose master of the Salters company. Wynne, p. 37.

count of his life ; which has furnished the chief materials of this memoir.

JENNENS (CHARLES, Esq; [K]) a gentleman of considerable fortune at Gopsal in Leicestershire, and a dissenter, was descended from a family, which was one among the many who have acquired ample fortunes at Birmingham, where they were equally famous for industry and generosity [L]. In his youth he was so remarkable for the number of his servants, the splendor of his equipages, and the profusion of his table, that he acquired the title of "Solyman the Magnificent." He is said to have composed the words for some of Handel's oratorios, and particularly those for "the Messiah;" an easy task, as it is only a selection of verses from scripture. Not long before his death, he imprudently exposed himself to criticism by attempting an edition of Shakspeare, which he began by publishing "King Lear," in 8vo; and printed afterwards, on the same model, the tragedies of "Hamlet," 1772; "Othello" and "Macbeth," 1773. He would have proceeded further, but was prevented by death, Nov. 20, 1773. The tragedy of "Julius Cæsar," which in his life had been put to the press, was published in 1774. He had a numerous library, and a large collection of pictures, both in Great Ormond-street [M] and at Gopsal.

JENSON (NICOLAS), or Jansonius, a celebrated printer and letter-founder of Venice, but by birth a Frenchman, flourished in the fifteenth century. He is said to have been originally an engraver of coins and medals at Paris. About the year 1458, the report of the invention of printing at Mayence being circulated, he was sent by the king, Charles VII. to gain private information on the subject of that art. He fulfilled the object of his mission, but, on his return to France, finding that the king was dead, or perhaps having heard of his death, he removed to Venice. Such is the purport of an account in two old French manuscripts on the coinage, except that one places the mission of Jenson under Louis XI, which is less probable. Jenson excelled in all branches of the art, and more than are now united with it. He formed the punches, he cast the letters, and conducted the typography. He first determined the form and proportion of the present Roman character: and his editions are still sought on account of the neatness and beauty of his types. The first book that issued from his press is a scarce work in

[K] Anecdotes of Bowyer, by Nichols, p. 442.

[L] John Jennens gave, in 1651, 31. 12s. for the use of the poor; and Mrs. Jennens 10l. to support a lecture. The land on which the neat and elegant church of St. Bartholomew was built in 1749 was the gift of John Jennens, Esq; of Gopsal,

then professor of a considerable estate in and near Birmingham; and Mrs. Jennens gave 1000l. towards the building.

[M] Dispersed by public auction soon after his death. See a catalogue of them in "The Connoisseur," 8vo. and in "London and its Environs."

quarto, entitled, "Decor Puellarum," the date of which is 1471; and in the same year he published in Italian "Gloria Mulierum," a proper sequel to the former. After these are found many editions of Latin Classics and other books, for ten years subsequent; but, as no books from his press appear after 1481, it is conjectured that he died about that time.

JENYNS (SOAME), a modern English writer of some eminence, was born in London in 1704, the only son of sir Roger Jenyns, knt. of Bottisham in Cambridgeshire [N]. He was educated privately, till he went to St. John's college, Cambridge, where he resided about three years, studying diligently; but took no degree. He appeared as a poet so early as in 1728, when he published his "Art of Dancing." Several other productions followed at different periods, which he collected into a volume in 1752. He was elected into parliament for Cambridge in 1741, and continued to sit there chiefly for that place, but once or twice for others, till 1780. He assisted Moore in the periodical paper entitled *The World*, in 1753. In 1755, he was appointed one of the Lords of Trade, which place he held during every change of administration, till it was abolished in 1780. Though no speaker, he was an active and diligent member of the house of commons. He was twice married. He died of a fever, December 18, 1787, in his 83d year, leaving no issue; and was buried at Bottisham.

The poems of this author were three times published collectively in his life, first, in a small 8vo, in 1752; the second time in 2 vols. small 8vo, 1761; lastly, in one large 8vo, 1778. He wrote also, 2. "A Free Enquiry into the Origin of Evil," 8vo, 1757. 3. "A View of the internal Evidence of the Christian Religion," 12mo. 1776. 4. "Several political Tracts, and short Philosophical Disquisitions." All these were published together in four volumes, 8vo, by Nalson Cole, Esq; in 1790, with a short sketch of his life. The character of S. Jenyns seems to have been amiable and respectable. As an author he attained no small degree of reputation, by powers which had every aid that useful and polite learning could bestow. His poetry is characterized by elegance and correctness, rather than by invention or enthusiasm. He is a pleasing and elegant, not a very animated or first-rate writer. His expression is concise, his wit lively, his humour delicate, his versification easy and agreeable. He had a critical judgement, an elegant taste, and a rich vein of wit and humour. He is entitled to great praise for the excellence of his style and purity of his language. His view of the internal evidence of the Christian religion contains many just and important observations, but his method of reasoning is

[N] See Dr. Anderson's Life of Jenyns, in his *British Poets*.

liable to considerable objections: and it was accordingly answered by Dr. Maclaine and others, who were desirous to separate the perfect parts from those which are less judicious. The course of his religious sentiments was rather singular. From early impression or strong conviction, he had been originally a zealous believer of revelation, and had even been suspected of a tendency to certain fanatical opinions. Gradually losing ground in faith, he wandered into paths obscured by doubt, and became a professed Deist; till, by a retrograde progress, he measured back his steps to the comforts of christianity. On his death-bed, it is said, he reviewed his life, and with a visible gleam of joy, he gloried in the belief, that his *View of the internal Evidences* had been useful. He spoke of his death as one prepared to die. A very honourable testimony to the goodness of his heart, was inscribed in the register of Bottisham, by the Rev. W. L. Mansell, then sequestrator of that vicarage: and indeed the only blemish upon this part of his character, is the revengeful attack upon Dr. Johnson, after his death, in a severe epitaph which stands against its author in his works. It was amply punished by a counter-epitaph upon him, written while he was alive. His pique against Johnson is supposed to have arisen from a severe critique upon his book on the Origin of Evil, which appeared in the Literary Magazine for 1757. But this offence should have been punished earlier, if at all.

JEREMIAH, the second of the greater prophets, the son of Hilkiah, of the priestly race, and a native of Anathoth, in the tribe of Benjamin. He was born in the reign of Josias, about 629 years before Christ; and was set apart for the prophetic office from his very birth. Jeremiah inveighed against the disorders of his country, and predicted the evils that were to fall upon it. He also prophesied against several neighbouring nations, as the Egyptians, Philistians, Tyrians, Phœnicians, &c. In the fourth year of Jehoiakim, he foretold the captivity of the Jews, and that it would endure seventy years. These predictions were very offensive to the great men of Jerusalem, and they threw him into prison. When the city was taken by Nebuchadnezzar, Jeremiah was among the captives, but the general gave him leave to choose, whether he would go to Babylon or stay in Judea. He preferred the latter, and went to Gedaliah at Mispah, where he was joined by several Jews, whom the war had dispersed into several quarters. Ishmael having treacherously murdered Gedaliah, Johanan collected as many Jews as he could at Bethlehem, and there consulted Jeremiah whether they should stay in Judea, or retire into Egypt. The prophet advised that they should stay in Judea, the contrary however was determined by the principal persons, and Jeremiah, and his disciple Baruch, were compelled to go with the rest. Several of the ancients,
and

and among them St. Jerome, maintain, that Jeremiah was put to death by the Jews at Tapahnes in Egypt, about 586 years before Christ: while some rabbins assert, that he returned to Judea, and others, that he went to Babylon and there died.

The prophecies of Jeremiah, of which the circumstantial accomplishment is specified in the Old and New Testament, are of a very distinguished and illustrious character [o]. He foretold the Babylonish Captivity, the precise time of its duration, and the return of the Jews. He described the destruction of Babylon, and the downfall of many nations. He foreshewed the miraculous conception of Christ, the virtue of his atonement, the spiritual character of his covenant, and the inward efficacy of his laws. His style, though neither deficient in elegance nor sublimity, has been considered, by bishop Lowth, as inferior in both respects to that of Isaiah. His images are perhaps less lofty, and his expressions less dignified than those of some others among the sacred writers; but the character of his work, which breathes a tenderness of sorrow calculated to interest the milder affections, led him probably to reject the majestic tone in which the prophetic censures were sometimes conveyed.

JEROM, ST. (See HIERONYMUS).

JEROME of Prague, so called from the place of his birth, where he is held to be a Protestant martyr. It does not appear in what year he was born, but it is certain that he was neither a monk nor an ecclesiastic: but that, being endowed with excellent natural parts, he had a learned education, and studied at Paris, Heidelberg, Cologne, and perhaps at Oxford; the degree of M. A. being conferred on him in the three first-mentioned universities, and he commenced D. D. in 1396. He began to publish the doctrine of the Hussites in 1408, and it is said he had a greater share of learning and subtlety than John Hufs himself. In the mean time, the council of Constance kept a watchful eye over him; and, looking upon him as a dangerous person, cited him before them April 18, 1415, to give an account of his faith. In pursuance of the citation, he went to Constance, in order to defend the doctrine of Hufs, as he had promised; but, on his arrival, April 24, finding his master Hufs in prison, he withdrew immediately to Überlingen, whence he sent to the emperor for a safe-conduct; but that was refused. The council, it seems, were willing to grant him a safe-conduct to come to Constance, but not for his return to Bohemia. Upon this, he caused to be fixed upon all the churches of Constance, and upon the gates of the cardinal's house, a paper, declaring that he was ready to come to Constance, to give

[o] Gray's Key to the Old Testament.

an account of his faith, and to answer, not only in private and under the seal, but in full council, all the calumnies of his accusers, offering to suffer the punishment due to heretics, if he should be convinced of any errors; for which reason he had desired a safe-conduct both from the emperor and the council; but that if, notwithstanding such a pass, any violence should be done to him, by imprisonment or otherwise, all the world might be a witness of the injustice of the council. No notice being taken of this declaration, he resolved to return into his own country: but the council dispatched a safe-conduct to him, importing, that as they had the extirpation of heresy above all things at heart, they summoned him to appear in the space of fifteen days, to be heard in the first session that should be held after his arrival; that for this purpose they had sent him, by those presents, a safe-conduct so far as to secure him from any violence, but they did not mean to exempt him from justice, as far as it depended upon the council, and as the catholic faith required. This pass and summons came to his hands: nevertheless, he was arrested in his way homewards, on April 25, and put into the hands of the prince of Sultzbach; and, as he had not answered the citation of April 18, he was cited again May 2, and the prince of Sultzbach sending to Constance in pursuance of an order of the council, he arrived there on the 23d, bound in chains. Upon his examination, he denied the receiving of the citation, and protested his ignorance of it. He was afterwards carried to a tower of St. Paul's church, there fastened to a post, and his hands tied to his neck with the same chains. He continued in this posture two days, without receiving any kind of nourishment; upon which he fell dangerously ill, and desired a confessor might be allowed. This being granted, by that means he got a little more liberty. July 19, he was interrogated afresh, when he explained himself upon the subject of the Eucharist to the following effect: That, in the sacrament of the altar, the particular substance of that piece of bread which is there, is transubstantiated into the body of Christ, but that the universal substance of bread remains[P]. Thus, with John Hufs, he maintained the "universalia ex parte rei." It is true, on a third examination, Sept. 11, he retracted this opinion, and approved the condemnation of Wickliff and John Hufs; but, on May 26, 1416, he condemned that recantation in these terms: "I am not ashamed to confess here publicly my

[P] It is not easy for a person, unskilled in logic, to comprehend the meaning of this visionary distinction. It is enough to observe, that, according to the doctrine of the schools, universals have a proper and real existence of their own, independent of, and in the

nature of things prior to the existence of the individuals, whose genera and species they constituted. But these universals are now well known to be nothing else but abstract ideas, existing only in the mind, which is their sole creator.

weakness. Yes, with horror, I confess my base cowardice. It was only the dread of the punishment by fire, which drew me to consent, against my conscience, to the condemnation of the doctrine of Wickliff and John Hufs." This was decisive, and accordingly, in the 21st session, sentence was passed on him; in pursuance of which, he was delivered to the secular arm, May 30. As the executioner led him to the stake, Jerome, with great steadiness, testified his perseverance in his faith, by repeating his creed with a loud voice, and singing litanies and a hymn to the blessed Virgin; whence he was adjudged by his party, to have merited the martyr's crown, and to have his name, together with Wickliff and Hufs, inserted in the Protestant martyrology.

JERVAS (CHARLES), a painter of this country, more known from the praises of Pope, who took instructions from him in the art of painting, and other wits, who were influenced probably by the friendship of Pope, than for any merits of his own. He was a native of Ireland, and studied for a year under sir Godfrey Kneller. Norris, framer and keeper of the pictures to king William and queen Anne, was the first friend who essentially served him, by allowing him to study from the pictures in the royal collection, and to copy them. At Hampton-court he made small copies of the cartoons, and these he sold to Dr. George Clark of Oxford, who then became his protector, and furnished him with money to visit France and Italy. In the eighth number of the Tatler, (April 18, 1709), he is mentioned as "the last great painter Italy has sent us." Pope speaks of him with more enthusiasm than felicity, and rather as if he was determined to praise, than as if he felt the subject. Perhaps some of the unhappiest lines in the works of that poet are in the short epistle to Jervas. Speaking of the families of some ladies, he says,

"Oh, lasting as thy colours, may they shine,
Free as thy stroke, yet faultless as thy line;
New graces yearly, like thy works display,
Soft without weakness, without glaring gay,
Led by some rule, that guides, but not contrains,
And finish'd more through happiness than pains."

In this passage the whole is obscure, the connection with the preceding part particularly so; and part is parodied from Denham. It is no wonder that Jervas did not better inspire his friend to praise him, if the judgement of lord Orford be accurate, on which we may surely rely. He says, that "he was defective in drawing, colouring, and composition, and even in that most necessary, and perhaps most easy talent of a portrait-painter, likeness. In general, his pictures are a light, flimsy kind of fan-painting, as large as life." His vanity, inflamed perhaps

perhaps by the undeserved praises he received from wits and poets, was excessive. He affected to be violently in love with lady Bridgewater; yet, after dispraising the form of her ear, as the only faulty part about her face, he ventured to display his own as the complete model of perfection. Jervas appeared as an author in his translation of *Don Quixote*, which he produced, as Pope used to say of him, without understanding Spanish. It is the fate of Cervantes to be so represented in England, for the same objection has been made to Smollet. Warburton added a supplement to the preface of Jervas's translation, on the origin of romances of chivalry, which was praised at the time, but has since been totally extinguished by the acute criticisms of Mr. Tyrwhitt [Q]. Jervas died about 1740.

JESUA (**LEVITA**), a learned Spanish rabbi in the fifteenth century, is the author of a book entitled, "*Halichot olam*," "*The Ways of Eternity*;" a very useful piece for understanding the Talmud. It was translated into Latin by Constantin l'Empereur; and Bashuyfen printed a good edition of it in Hebrew and Latin, at Hanover, in 1714, 4to.

JEUNE (**JEAN LE**), was born in the year 1592, at Poligni in Franche-Comté. His father was a counsellor in the parliament at Dole. The piety of Le Jeune was of the most exemplary kind. He delighted in the most arduous offices of his profession; and refused a canonry of Arbois, to enter into the then rising, but strict society of the Oratory. His patience and humility were no less remarkable than his piety. He lost his sight at the age of 35, yet did not suffer that great misfortune to depress his spirits. He was twice cut for the stone, without uttering a single murmur of impatience. As a preacher he was highly celebrated, but totally free from all ostentation. As a converter of persons estranged from religion, or those esteemed heretical, he is said to have possessed wonderful powers of persuasion. Many dignitaries of the church were highly sensible of his merits; particularly cardinal Berulle, who regarded him as a son, and La Fayette bishop of Limoges, who finally persuaded him to settle in his diocese. Le Jeune died in 1672, at the age of 80. There are extant ten large volumes of his sermons, in 8vo, which were studied and admired by Massillon. They have been also translated into Latin. His style is simple, insinuating, and affecting, though now a little antiquated. He published also a translation of Grotius's tract, *De Veritate Religionis Christianæ*.

The **JEW** (**WANDERING**), is so often mentioned by various authors, that some account of the phantom may be expected

[Q.] Supplemental Observations on Love's Labour Lost,

here [R]. The unapposite examples of Enoch and Elias, who never tasted death: the firm persuasion of the Jews, who confidently believe, that the prophet Elias is present, invisibly, at the ceremony of circumcising their children: the words of Jesus Christ, in the Gospel, where speaking of St. John the Evangelist, he says, "If I will that he tarry till I come, what is that to thee," which are understood by several of the ancients, and some modern authors, to contain a promise to that apostle, that he should not die till the day of judgement: these, and other vague notions, added to the prevalent love of the marvellous, have contributed to raise a belief, that there is such a personage as the Wandering Jew. The partizans of this opinion appeal likewise to the legend of the Mahometan authors; who mention, in the sixteenth year of the Hegira, a captain named Fadhila, that had the command of 300 horse; and being arrived with his troop, about the close of the day, between two mountains, and bidding the evening prayer with a loud voice, by these words, "God is great," heard a voice which repeated the same words, and so continued to pronounce with him the whole prayer to the end. Fadhila thought at first, that this was nothing more than an echo; but observing, that the voice repeated distinctly and entirely every word of the prayer, he said, "O thou who answerest me, if thou be'st of the order of angels, the virtue of God be with thee; if thou art of the kind of any other spirits, well and good; but if thou art, as I am, of the human species, shew thyself to my eyes." He had no sooner ended this speech, than an ancient man, bald-headed, holding a staff in his hand, and having the air of a dervis, stood before him. Fadhila, after a civil salutation, asked the old man who he was; to which he answered, that his name was Zerib, the grandson of Elias; I am here, continues he, by the order of the Lord Jesus, who hath left me in this world to live here, till his second coming upon earth. I wait for this lord, who is the fountain of all happiness; and, in pursuance to his orders, I make this mountain my last residence. Fadhila asked him, in what time the Lord Jesus was to appear? He answered, at the end of the world, and at the last judgement. And what are the signs of the approach of that day? replied Fadhila. Zerib, then assuming the prophetic tone of voice, says, "When men and women mingle together without distinction of sex; when the abundant plenty of provisions shall not cause the price thereof to fall; when innocent blood shall every where be shed; when the poor shall beg an alms, and no one shall communicate to them; when charity shall be extinguished; when men shall

[R] As some curious particulars are surely very little reason originally, for inserting so fabulous an account, in a collection of real biography.

make ballads of the holy Scriptures; and the temples dedicated to the true God shall be filled with idols: know then, that the day of judgement is at hand." Having finished these words, the figure immediately vanished. This wild story has been supposed to be a testimony to the existence of the Wandering Jew.

His story, who can wonder, is related somewhat differently by different authors. Matthew Paris, under the year 1229, tells us, that there came that year an Armenian prelate to England, who brought letters of recommendation from the pope, intreating the bishops there to shew him the principal relics of that country, and the manner of divine worship in their churches. Paris, who was then living, assures us, that several persons talked with this strange archbishop upon many subjects; and, among other things, enquired the news concerning the Wandering Jew, who was in the East, asking several questions about him; whether he was still alive, who he was, and what account he gave of himself? The archbishop assured them, that this Jew was an Armenian; and an officer of the prelate's train told them, that the Jew was Pontius Pilate's porter, whose name was Cataphilus, who seeing them drag Jesus Christ out of the judgement-hall, struck him with his fist upon the back, in order to push him faster out of doors, and that Jesus Christ said to him, "The son of man goes his way, but thou shalt wait his coming." Thereupon the porter was converted, and baptized by Ananias with the name of Joseph. He lives for ever; and as soon as he comes to be 100 years old, he falls sick and into a swoon, during which he grows young again, returning to 30, the age he was of when Christ died. This officer assured us, that Joseph was known by his master; that he had seen him eat at his table a little before his departure from Jerusalem; that he answered with sufficient gravity, and without the least smile, when he was interrogated upon ancient facts, such, for instance, as the resurrection of the dead, who came out of their graves at the crucifixion of Jesus Christ; the history of the apostles and holy personages of old. He stands, added he, continually afraid of Jesus Christ's coming to judge the world, since that day is to be the last of his life: the fault that he committed in striking Jesus makes him tremble; he is, however, not without hopes of being forgiven, as he did it through ignorance. Several such impostors as these have appeared from time to time, each of whom, abusing the credulity of the people, have given out themselves to be the Wandering Jew; and taking advantage of some knowledge in ancient history, and the Eastern languages, have persuaded the simple, that they were this pretended personage.

One of these impostors appeared at Hamburgh, in 1547. A Christian writer assures us, that he saw him and heard him
preach

preach in one of the churches of that city ; that he seemed to be about fifty years of age, of a tall stature, with long hair spreading over his shoulders. He frequently was observed to groan, which was attributed to the grief and pain that he felt for his fault. He said, that, at the time of Jesus Christ's passion, he was a shoemaker at Jerusalem, and lived near the gate through which our Saviour was to pass in his way to Calvary : that he was then a Jew, and his name Assuerus : that Jesus being fatigued, and going to rest himself upon his stall, Assuerus struck him : whereupon Jesus said to him, " I shall rest myself here, but thou shalt run about till I come." From that moment, Assuerus began to run, followed Jesus Christ, and hath continued wandering ever since. Another of these pretenders started up, many years ago, in England. Calmet has given us the copy of a letter written by the countess of Mazarin to madam Bouillon, giving an account, that there was a man in that country, who pretended to have lived upwards of 1600 years ; he says he was one of the Sanhedrim at Jerusalem, at the time that Jesus Christ was condemned by Pontius Pilate ; that he pushed our Saviour out of the judgement-hall in a rude manner, saying, " Go along, get you out, what do you stay here for ?" That Jesus Christ answered him, " I indeed will go, but you shall stay till I come back." He remembers to have seen all the apostles ; can tell you the features and air of their faces, the colour and manner in which they wore their hair, and describe their dress. He hath travelled through all parts of the world, and is to wander to the end of ages. He pretends to heal the sick with a touch ; he speaks several languages, and gives such an exact and particular account of every thing that hath passed in every country, that those who have heard him know not what to think of him. The two universities have sent their doctors to discourse him ; but they have not been able, with all their knowledge, to catch him in a contradiction. A gentleman of great learning spoke to him in Arabic, to whom he answered immediately in the same language, telling him that there was hardly so much as one true history in the world. The gentleman asked him what he thought of Mahomet ; " I knew his father," said he, " very well, at Ormus in Persia ; and as for Mahomet, he was a person of great penetration and knowledge, but subject, nevertheless to error, as well as other mortals, and that one of his principal errors was his denying the crucifixion of Jesus Christ ; for," says he, " I was present at it, and saw him nailed to the cross with my own eyes." He told this gentleman further, That he was at Rome, when Nero set the city on fire : that he saw Saladin after his return from the conquests in the Levant. He related several particulars concerning Solymán the Magnificent. He likewise knew Tamerlane, Bajazet, Eterlan,

and

and gave a large recital of the wars of the Holy Land. He talks of coming in a few days to London, where he will satisfy the curiosity of all persons who shall please to address themselves to him. This is the purport of the countess of Mazarin's letter. Her ladyship moreover observes, that the common and simple sort of people ascribe many miracles to this wonderful person, but that the more knowing ones look upon him as an impostor [s].

JEWEL (JOHN), an English bishop, and one of the ablest champions of that church against popery, was descended from an ancient family at Buden in Devonshire, where he was born in 1522. After learning the rudiments of grammar under his maternal uncle Mr. Bellamy, rector of Hamton, and being put to school at Barnstaple, he was sent to Oxford, and admitted a postmaster of Merton-college at 13; but, being chosen scholar of Corpus-Christi, in 1530, he removed thither. He pursued his studies with indefatigable industry, usually rising at four in the morning, and studying till ten at night; by which means he acquired a masterly knowledge in most branches of learning: but, taking too little care of his health, he contracted such a cold as fixed a lameness in one of his legs, which accompanied him to his grave. Oct. 1540, he proceeded B. A. became a celebrated tutor, and was soon after chosen rhetoric lecturer in his college. In Feb. 1544, he commenced M. A.

He had early imbibed Protestant principles, and inculcated them among his pupils; but this was carried on privately till the accession of Edward VI. in 1546, when he made a public declaration of his faith, and entered into a close friendship with Peter Martyr, who was professor of divinity at Oxford. In 1550, he took the degree of B. D. and frequently preached before the university with great applause. At the same time he preached and catechised every other Sunday at Sunningwell in Berkshire, of which church he was rector. Thus he zealously promoted the Reformation during this reign, and, in a proper sense, became a confessor for it in the succeeding [τ]; so early, as to be expelled the college by the fellows, upon their private authority, before any law was made, or order given by queen Mary. Unwilling, however, to leave the university, he took chambers in Broadgate-hall, now Pembroke-college, where

[s] Moreri. Calmet Dict. de la Bible.

[τ] In the primitive church, the title of confessor was given not only to those who actually suffered torture for the faith, but to such as were imprisoned in order to suffer torture or death. See Cyprian "de unitate eccl'es." And perhaps Jewel was not inferior to any of the ancients in point of piety, and much superior in regard to

learning. Prince, in his "Worthies of Devonshire," tells us, that Mr. Jewel's life, during his residence in college, was so exemplary, that Moren, the dean of it, used to say to him, "I should love thee, Jewel, if thou wert not a Zuinglian; in thy faith I hold thee an heretic, but surely in thy life thou art an angel; thou art very good and honest, but a Lutheran."

many of his pupils followed him, besides other gentlemen, who were induced by the fame of his learning to attend his lectures. But the strongest testimony to his literary merit was given by the university, who made him their orator, and employed him to write their first congratulatory letter to her majesty. Wood indeed observes, that this task was evidently imposed upon him by those who meant him no kindness; it being taken for granted, that he must either provoke the Roman Catholics, or lose the good opinion of his party. If this be true, which is probable enough, he had the dexterity to escape the snare; for the address, being both respectful and guarded, passed the approbation of Tresham the commissary, and some other doctors, and was well received by the queen.

Burnet informs us, that her majesty declared, at her accession, that she would force no man's conscience, nor make any change in religion. These specious promises, joined to Jewel's fondness for the university, seem to have been the motives which disposed him to entertain a more favourable opinion of Popery than before. In this state of his mind, he went to Clive, to consult his old tutor Dr. Parkurst [u], who was rector of that parish; but Parkhurst, upon the re-establishment of Popery, having fled to London, Jewel returned to Oxford, where he lingered and waited, till, being called upon to subscribe some of the Popish doctrines under the several penalties, he submitted. Yet his compliance did not answer his purpose; for the dean of Christ-church, Dr. Martial, alledging his subscription to be insincere, laid a plot to deliver him into the hands of bishop Bonner; and would certainly have caught him in the snare, had he not set out the very night in which he was sent for, by a bye-way to London. He walked till he was forced to lay himself on the ground, quite spent and almost breathless: where being found by one Augustine Berner, a Swiss, first a servant of bishop Latimer, and afterwards a minister, this person provided him a horse, and conveyed him to lady Warcup's, by whom he was entertained for some time, and then sent safely to the metropolis. Here he lay concealed, changing his lodgings twice or thrice for that purpose, till a ship was provided for him to go abroad, together with money for the journey, by sir Nicolas Throgmorton, a person of great distinction, and at that time in considerable offices. His escape was managed by one Giles Lawrence, who had been his fellow-collegian, and was at this time tutor to sir Arthur Darcy's children, living near the Tower of London. Upon his arrival at Frankfort, in 1554, he made a public confession of his sorrow for his late subscrip-

[u] He had been his tutor at Merton-college, and was afterwards bishop of Norwich.

tion to Popery; and soon afterwards went to Strasburgh, at the invitation of Peter Martyr, who kept a kind of college for learned men in his own house, of which he made Jewel his vice-master: he likewise attended this friend to Zurich, and assisted him in his theological lectures. It was probably about this time that he made an excursion to Padua, where he contracted a friendship with Sig. Scipio, a Venetian gentleman, to whom he afterwards addressed his "Epistle concerning the Council of Trent."

Upon the death of Queen Mary, in 1558, he returned to England; and we find his name, soon after, among the sixteen divines appointed by queen Elizabeth, to hold a disputation in Westminster-abbey against the Papists. July, 1559, he was in the commission constituted by her majesty to visit the dioceses of Sarum, Exeter, Bristol, Bath and Wells, and Gloucester, in order to exterminate Popery in the West of England; and he was consecrated bishop of Salisbury at the end of the same year, and had the restitution of the temporalities April 6, 1560. This promotion was presented to him as a reward for his great merit and learning; and another attestation of these was given him by the university of Oxford, who, in 1565, conferred on him, in his absence, the degree of D. D. in which character he attended the queen to Oxford the following year, and presided at the divinity disputations held before her majesty on that occasion. He had, before, greatly distinguished himself, by a sermon preached at St. Paul's-cross, soon after he had been made a bishop, wherein he gave a public challenge to all the Roman Catholics in the world, to produce but one clear and evident testimony out of any father or famous writer who flourished within 600 years after Christ, for any one of the articles which the Romanists maintain against the church of England; and two years afterwards he published his famous "Apology" for that church. Meanwhile, he gave a particular attention to his diocese, where he began, in his first visitation, and perfected in his last, a great reformation, not only in his cathedral and parochial churches, but in all the courts of his jurisdiction. He watched so narrowly the proceedings of his chancellor and archdeacons, and of his stewards and receivers, that they had no opportunities of being guilty of oppression, injustice, or extortion, nor of being a burden to the people, or a scandal to himself. To prevent these, and the like abuses, for which the ecclesiastical courts are often censured, he sat in his consistory court, and there saw that all things were conducted rightly: he also sat often as an assistant on the bench of civil justice, being himself a justice of the peace.

Amidst these glorious employments, the care of his health was too much neglected. He rose at four o'clock in the morning;

ing; and after prayers with his family at five, and in the cathedral about six, he was so fixed to his studies all the mornings, that he could not, without great violence, be drawn from them. After dinner, his doors and ears were open to all suitors; and it was observed of him, as of Titus, that he never sent any sad from him. Suitors being thus dismissed, he heard, with great impartiality and patience, such causes debated before him, as either devolved to him as a judge, or were referred to him as an arbitrator; and, if he could spare any time from these, he reckoned it as clear gain to his study. About nine at night, he called all his servants to an account how they had spent the day, and then went to prayers with them: from the chapel he withdrew again to his study, till near midnight, and from thence to his bed; in which, when he was laid, the gentleman of his bed-chamber read to him till he fell asleep. Mr. Humfrey, who relates this, observes, that this watchful and laborious life, without any recreation at all, except what his necessary refreshment at meals, and a very few hours of rest, afforded him, wasted his life too fast, and undoubtedly hastened his end. In his 50th year, he fell into a disorder which carried him off in Sept. 1571. He died at Monkton Farley, in his diocese, and was buried in his cathedral, where there is an inscription over his grave, written by Dr. Laurence Humfrey, who also wrote an account of his life, to which are prefixed several copies of verses in honour of him. Dr. Jewel was of a thin habit of body, which he exhausted by intense application to his studies. In his temper he was pleasant and affable, modest, meek, temperate, and perfectly master of his passions. In his morals he was pious and charitable; and when bishop, became most remarkable for his apostolic doctrine, holy life, prudent government, incorrupt integrity, unspotted chastity, and bountiful liberality. He had naturally a very strong memory, which he greatly improved by art, so that he could exactly repeat whatever he wrote after once reading [x]. He professed to teach others this art, and actually taught it his tutor, Dr. Parkhurst, at Zurich. He was a great master of the ancient languages, and skilled in the German and Italian. His writings, a list of which is inserted below [y], have rendered his name famous over all Europe.

IGNATIUS

[x] See his *Life* by Humfrey and Featly. Wood's *Ath.* Oxon. Vol. I. and *Hist. and Antiq.* Oxon.

[y] These are, 1. "Exhortatio ad Oxonienses." The substance printed in Humfrey's *Life* of him, p. 35, 1573, 4to. 2. "Exhortatio in collegio CC. sive concio in fundatoris Foxi commemorationem," p. 45, &c. 3. "Concio in

templo B. M. Virginis, Oxon. 1550," preached for his degree of B. D. It is reprinted in Humfrey, p. 49. 4. "Oratio in aula collegii CC." His farewell speech on his expulsion in 1554, printed by Humfrey, p. 74, &c. 5. A short tract, "De Ulura," *ibid.* p. 217, &c. 6. "Epistola ad Scipionem Patritium Venetum, &c. 1559," and reprinted in the appendix to

IGNATIUS (surnamed THEOPHRASTUS), one of the apostolical fathers of the church, was born in Syria [z], educated under the apostle and evangelist St. John, intimately acquainted with some other of the apostles, especially St. Peter and St. Paul; and being fully instructed in the doctrines of Christianity, was, for his eminent parts and piety, ordained by St. John [A], and confirmed, about the year 67, bishop of Antioch [B] by these two apostles, who first planted christianity in that city, where the disciples also were first called Christians. In this important feat he continued to sit somewhat above 40 years, both an honour and safeguard to the Christian religion; in the midst of very stormy and tempestuous times, undaunted himself, and unmoved with the too sure a prospect of suffering a cruel death. So much seems to be certain in general, though we have no account of any particulars of his life till the year 107; when Trajan the emperor, flushed with a victory he had obtained over the Scythians and Daci, came to Antioch to prepare for a war against the Parthians and Armenians. He entered the city with the pomp and solemnities of a triumph; and, as he had already commenced a persecution against the Christians in other parts of the

father Paul's "History of the Council of Trent," in English, by Brent, 3d edition, 1629, folio. 7. "A Letter to Henry Bullinger at Zurich, concerning the State of Religion in England," dated May 22, 1559, printed in the appendix to Strype's "Annals, No. xx." 8. Another letter to the same, dated Feb. 8, 1566, concerning his controversy with Hardyng, *ibid.* No. 36, 37. 9. "Letters between him and Dr. Henry Cole, &c. 1560," 8vo. 10. "A Sermon preached at St. Paul's Cross, the second Sunday before Easter, anno 1560," 8vo. Dr. Cole wrote several letters to him on this subject. 11. "A Reply to Mr. Hardyng's Answer, &c. 1566," folio, and again in Latin, by Will. Whitaker, fellow of Trinity-college, Cambridge, at Geneva, 1578, 4to; and again in 1585, in folio, with our author's "Apologia ecclesiæ Anglicanæ." 12. "Apologia ecclesiæ Anglicanæ, 1562," 8vo: it was several times printed in England and abroad, and a Greek translation of it was printed at Oxford, in 1614, 8vo. The English translation by the lady Bacon, wife to sir Nicolas Bacon, entitled, "An Apology or Answer in Defence of the Church of England, &c. 1562," 4to. This "Apology" was approved by the queen, and set forth with the consent of the bishops. 13. "A Defence of the Apology, &c. 1564," 1567, folio, again in Latin, by Tho. Braddock, fellow of

Christ's-college, Cambridge, at Geneva, 1600, folio. This was ordered by queen Elizabeth, king James, king Charles, and four successive archbishops, to be read and chained up in all parish churches throughout England and Wales. 14. "An Answer to a Book written by Mr. Hardyng, intituled, 'A Detection of sundry foul Errors,' &c. 1568," and 1570, folio. 15. "A View of a seditious Bull sent into England from Pius V. &c. 1582," 8vo. 16. "A Treatise of the Holy Scriptures," 8vo. 17. "Exposition on the two Epistles to the Thessalonians, 1594," 8vo. 18. "A Treatise of the Sacraments, &c. 1583." 19. "Certain Sermons preached before the Queen's Majesty at Paul's Cross, and elsewhere." All these books (except the first eight) with the "Sermons" and "Apology," were printed at London, 1609, in one vol. folio, with an abstract of the author's life, by Dan. Featly; but full of faults, as Wood says. 20. "An Answer to certain frivolous Objections against the Government of the Church of England, 1641," 4to, a single sheet. 21. Many letters in the collection of records in part iii. of Burnet's "History of the Reformation."

[z] Jortin's "Remarks on Eccles. History," Vol. I. p. 359.

[A] Waterland's "Importance of the Trinity," Chap. VI.

[B] Cave in the Life of this Martyr.

empire,

empire, he now resolved to carry it on here. However, as he was naturally mild and humane, though he ordered the laws to be put in force against them, if convicted, yet he forbade them to be sought for punishment.

In this state of affairs, Ignatius, thinking it more prudent to go than stay to be sent for, of his own accord presented himself to the emperor; and, it is said, there passed a large and particular discourse between them, wherein the emperor expressing a surprise how he dared to transgress the laws, the bishop took the opportunity to assert his own innocence, and the power which God had given Christians over evil spirits; declaring, that "the gods of the Gentiles were no better than dæmons, there being but one supreme Deity, who made the world, and his only begotten son Jesus Christ, who, though crucified under Pilate, had yet destroyed him that had the power of sin, that is, the devil, and would ruin the whole power and empire of the dæmons, and tread it under the feet of those who carried God in their hearts." The issue of this was, that he was cast into prison, and this sentence passed upon him, that, being incurably overrun with superstition, he should be carried bound by soldiers to Rome, and there thrown as a prey to wild beasts. It may seem strange that they should send an old man by land, at a great expence, attended with soldiers, from Syria to Rome, instead of casting him to the lions at Antioch: but it is said, that Trajan did this on purpose to make an example of him, as of a ringleader of the sect, and to deter the Christians from preaching and spreading their religion: and, for the same reason, he sent him to be executed at Rome, where there were many Christians, and which, as it was the capital of the world, so was it the head quarters of all sorts of religions. Ignatius was so far from being dismayed, that he heartily rejoiced at the fatal decree. "I thank thee, O Lord," says he, "that thou hast condescended to honour me with thy love, and hast thought me worthy, with thy apostle St. Paul, to be found in iron chains." With these words he cheerfully embraced his chains; and, having frequently prayed for his church, and recommended it to the divine care and providence, he delivered up himself into the hands of his keepers. These were 10 soldiers, by whom he was first conducted to Seleucia, a port of Syria, at about 16 miles distance, the place where Paul and Barnabas set sail for Cyprus. Arriving at Smyrna in Ionia, Ignatius went to visit Polycarp, bishop of that place, and was himself visited by the clergy of the Asiatic churches round the country. In return for that kindness, he wrote letters to several churches, as the Ephesians, Magnesians, Trallians, besides the Romans, for their instruction and establishment in the faith; one of these was addressed to the Christians at Rome, to acquaint them with his present state and pas-

sionate desire not to be hindered in that course of martyrdom which he was now hastening to accomplish.

His guard, a little impatient at their stay, set sail with him for Troas, a noted city of the lesser Phrygia, not far from the ruins of old Troy; where, at his arrival, he was much refreshed with the news he received of the persecution ceasing in the church of Antioch. Hither also several churches sent their messengers to pay their respects to him, and hence too he dispatched two epistles, one to the church of Philadelphia, and the other to that of Smyrna; and together with this last, as Eusebius relates, he wrote privately to Polycarp, recommending to him the care and inspection of the church of Antioch. All this while his keepers, the 10 soldiers, used him very cruelly and barbarously. He complains of it himself: "From Syria even to Rome" says he, "both by sea and land, I fight with beasts; night and day I am chained to the leopards, which is my military guard, who, the kinder I am to them, are the more cruel and fierce to me." From Troas they sailed to Neapolis, a maritime town in Macedonia, thence to Philippi, a Roman colony, where they were entertained with all imaginable kindness and courtesy, and conducted forwards on their journey, passing on foot through Macedonia and Epirus, till they came to Epidaurum, a city of Dalmatia, where again taking shipping, they sailed through the Adriatic, and arrived at Rhegium, a port town in Italy.

The Christians at Rome, daily expecting his arrival, had come out to meet and entertain him, and accordingly received him with an equal mixture of joy and sorrow: but when some of them intimated, that possibly the populace might be dissuaded from desiring his death, he expressed a pious indignation, intreating them to cast no obstacles in his way, nor do any thing that might hinder him, now he was hastening to his crown. The interval before his martyrdom was spent in prayers for the peace and prosperity of the church. That his punishment might be the more pompous and public, one of their solemn festivals, the Saturnalia, was chosen for his execution; when it was their custom to entertain the people with the conflicts of gladiators, and the hunting and fighting with wild beasts. Accordingly, Dec. 20, he was brought out into the amphitheatre; and the lions, being let loose upon him, quickly dispatched their meal, leaving nothing but a few of the hardest of his bones. These remains were gathered up by two deacons who had been the companions of his journey, and transported to Antioch.

His epistles are very interesting remains of ecclesiastical antiquity on many accounts. He stands at the head of those Antepicene fathers, who have occasionally delivered their opinions in defence of the true divinity of Christ, whom he calls the Son of God, and his eternal word. He is also reckoned the great champion

pion of the episcopal order, as distinct and superior to that of priest and deacon. He is constantly produced as an instance of the continuation of supernatural gifts, after the time of the apostles, particularly that of divine revelation. But the most important use of his writings respects the authenticity of the holy scriptures, to which he frequently alludes, in the very expressions which are extant.

ILIVE (JACOB), was a printer, and the son of a printer; but he applied himself to letter-cutting in 1730, and carried on a foundery and a printing-house together [C]. He was an expeditious compositor, and was said to know the letters by the touch; but being not perfectly sound in mind, produced some strange works. In 1751, he published a pretended translation of "The Book of Jasher;" said to have been made by one Alcuin of Britain. The account given of the translation is full of glaring absurdities; but the publication, in fact, was secretly written by him, and printed off by night. He published, in 1733, an Oration, intended to prove the plurality of worlds, and asserting that this earth is hell, that the souls of men are apostate angels, and that the fire to punish those confined to this world at the day of judgement will be immaterial. This was written in 1729, and spoken afterwards at Joiners-hall, pursuant to the will of his mother [D], who had held the same extraordinary opinions. A second pamphlet called "A Dialogue between a Doctor of the Church of England and Mr. Jacob Ilive, upon the Subject of the Oration," appeared in 1733. This strange Oration is highly praised in Holwell's third part of "Interesting Events relating to Bengal." For publishing "Modest Remarks on the late Bishop Sherlock's Sermons," Ilive was confined in Clerkenwell Bridewell from June 15, 1756, till June 10, 1758; during which period he published "Reasons offered for the Reformation of the House of Correction in Clerkenwell, &c. 1757," and projected several other reforming treatises, enumerated in Gough's "British Topography [E];" where is also a memorandum, communicated by Mr. Bowyer, of Ilive's attempt to restore the company of Stationers to their primitive constitution. He died in 1763.

ILLYRIUS (MATTHIAS FLACIUS, or FRANCOWITZ), a most learned divine of the Augsburg confession, was born, 1520, at Albona in Istria, anciently called Illyria. He was instructed in grammar and the classics by one Ignatius at Venice, till he was seventeen years of age; and afterwards became a good master in Greek and Hebrew. In 1541, having for some time conceived a strong dislike to the old religion, and being

[C] Anecdotes of Bowyer by Nichols, p. 130.

[D] Elizabeth, daughter of Thomas James, a benefactor to Sion-college li-

brary, and descendant of Dr. Thomas James, librarian of the Bodleian. She was born 1639, and died 1733.

[E] Vol. I. p. 637.

inclined to the Reformation, he went to Wittenberg, to finish his studies under Luther and Melancthon. The latter gave him a thousand proofs of his good-nature and generosity; but Illyrius, growing fanatical, strongly opposed the Interim, with all the pacific measures Melancthon had suggested; and also wrote with so much virulence against this excellent person, as to call him *Echidna Illyrica*. He had the chief direction of the “*Centuriæ Magdeburgenses*,” and was the author of several learned works. He was indeed a man of excellent parts, very great learning, and of a just and well-grounded zeal against Popery; but at the same time of so restless, passionate, and quarrelsome a temper, as to overbalance all his good qualities, and raise innumerable disturbances among the Protestants. He died in 1575, very little, if at all, lamented.

IMBERT (JOHN), a learned advocate in France, was born at Rochelle, and, after serving the office of *lieutenant-criminel* at Fontenay-le-comte, died towards the end of the 16th century. He was considered as one of the most able practical lawyers of his time, and has left the following works as monuments of his learning. 1. “*Enchiridion juris scripti Gallix*,” or “a Manual of written Law of France,” 4to, 1559. It was translated into French by Théveneau. 2. “*Institutiones forenses*,” or “The Practice of the Bar,” 8vo, 1541. These books were formerly much consulted, and have been illustrated by learned commentators.

IMBERT (JOSEPH-GABRIEL), a painter of Marseilles, who studied some time under Vander-Meulen and Le Brun. Being disgusted with the world, at the age of 34, he entered into the order of St. Bruno: but the superiors of the order, perceiving his great talents in his art, encouraged him to exert them, and furnished him with opportunities. By their interest he was employed to paint for many societies of Carthusians, but the pictures most esteemed, are those which he executed for that of Ville-neuve, at Avignon, where he made his vows, and where he died, at the age of 83, in the year 1740. His most perfect picture is (or was) at the high altar of the Chartreux, at Marseilles. It is a canvas of unusual size, representing a view of Calvary. The design is full of taste, the colouring and contrasts highly picturesque, the expression just, with fine touches of the pathetic, and the whole executed with much good sense and propriety.

IMHOFF (JAMES-WILLIAM), a very famous genealogist, born of a noble family at Nuremberg, in 1651, was a lawyer in that city, and one of its senators. He was considered as having a singular and profound knowledge of the interests of princes, the revolutions of states, and the history of the principal families in Europe. He died in 1728. His works
were,

wealth was all employed to relieve the poor, or serve the public. He built a vast and magnificent hospital, and established the most extensive library those provinces had ever seen, which he gave for public use. He died in 1757, of an apoplectic attack, in his 75th year. This excellent man was not unknown in the literary world, having published some original works, and some editions of other authors. The principal of these productions are, 1. "Genuinus character Reverendi admodum in Christo Patris D. Armandi Johannis Butillierii Rancæi," 4to, 1718, at Rome. 2. An Italian translation of a book, entitled, "Théologie Religieuse," being a treatise on the duties of a monastic life, 3 vols. folio, Rome, 1731. 3. An Italian translation of a French treatise, by father Didier, on the infallibility of the pope, folio, Rome, 1732. 4. An edition of the works of Bartholomew des Martyrs, with his life, 2 vols. folio. 5. "La Vie séparée," another treatise on monastic life, in 2 vols. 4to, 1727.

INGULPHUS, was born at London in 1030[F], and educated at Westminster and Oxford, in which latter place he became particularly attached to the study of Aristotle and Cicero. His father, having some employment at the court of Edward the Confessor, introduced his son Ingulphus to queen Editha, with whom he frequently conversed. In 1051 he went over to Normandy, where he was graciously received by William, duke of that country, who made him his secretary. In 1064 he went in an expedition to the Holy Land, and after his return became a Benedictine in the monastery of Fontanelle in Normandy, where he was soon after elected prior. In 1076, William, now king of England, sent for Ingulphus, and appointed him abbot of Croyland. In this situation he continued many years, in high favour with the king, and archbishop Lanfranc. He rebuilt the monastery of Croyland, and obtained for it many privileges. Du Pin says, that some time before his death, he obtained leave to retire from the abbey, but his authority for this assertion is dubious. Ingulphus died in 1109. There is extant by him; a history of the monastery over which he presided, entitled, "Historia monasterii Croylandensis, ab anno 664 ad 1091," published among the "5 Scriptores," by sir H. Saville, London, 1596, folio. It was also printed at Frankfort, in 1601, and at Oxford in 1684, and the last is the most complete of the three editions.

INNOCENT III. (properly *LOTHARIO CONTI*), one of the popes distinguished for learning and talents. He was a native of Anagni, of the family of the counts of Segui, and born in 1161. The fame of his learning raised him to the dignity of cardinal, and he was raised to the papacy in 1198, as successor to Celestin III. The power and influence of this pope,

who had abilities to take advantage of the disposition of the times, were very great. He encouraged the crusades to the Holy Land, he excited one against the unfortunate Albigenſes in Languedoc, he put the kingdom of Philip Auguſtus of France under interdict, and excommunicated king John of England, and Raimond count of Toulouſe. He obtained the ſovereignty of ſeveral places in Italy, which had not been ſubject to his predeceſſors; and greatly extended his authority even in the city of Rome itſelf. Innocent convened the fourth Lateran council, in which were paſſed ſeveral important regulations. One of theſe was a canon forbidding to increaſe the number of religious orders, leſt they ſhould introduce conſuſion into the church: nevertheless, the Dominicans, the Franciſcans, and ſome others, originated under his pontificate. Innocent died in 1216.

From his youth, Innocent had been diſtinguiſhed for his abilities, and ſome proofs of them are ſtill extant. 1. Two folio volumes of letters by him, were publiſhed in 1680, by Baluze; but whatever merit they may have of a theological or moral kind, they are not diſtinguiſhed for their ſtyle. 2. There is a work of his in three books, entitled, “*De contemptu mundi, five de miſeria humanæ conditionis,*” which has been ſeveral times publiſhed. 3. Finally, his works were publiſhed collectively at Cologne, in 1575. The proſe hymn of the Romiſh church, beginning “*Veni ſancte ſpiritus,*” was compoſed by him; and other hymns have been aſcribed to him of which he was not the author, among which is the “*Stabat Mater,*” which was written by Todi.

INVEGES (AUGUSTINO), a Sicilian Jeſuit, and a celebrated hiſtorian and antiquary, was born in 1595. Little is known of him, except the works he produced; which were, 1. “*Il Palermo antico ſacro et nobile, et Annali della felice città di Palermo,*” 3 vols. folio, publiſhed in 1649. 2. “*Hiſtoria Paradifi terreſtris,*” 4to, 1641. 3. “*La Cartagine Siciliana,*” which was the hiſtory of the city of Caccamo. This was printed at Palermo, in 1651, 4to. In this work he jocularly alludes to the horrid *Sicilian Vespers*, giving the people of Caccamo and Palermo the honour of *singing the firſt ſtrain* in them, as he expreſſes it. He died in 1677.

JOAN (POPE), called by Platina, John VIII. having obtained a place in the hiſtory of the popes, deſerves to fill an article in theſe memoirs, notwithſtanding her very exiſtence is at leaſt uncertain. This ſubject has been treated with as much animoſity on both ſides, between the Papiſts and the Proteſtants, as if the whole of religion depended on it. There are reckoned upwards of ſixty of the Romiſh communion, and among them ſeveral monks and canonized ſaints, by whom the ſtory is related thus:

About

About the middle of the ninth century, viz. between the pontificates of Leo IV. and Benedict III. [c] a woman, called Joan, was promoted to the pontificate, by the name of John; whom Platina, and almost all other historians, have reckoned as the VIIIth of that name, and others as the VIIth: some call her only John. This female pope was born at Mentz, where she went by the name of English John [H]; whether because she was of English extraction, or for what other reason, is not known: some modern historians say she was called Agnes, that is, the chaste, by way of irony, perhaps, before her pontificate. She had from her infancy an extraordinary passion for learning and travelling, and in order to satisfy this inclination, put on men's clothes, and went to Athens, in company with one of her friends, whom the scandalous Chronicle calls her favourite Lover. From Athens she went to Rome, where she taught divinity; and, in the garb of a doctor, acquired so great reputation for understanding, learning, and probity, that she was unanimously elected pope in the room of Leo IV [I].

Hitherto there is nothing in this story but what does great honour to Joan, and the fair sex in general; but several modern historians add many particulars of a more delicate nature. They pretend, that Joan carried her gratitude too far towards this friend, to whose assistance she owed her advancement in learning; and that he, on his side, as much struck by the beauties of her person as by those of her mind, taught her somewhat more than mere Greek and philosophy. This commerce, however, might have remained a secret, had it not been for an unlucky accident: Joan, mistaken, without doubt, in her reckoning, ventured to go to a procession, where she had the misfortune to be brought to bed in the middle of the street, between the Colosseum and the church of St. Clement. History, or fable, says she died there: whether of her pains, or out of grief at having so badly concerted her measures, is what we are left to guess. To whatever it might be owing, Joan, it is said, died in labour, after having held the pontifical see about two years. It is pretended, that whenever the most holy father passes by this fatal spot, he never fails to turn his head aside, in token of his abhorrence of what happened there [K]: and an author, whose testimony ought not to be suspected in these matters, assures us, that the marble statue, which was to be seen

[c] See Moreti. N. B. Blondel, Desmaretz, and Bayle, are the chief of those who absolutely denied it. Spanheim, *L'Enfant des Vignelles*, among those who have affirmed it.

[H] Her true name was Gilberta, and it is said she took the name of English, or Anglus, from Anglus, a monk of the ab-

bey of Fulda, whom she loved, and who was her instructor, and travelled with her. Crespin's *L'etat de l'English*.

[I] Marianus Scotus, *Chron.* l. iii. *Ætat* 6, ad ann. 854.

[K] Id. & Sigebert's *Chronogr.* made the same year.

in his time in the very place, was originally set up there as a monument of the fact [L]. As an appendage to this story, we are told of a pierced chair in which the popes elect were afterwards obliged to sit, to preclude such another mistake by actual examination. This ceremony has, at all events, been long discontinued.

Such is the story, with its most curious circumstances, as related in the history of the popes. It was certainly received and avowed as a truth for some centuries. Since it became a matter of dispute, some writers of the Romish church have denied it; some have apologized for it absurdly enough; others in a way that might be admitted, did not that church claim to be infallible: for it was that claim which first brought the truth of this history under examination. The Protestants alledged it as a clear proof against the claim; since it could not be denied that, in this instance, the church was deceived by a woman in disguise. This put the Roman Catholics upon searching more narrowly than before into the affair; and the result of that enquiry was, first a doubt, and next an improbability, of Joan's real existence. This led to a further inquiry into the origin of the story; whence it appeared, that there were no footsteps of its being known in the church for 200 years after it was said to have happened [M]. Æneas Sylvius, who was pope in the 15th century, under the name of Pius II. was the first who called it in question, and he touched it but slightly, and as it were with fear; observing, that in the election of that woman there was no error in a matter of faith, but only an ignorance as to a matter of fact: and also, that the story was not certain. Yet this very Sylvius suffered Joan's name to be placed among those of the other popes in the register of Siena, and transcribed the story in his historical work printed at Nuremburg in 1493. The example of Sylvius emboldened others to search more freely into the matter, who, finding it to have no good foundation, thought proper to give it up.

But this did not silence the Protestants. On the contrary, they thought themselves the more obliged to labour in support of it, as an indelible blot and reproach upon their adversaries; and to aggravate the matter, several circumstances were mentioned with the view of exposing the credulity and weakness of that church, which, it was maintained, had authorized them. In this spirit it was observed, not only that Joan, being installed in her office, admitted others into orders; after the manner of other popes; made priests and deacons, ordained bishops and

[L] Theodoric à Niem in lib. de privil. & juribus imperf.

[M] Marianus is the first who mentions it, and he lived 200 years after.

Blondel's Eclaircissim. de la question: Si une femme à este assise au siege papal, p. 17.

abbots, sung mass, consecrated churches and altars, administered the sacraments, presented her feet to be kissed, and performed all other actions which the popes of Rome are wont to do: but, that whilst she was thus in possession of that high dignity, she was got with child by a certain cardinal, a chaplain of hers, who knew very well of what sex she was; that she was delivered and died as before related; that on account of such sin, and because she was thus delivered in public, she was deprived of all the honours which are used to be paid to the popes, and buried without any pontifical pomp; and that the searching-chair, now no longer in use, had been laid aside, because the popes, while they are cardinals, give so many unquestionable proofs of their virility, that there is no longer any occasion for so holy a ceremony.

This story of pope Joan, in the church of Rome, is well matched by that of the Nag's-head consecration of archbishop Parker, at the Reformation in England; and the disputes concerning them, between the two churches, are little worth maintaining with much eagerness or animosity.

JOACHIM, abbot of Corazzo, and afterwards of Flora in Calabria, distinguished for his pretended prophecies, and remarkable opinions, was born at Celico near Cosenza, in the year 1130. He was of the Cistercian order, and had several monasteries subject to his jurisdiction, which he directed with the utmost wisdom and regularity. He was revered by the multitude as a person divinely inspired, and even equal to the most illustrious of the ancient prophets. Many of his predictions were formerly circulated, and indeed are still extant, having passed through several editions, and received illustration from several commentators. He taught erroneous notions respecting the holy Trinity, which amounted fully to tritheism; but what is more extraordinary, he taught that the morality of the Gospel is imperfect, and that a better and more complete law is to be given by the Holy Ghost, which is to be everlasting. These reveries gave birth to a book attributed to Joachim, entitled, "The Everlasting Gospel," or "The Gospel of the Holy Ghost." It is not to be doubted, says Mosheim, "that Joachim was the author of various predictions, and that he, in a particular manner, foretold the reformation of the church, of which he might see the absolute necessity. It is however certain, that the greater part of the predictions and writings, which were formerly attributed to him, were composed by others. This we may affirm even of the *Everlasting Gospel*, the work undoubtedly of some obscure, silly, and visionary monk, who thought proper to adorn his reveries with the celebrated name of Joachim, in order to gain them credit, and render them more agreeable to the multitude. The title of this senseless production

duction is taken from Rev. xiv. 6. and it contained three books. The first was entitled, *Liber concordiæ veritatis*, or the book of the harmony of truth: the second, *Apocalypsis nova*, or new revelation; and the third, *Psalterium decem Chordarum*. This account was taken from a MS. of that work in the library of the Sorbonne[N]. It is necessary, we should observe, to distinguish this book from the "Introduction to the Everlasting Gospel," written by a friar named Gerhard, and published in 1250. Joachim died in 1202, leaving a number of followers who were called Joachimites. His works have been published in folio, Venice, 1516, &c. and contain propositions which have been condemned by several councils. The part of his works most esteemed is his commentaries on *Isaiah*, *Jeremiah*, and *the Apocalypse*. His life was written by a Dominican named Gervaise, and published in 1745, in 2 vols. 12mo.

JOBERT (LOUIS), a pious and learned Jesuit, was a native of Paris, where he was born in 1647. He taught polite literature in his own order, and distinguished himself as a preacher. He died at Paris in 1719, at the age of 72. There are several tracts of piety of his writing, besides a piece entitled, "*La Science des Medailles*," in good esteem; of which the best edition is that of Paris, in 1739, 2 vols. 12mo.

JODELLE (STEPHEN), lord of Limodin, was born, in 1532, at Paris, and so much distinguished himself by his talents for poetry, as to be one of the Pleiades[o], so named by Ronsard. He was the first French poet who wrote comedies and tragedies in his own language. His tragedies had chorusses in the manner of the Greek stage; and though very imperfect, were then greatly admired. His *Cleopatra* having been acted before the king with vast applause, Ronsard and other poets, in a bacchanalian frolic, meeting with a goat, presented it, with a kind of humorous solemnity, to Jodelle; in imitation of the ancients, who sacrificed a goat to Bacchus, as the patron of tragedy. But this act of homage was deemed very profane and heathenish by the clergy of the time. Besides poetry, Jodelle had other accomplishments. He was an orator; well skilled in architecture, sculpture, and painting; and a good master of the sword, which he always wore, having a right to it as a gentleman. In his younger years he embraced the reformed religion, and lived at Geneva, where he wrote one night, extempore, (for he had a wonderful talent of that kind) 100 Latin verses, in which he described the mass, with strong sarcasms. But he returned ere long, to Paris, and to that mass which he had so much cried down in his Latin verses. Hence the

[N] Motheim, Vol. III. p. 63.

[O] That is, seven principal French

poets, according to the number of the stars in that constellation.

Huguenots probably called him an impious man, and even an atheist; epithets that must unavoidably be fixed upon him by the thirty sonnets, which he made immediately after the massacre on St. Bartholomew's day, in order to charge their ministers with being the cause of the executions, murders, and wars, which had raged in France since the beginning of the Reformation. He is said to have received for these sonnets a large sum of money [P]. He might have been supported by royal patronage, but neglected his interest at court, and died very poor in 1573, aged 41. In 1574, his friends published a volume of his works, which contains two tragedies, "Cleopatra," and "Dido;" a comedy named "Eugene;" besides songs, sonnets, odes, elegies, &c.

JOHN of Salisbury, an Englishman, bishop of Chartres, and one of the most learned men in the twelfth century. In his youth he lived with Peter de Celles, abbot of St. Rheims, as his clerk; but leaving the abbot for some time, he went to finish his studies at Paris, where he was supported by the liberality of Theobald IV. surnamed the Great, count of Champagne in France. In this university he took his doctor's degree, and afterwards went to Rome to make his devoirs to pope Adrian his countryman, who received him very graciously, and shewed him several marks of friendship. From Rome he returned to Paris, where he established a school; and among other scholars had the honour of teaching the learned Peter de Blois. After some time, he took a voyage to England, where he was entertained by Theobald, archbishop of Canterbury; and, after the death of that prelate, lived with Thomas à Becket, his successor, whose companion he was till the death of the latter. In 1177, he was chosen bishop of Chartres by the clergy of that diocese. This promotion was obtained by the recommendation of Louis the Young, king of France, and the solicitation of his friend William of Champagne, son of Theobald IV. who had been translated from that see to the metropolitan chair of Sens. These friends were probably procured by his patron Thomas à Becket, to whose merits he always ascribed his election [Q]. He governed this church with admirable prudence; and, having assisted at the council of Lateran in 1179, died two years after. He wrote several books, which are lost. Those which remain, are his "Life of St. Thomas of Canterbury;" "A Collection of Letters;" and his "Polycraticon," or "Denugis Curialium, & vestigiis philosophorum, Libri octo, &c."

[P] *Memoirs de l'estat de France*, Tom. I.

[Q] This he expressed by an inscription upon the greatest part of his letters,

in these terms: "Joannes, divina miseratione, & meritis S. Thomæ martyris, Canonensis ecclesiæ minister humilis, &c."

JOHNSON (SAMUEL), an English divine of remarkable learning and steadiness in suffering for the principles of the Revolution in 1688. He was born in 1649, in Warwickshire; and being put to St. Paul's school in London, studied with such success and reputation, that as soon as he was fit for the university, he was made keeper of the library to that school. In this station he applied himself to the Oriental languages, in which he made great progress. He was of Trinity-college, Cambridge, but left the university without taking a degree. He entered into orders, and was presented by a friend, in 1669-70, to the rectory of Corringham in Essex. This living, which was worth no more than 80*l.* a year, happened to be the only church preferment he ever had: and, as the air of the place did not agree with him, he placed a curate upon the spot, and settled himself at London: a situation so much the more agreeable to him, as he had a strong disposition for politics, and had even made some progress in that study, before he was presented to this living.

The times were turbulent: the duke of York declaring himself a Papist, his succession to the crown began to be warmly opposed; and this brought the doctrine of indefeasible hereditary right into dispute, which was strongly disrelished by Johnson, who was naturally of no submissive temper [R]. This inclination was early observed by his patron, who warned him against the danger of it to one of his profession; and advised him, if he would turn his thoughts to that subject, to read Bracton and Fortescue "*de laudibus legum Angliæ*," &c. that so he might be acquainted with the old English constitution; but by no means to make politics the subject of his sermons, for that matters of faith and practice formed more suitable admonitions from the pulpit. Johnson, it is said, religiously observed this advice; and though, by applying himself to the study of the books recommended to him, he became well versed in the English constitution; yet he made a proper use of this knowledge, and never introduced it in his sermons.

[R] Of this truth we cannot have a stronger evidence, than from himself. In a piece printed 1689, speaking of bishop Burnet's Pastoral Letter, published a little before, in order to place king William's right to the crown upon conquest, he expresses himself thus: "I will presently join issue with this conquering bishop, for I have not been afraid of a conqueror these 18 years; for long since I used to walk by the New-Exchange-gate, where stood an overgrown porter with his gown and staff, giving him a resemblance of authority, whose business it was to regulate the coachmen before the entrance; and would make

nothing of lifting a coachman off his box, and beating him, and throwing him into his box again. I have several times looked up at this tall mastering fellow, and put the case: Suppose this conqueror should take me up under his arm, like a gizzard, and run away with me; am I his subject? No, thought I, I am my own, and not his: and, having thus invaded me, if I could not otherwise rescue myself from him, I would smite him under the fifth rib. The application is easy." Tract concerning king James's abrogation. In our author's works, p. 207, 263.

But

But he employed his discourses with zeal to expose the absurdity and mischief of the Popish religion, which was then too much encouraged, and would, he thought, unavoidably be established, if the next heir to the crown was not set aside. This point he laboured incessantly in his private conversation, and became so good a master of the arguments for it, that the opposers of the court, gave him suitable encouragement to proceed. The earl of Essex admitted him into his company; and lord William Russel, respecting his parts and probity, made him his domestic chaplain. This preferment set him in a conspicuous point of view; and in 1679, he was appointed to preach before the mayor and aldermen at Guildhall-chapel, on Palm-Sunday. He took that opportunity of preaching against Popery; and from this time, he tells us himself, "he threw away his liberty with both hands, and with his eyes open, for his country's service[s]." In short, he began to be regarded by his party, as their immoveable bulwark; and to make good that character, while the bill of exclusion was carried on by his patron, at the head of that party in the house of commons, his chaplain, to promote the same cause, engaged the ecclesiastical champion of passive obedience, Dr. Hickes [T], in a book entitled, "Julian the Apostate, &c." published in 1682. This tract being written to expose the doctrine, then generally received, of passive obedience, was answered by Dr. Hickes, in a piece entitled, "Jovian, &c." to which Johnson drew up a reply, under the title of "Julian's Arts to undermine and extirpate Christianity, &c." This was printed and entered at Stationers-hall, 1683, in order to be published; but, seeing his patron lord Russel seized and imprisoned, Johnson thought proper to check his zeal, and take the advice of his friends in suppressing it.

The court however, having information of it, he was summoned, about two months after lord Russel was beheaded, to appear before the king and council, where the lord keeper North examined him upon these points: 1. "Whether he was the author of a book called 'Julian's Arts and Methods to undermine and extirpate Christianity?'" To which, having answered in the affirmative, he was asked, "Why, after the book had been so long entered at Stationers-hall, it was not published?" To which he replied, "That the nation was in too great a ferment to have the matter further debated at that time." Upon this he was commanded to produce one of those books to the council, being told that it should be published if they approved it; but he answered, "he had suppressed them himself, so that

[S] Abrogation of king James, &c. tacked, was a sermon preached before the lord-mayor in 1681, and published in P. 265.

[T] Dr. Hickes's production here at 1682.

they were now his own private thoughts, for which he was not accountable to any power upon earth." The council then dismissed him; but he was sent for twice afterwards, and the same things pressed upon him, to which he returned the same answers, and they sent him prisoner to the Gatehouse. His warrant of commitment was dated Aug. 3, 1683; and signed by sir Leoline Jenkins, one of the privy-council, and principal secretary of state. He was bailed out of prison by two friends, and the court used all possible means to discover the book; but, being disappointed in the search, recourse was had to promises, and a considerable sum, besides the favour of the court, was offered for one of the copies, to the person in whose hands they were supposed to be lodged. This was refused: and as neither threats nor promises prevailed, the court was obliged to drop the prosecution upon that book, and an information against Johnson was lodged in the King's-bench, for writing "Julian the Apostate, &c." The prosecution was begun and carried on by the interest of the duke of York. The following was one of the first of the passages on which the information was founded; "And therefore, I much wonder at those men who trouble the nation at this time of day, with the unseasonable prescription of prayers and tears, and the passive obedience of the Theban legion, and such-like last remedies, which are proper only at such a time as the laws of our country are armed against our religion." The attack of this apparently innocent sentence gives a strong idea of the violence of the times.

When Mr. Johnson was brought to trial, he employed Mr. Wallop as his counsel, who urged for his client, that he had offended against no law of the land; that the book, taken together, was innocent; but that any treatise might be made criminal, if treated as those who drew up the information had treated this. The judges had orders to proceed in the cause, and the chief justice Jeffries upbraided Johnson for meddling with what did not belong to him; and scoffingly told him, that he would give him a text, which was, "Let every man study to be quiet, and mind his own business:" to which Johnson replied, that he did mind his business as an Englishman, when he wrote that book. He was condemned; however, in a fine of 500 marks, and committed prisoner to the King's-bench till he should pay it. Here he lay in very necessitous circumstances, it being reckoned criminal to visit or shew him any kindness; so that few had the courage to come near him, or give him any relief; by which means he was reduced very low. Notwithstanding which, when his mother, whom he had maintained for many years, sent to him for subsistence, such was his filial affection, that though he knew not how to supply his own wants, and those of his wife and children, and was told on this occasion, that "charity begins
at

at home," he sent her forty shillings, though he had but fifty in the world, saying, he would do his duty, and trust providence for his own supply. The event shewed, that his hopes were not vain; for the next morning he received 10l. by an unknown hand, which he knew afterwards to have been sent by Dr. Fowler, afterwards bishop of Gloucester.

Having, by the bonds of himself and two friends, obtained the liberty of the rules, he was enabled to incur still further dangers, by printing some pieces against Popery in 1685, and dispersing several of them about the country at his own expence. These being answered in three Observators by sir Roger L'Estrange, who also, discovering the printer, seized all the copies that were in his hands, Johnson took care to have a paper posted up everywhere, entitled, "A Parcel of wry Reasons and wrong Inferences, but right Observator." Upon the encampment of the army the following year, 1686, on Hounslow heath, he drew up, "An humble and hearty Address to all the Protestants in the present Army, &c." He had dispersed about 1000 copies of this paper, when the rest of the impression was seized, and himself committed to close custody, to undergo a second trial at the King's-bench; where he was condemned to stand in the pillory in Palace-yard, Westminster, Charing-cross, and the Old Exchange, to pay a fine of 500 marks, and to be whipped from Newgate to Tyburn, after he had been degraded from the priesthood. This last ought to have been done according to the canons, by his own diocesan, the bishop of London, Dr. Compton; but that prelate being then under suspension himself, (for not obeying the king's order to suspend Dr. Sharp, afterwards archbishop of York, for preaching against Popery in his own parish church of St. Giles's in the Fields) Dr. Crew, bishop of Durham, Dr. Sprat, bishop of Rochester, and Dr. White, bishop of Peterborough, who were then commissioners for the diocese of London, were appointed to degrade Mr. Johnson. This they performed in the chapter-house of St. Paul's, where Dr. Sherlock, and other clergymen attended; but Dr. Stillingfleet, then dean of St. Paul's, refused to be present. Johnson's behaviour on this occasion was observed to be so becoming that character of which his enemies would have deprived him, that it melted some of their hearts, and forced them to acknowledge, that there was something very valuable in him. Among other things which he said to the divines then present, he told them, in the most pathetic manner, "It could not but grieve him to think, that, since all he had wrote was designed to keep their gowns on their backs, they should be made the unhappy instruments to pull off his: and he begged them to consider, whether they were not making rods for themselves." When they came to the formality of putting a Bible in his

hand and taking it from him again, he was much affected, and parted from it with difficulty, kissed it, and said, with tears, "That they could not, however, deprive him of the use and benefit of that sacred depositum." It happened, that they were guilty of an omission, in not stripping him of his cassock; which, as slight a circumstance as it may seem, rendered his degradation imperfect, and afterwards saved him his living [u].

A Popish priest made an offer for 200l. to get the whipping part of the sentence remitted: the money was lodged, by one of Johnson's friends, in a third hand, for the priest, if he performed what he undertook. The man used his endeavours, but to no purpose; the king was deaf to all intreaties: the answer was, "That since Mr. Johnson had the spirit of martyrdom, it was fit he should suffer." Accordingly, Dec. 1, 1686, the sentence was rigorously put in execution; which yet he bore with great firmness, and went through even with alacrity. He observed afterwards, to an intimate friend, that this text of Scripture, which came suddenly into his mind, "He endured the cross, despising the shame," so much animated and supported him in his bitter journey, that, had he not thought it would have looked like vain-glory, he could have sung a psalm, while the executioner was doing his office, with as much composure and cheerfulness as ever he had done in the church; though at the same time he had a quick sense of every stripe which was given him, to the number of 317, with a whip of nine cords knotted. This was the more remarkable in him, because he had not the least tincture of enthusiasm [x]. The truth is, he was endued with a natural hardiness of temper to a great degree; and being inspirited by an eager desire to suffer for the cause he had espoused, he was enabled to support himself with the firmness of a martyr. After the execution of this sentence, the king gave away his living; and the clergyman who had the grant of it, made application to the three bishops above-mentioned for institution; but they, being sensible of his imperfect degradation, would not grant it without a bond of indemnity; after which, when he went to Corringham for induction, the parishioners opposed him, so that he could never obtain entrance, but was obliged to return *re infecta*. Mr. Johnson thus kept his living, and with it, his resolution also to oppose the measures of the court; insomuch, that, before he was out of the surgeon's hands, he reprinted 3000 copies of his "Comparison between Popery and Paganism." These, however, were not then published; but not long

[u] He came with it on to the pillory, where Mr. Rouse, the under-sheriff, tore it off, and put a frize coat upon him. Report of the committee in 1689.

[x] Excepting this, he seems to have

been cast in much such a mould as John Lilburn; to whom he bore a great resemblance, both in the hardiness of his temper, and in the quarrelsomeness of it.

after,

after, about the time of the general toleration, he published, "The Trial and Examination of a late Libel, &c." which was followed by others every year till the Revolution. The parliament afterwards, taking his case into consideration, resolved, June 11, 1689, that the judgement against him in the King's-bench, upon an information for a misdemeanor, was cruel and illegal; and a committee was at the same time appointed to bring in a bill for reverſing that judgement. Being alſo ordered to enquire how Mr. Johnson came to be degraded, and by what authority it was done, Mr. Chriſty, the chairman, ſome days after reported his caſe, by which it appears, that a libel was then exhibited againſt him, charging him with great miſdeemeanors, though none were ſpecified or proved; that he demanded a copy of the libel, and an advocate, both which were denied: that he proteſted againſt the proceedings, as contrary to law and the 132d canon, not being done by his own dioceſan, but his proteſtation was reſuſed, as was alſo his appeal to the king in chancery; and that Mrs. Johnson had alſo an information exhibited againſt her, for the like matter as that againſt her huſband. The committee came to the following reſolutions, which were all agreed to by the houſe, "That the judgement againſt Mr. Johnson was illegal and cruel: that the eccleſiaſtical commiſſion was illegal, and conſequently, the ſuſpenſion of the biſhop of London, and the authority committed to three biſhops, null and illegal: that Mr. Johnson's not being degraded by his own dioceſan, if he had deſerved it, was illegal: that a bill be brought in, to reverſe the judgement, and to declare all the proceedings before the three biſhops null and illegal: and that an addreſs be made to his majeſty, to recommend Mr. Johnson to ſome eccleſiaſtical preferment, ſuitable to his ſervices and ſufferings." The houſe preſented two addreſſes to the king, in behalf of Mr. Johnson: and, accordingly, the deanery of Durham was offered him, which however he reſuſed, as an unequal reward for his ſervices.

The truth is, he was his own chief enemy; and his diſappointment, in his expectations of preferment, was the effect of his own temper and conduct. For, with very good abilities, conſiderable learning, and great clearneſs, ſtrength, and vivacity of ſentiment and expreſſion, of which his writings are a ſufficient evidence; and with a firmneſs of mind capable of ſupporting the ſevereſt trials, for any cauſe which he conſidered as important, he was paſſionate, impatient of contradiction, ſelf-opinionated, haughty, apt to overrate his own ſervices, and undervalue thoſe of others, whoſe advancement above himſelf was an inſupportable mortification to him. The roughneſs of his temper, and turbulency of his genius, rendered him alſo unfit for the higher ſtations of the church; of which he was immoderately ambitious. Not being

able to obtain a bishopric, lady Ruffel made use of the influence she had with Dr. Tillotson, to solicit a pension for him [z]; whereupon king William granted him 300*l.* a year out of the post-office, for his own and his son's life, with 1000*l.* in money, and a place of 100*l.* a year for his son.

Violence produces violence; and his enemies were so much exasperated against him, that his life was frequently endangered. After publishing his famous tract, entitled, "An Argument proving that the Abrogation of King James, &c." which was levelled against all those who complied with the Revolution upon any other principles than his own, in 1692, a remarkable attempt was actually made upon him. Seven assassins broke into his house in Bond-street, Nov. 27, very early in the morning; and five of them, with a lantern, got into his chamber, where he, with his wife and young son, were in bed. Mr. Johnson was fast asleep, but his wife, being awaked by their opening the door, cried out, Thieves; and endeavoured to awaken her husband: the villains, in the mean time, threw open the curtains, three of them placed themselves on that side of the bed where he lay, with drawn swords and clubs, and two stood at the bed's feet, with pistols. Mr. Johnson started up; and, endeavouring to defend himself from their assaults, received a blow on the head, which knocked him backwards. His wife cried out with great earnestness, and begged them not to treat a sick man with such barbarity; upon which they paused a little, and one of the miscreants called to Mr. Johnson to hold up his face, which his wife begged him to do, thinking they only designed to gag him, and that they would rattle the house and be gone. Upon this he sat upright; when one of the rogues cried, "Pistol him for the book he wrote;" which discovered their design; for it was just after the publishing of the book last mentioned. Whilst he sat upright in his bed, one of them cut him with a sword over the eye-brow, and the rest presented their pistols at him; but, upon Mrs. Johnson's passionate intreaties, they went off without doing him further mischief, or rattling the house. A surgeon was immediately sent for, who found two wounds in his head, and his body much bruised. With due care, however, he recovered; and, though his health was much impaired and broken by this and other troubles, yet he handled his pen with the same unbroken spirit as before. He died in May, 1703.

In 1710, all his treatises were collected, and published in one folio volume; to which were prefixed, some memorials of his life. The second edition came out in 1713, folio.

[z] Tillotson laboured the matter very heartily, though Johnson continued abusing him and reviling him all the time. While he was in prison also, Tillotson had

sent him 30*l.* which, though his necessities obliged him to accept, yet he did it with an air of the utmost contempt. Birch's Life of Tillotson, p. 201.

JOHNSON (JOHN), a learned divine among the Nonjurors, was born, 1662, at Frindsbury near Rochester, of which place his father was vicar. After acquiring his classical literature at Canterbury-school, he was sent to Magdalen-college, Cambridge, in 1677; and, in 1682, removed to Benet or Corpus-Christi, of which he became fellow in 1685. In 1686, he received priest's orders: and, the year after, was presented by archbishop Sancroft to the vicarages of Baston and Heron-hill near Canterbury. In this neighbourhood were two Popish families of good estates, which made him apprehensive about his parishioners: but his fears were dissipated by the Revolution, to which he was then a hearty well-wisher. In 1694, he published, but without his name, "An Answer to Mr. Henry Wharton's Defence of Pluralities;" with which queen Mary was said to be exceedingly pleased. In 1697, archbishop Tenison placed him at Margate; but, because that benefice was small, added the vicarage of Apuldre, on which he resided altogether, giving up Margate in 1703.

About 1705, was printed the first volume of, what may be deemed his capital work, "The Clergyman's Vade-Mecum:" large additions were made to it in 1707, and a second volume was printed in 1709; both in 12mo. As a continuation of his work, he published, in 1720, "A Collection of Ecclesiastical Laws, Canons, &c." 2 vols. 12mo.

The nation was now much heated in the business of Sacheverell; and Johnson in particular, was so over-heated, that he forsook not only his old principles, but all his old friends and acquaintance, to whom he would scarce pay even common civility. The clergy, however, had an high opinion of his learning and abilities; and he was twice, in 1710 and 1713, chosen proctor in convocation for the diocese of Canterbury. The latter year, he published, "The Unbloody Sacrifice and Altar unveiled and supported;" in which treatise he paid a singular deference to the judgement of Dr. Hickes. From an attachment to this divine, he soon grew, not only to have a mean opinion of the articles and liturgy of the Church of England, but to entertain also unfavourable thoughts of the Protestant succession, for which he had formerly been so zealous. He even denied the king's supremacy, and refused to read the customary prayers on the accession of George I. This refusal brought him into some difficulties; and he was at last forced to submit. Having once admitted the spirit of contumacy, he continued to the end of his life self-willed, restless, and unhappy. He died Dec. 15, 1725. Besides what we have mentioned, he published several tracts of a smaller kind, upon religious subjects.

In 1689, he married Margaret, the daughter of Thomas Jenkin, gent. of the isle of Thanet, and half-sister of Dr. Robert Jenkin, master of St. John's-college in Cambridge. He had some children; and among them a son, who died in 1723, after having been fellow of the above college, and rector of Standish in Lancashire.

JOHNSON, or JANSEN (CORNELIUS), an excellent painter, both in miniature and full size, but particularly admired in portraits. He was a native of Amsterdam, where he resided many years; but coming to England in the reign of James I. he drew several fine portraits of that monarch, and most of his court. He lived also in the time of Charles I. and was contemporary with Vandyck, whose greater fame soon eclipsed that of Jansen; though it must be owned his pictures had more of neat finishing, smooth painting, and labour in drapery throughout the whole [A]: but he wanted a true notion of English beauty, and that freedom of draught, of which the other was master. He died in London.

JOHNSON (MARTIN), bred as a seal-engraver, and famous in that art, was also an extraordinary landscape-painter after nature. He arrived at a great excellence in views, which he studied with application, making a good choice of the delightful prospects of England for his subjects; which he performed with much judgement, freedom, and warmth of colouring. Some of his pieces are now in the hands of the curious in England; though they are very scarce. He died in London about the beginning of James the Second's reign.

JOHNSON (CHARLES), originally bred to the law [B], and a member of the Middle-Temple, being a great admirer of the Muses, and finding in himself a strong propensity to dramatic writing, quitted the studious labour of the one, for the more spirited amusements of the other; and, by contracting an intimacy with Mr. Wilks, found means, through that gentleman's interest, to get his plays on the stage without much difficulty. Some of them met with very good success, and, being a constant frequenter of the meetings of the wits at Will's and Button's coffee-houses, he, by a polite and inoffensive behaviour, formed so extensive an acquaintance and intimacy, as constantly insured him great emoluments on his benefit-night; by which means, being a man of œconomy, he was enabled to subsist very genteelly. He at length married a young widow, with a tolerable fortune, on which he set up a tavern in Bow-street, Covent-garden, but quitted business at his wife's death, and lived privately on an easy competence which he had saved. At what time he was born we know not, but he flourished during the reigns of

[A] Essay towards an English Schol of Painting.

[B] Biographia Dramatica.

queen Anne, king George I. and part of George II. His first play was acted in 1702, and his latest is dated in 1733; but Cibber informs us that he did not die till about 1744. As a dramatic writer, he is far from deserving to be placed amongst the lowest class: for though his plots are seldom original, yet he has given them so many additions, and has clothed the designs of others in so pleasing a dress, that a great share of the merit they possess ought to be attributed to him.

Though we have observed before that he was a man of a very inoffensive behaviour, yet he could not escape the satire of Pope, who, too ready to resent even any supposed offence, has, on some trivial pique, immortalized him in the "Dunciad;" and in one of the notes to that poem has quoted from another piece, called, "The Characters of the Times," the following account of him: "Charles Johnson, famous for writing a play every year, and for being at Button's every day. He had probably thriven better in his vocation, had he been a small matter leaner; he may be justly called a martyr to obesity, and be said to have fallen a victim to the rotundity of his parts." The friends of Johnson might triumph that Pope could find no better object for his satire; and, though we may smile at the humour, we cannot think very ill of a man of whom nothing more degrading could be said than that he was fat. The dramatic pieces this author produced, nineteen in all, are enumerated in the *Biographia Dramatica*.

JOHNSON (MAURICE), an excellent antiquary, and founder of the Gentleman's Society at Spalding, was descended from a family much distinguished in the last century [c]. At Berkhamstead, the seat of one of his relations, were half-length portraits of his grandfather old Henry Johnson and his lady, and sir Charles and lady Bickerstaff, and their daughter, who was mother to sir Henry Johnson, and to Benjamin Johnson [d], poet-laureat to James I. Sir Henry was painted half-length, by Frederick Zuccharo; and the picture was esteemed capital. The family of Johnson were also allied to many other families of consideration. Mr. Johnson, born at Spalding, a member of the Inner Temple, London, and steward of the soke or manor of Spalding, married early in life a daughter of Joshua Ambler, esq; of that place. She was the grand-daughter of sir Anthony Oldfield, and lineally descended from sir Thomas Gresham, the founder of Gresham-college, and of the Royal Exchange, London. By this lady he had twenty-six children, of whom sixteen sat down together to his table.

Mr. Johnson in the latter part of his life was attacked with a vertiginous disorder in his head, which frequently interrupted

[c] History of the Spalding Society.

[d] The poet spelt his name Jonson, agreeably to the orthography of that age.

his studies, and at last put a period to his life, Feb. 6, 1755. He acquired a general esteem from the frankness and benevolence of his character, which displayed itself not less in social life than in the communication of his literary researches. Strangers who applied to him for information, though without any introduction except what arose from a genuine thirst for knowledge congenial with his own, failed not to experience the hospitality of his board. While their spirit of curiosity was feasted by the liberal conversation of the man of letters, their social powers were at the same time gratified by the hospitable frankness of the benevolent Englishman. The following eulogium on him by Dr. Stukeley, is transcribed from the original in the "Minutes of the Society of Antiquaries:"—"Maurice Johnson, esq; of Spalding in Lincolnshire, counsellor at law, a fluent orator, and of eminence in his profession; one of the last of the founders of the Society of Antiquaries, 1717, except Br. Willis and W. Stukeley; founder of the Literary Society at Spalding, Nov. 3, 1712, which, by his unwearied endeavours, interest, and application in every kind, infinite labours in writing, collecting, methodizing, has now [1755] subsisted forty years in great reputation, and excited a great spirit of learning and curiosity in South Holland [in Lincolnshire]. They have a public library; and all conveniences for their weekly meeting. Mr. Johnson was a great lover of gardening, and had a fine collection of plants, and an excellent cabinet of medals. He collected large memoirs for the "History of Carausius," all which, with his coins of that prince, he sent to me, particularly a brass one which he supposed his son, resembling those of young Tetricus. A good radiated CAES SPFA. Rev. a woman holds a cornucopia, resting her right hand on a pillar or rudder LOCIS or CISLO. In general the antiquities of the great mitred priory of Spalding, and of this part of Lincolnshire, are for ever obliged to the care and diligence of Maurice Johnson, who has rescued them from oblivion."

An accurate account of his many learned communications to the Society of Antiquaries of London, as well as of those which he made to the Society he founded at Spalding, may be seen in the curious work which furnishes this article.

JOHNSON (SAMUEL), the greatest English writer within the memory of the present generation, was born at Litchfield, Sept. 7, 1709. After the many able details of his life which have been produced, such a sketch as can here be admitted, will serve rather to refresh memory than to satisfy curiosity. Michael Johnson, the father of Samuel, was a bookseller; and had no other child, except Nathaniel, about three years younger, who died in 1737. Strong marks of genius were displayed by Samuel Johnson, both at the free-school in Litchfield, where, with

Dr.

Dr. James, Dr. Taylor, and some others, he received the chief part of his education, and at the school of Mr. Wentworth, at Stourbridge in Worcestershire, where he passed a year. Some of his exercises have been accidentally preserved, and well justify the expectations which determined a father, not opulent, to continue him in the paths of literature. After passing two years at home, in voluntary and desultory study, he was entered as a commoner at Pembroke-college, Oxford, in October, 1728, being then, by the testimony of the learned Dr. Adams, the best qualified young man that he ever remembered to have seen admitted. Of the compositions produced by him at Oxford, the most remarkable is his Latin version of Pope's *Messiah*, which, if not faultless in point of Latinity, is written with uncommon vigour. Pope is reported to have gone so far in its praise as to say, "that the author would leave it a question for posterity, which poem had been the original." Oppressed by the difficulty of finding money for subsistence, Johnson was obliged to make an interrupted and a short residence at Oxford, and finally gave it up as impracticable, in the autumn of 1731; after having struggled as long as possible with severe indigence, completed by the insolvency of his father.

From the university, he returned to Litchfield, with little improvement of his prospects: his character, however, procured him some valuable friends, whose hospitality at least supported his spirits, and alleviated his distresses. The first of these was Mr. G. Walmsley, whom he has immortalized by his celebration. It is true, that he has thrown some dark shades into the picture; but it is no less evident, that he means them as traits of the party character of his friend, not of his native disposition as a man. Soon after his return to Litchfield, he lost his father, and found on the division of his effects, that his own share amounted to only twenty pounds. The place of usher to a school at Bosworth in Leicestershire, was offered to him, when thus destitute of support. It promised well; and he went to it on foot. But he was placed in the house of a tyrannical patron, and found it intolerable. He removed, after some months of misery, by the invitation of his friend Mr. Hector, to Birmingham, where his career as an author may be said to have commenced: for he was supported partly by his efforts for Mr. Warren, a bookseller; and here his translation of "*Lobo*" was published. He returned in 1734 to Litchfield, and there issued proposals for the works of "*Politian*," with a life; but the plan was not encouraged, and failed.

Johnson was not insensible to female attractions, and is said to have been once or twice in love; but his serious attachment was fixed in 1735, on Mrs. Porter, a widow, of Birmingham, much older than himself, and, according to the report of friends,

not very engaging in person or manners. He appears, however, from the whole tenor of his memoirs, to have felt for her a sincere and strong affection; and though she was possessed of 800*l.* a vast sum to him at that time, he cannot justly be suspected of having married her from interested motives. They were married in July, 1735, and he soon after fitted up a house at Edial near Litchfield, where he undertook to keep a school. This plan also failed for want of encouragement. He obtained only three scholars, David and George Garrick, and a Mr. Offely, and did not very long persevere in the attempt. About this time he began his tragedy of Irene, in which he was encouraged to proceed by Mr. Walmesley. In March, 1737, having relinquished his school, he formed his first expedition to London; the more memorable for being undertaken with his pupil David Garrick, both intent to try their talents in that great field of exertions, and both destined to rise in it to the highest celebrity. In this preparatory visit he was not accompanied by Mrs. Johnson; but he continued his tragedy, formed a literary connection with Cave, the editor of the Gentleman's Magazine, and acquired some other friends. He returned in the course of the summer to Litchfield, where he finished Irene; but returned in about three months to fix himself and wife in London. His tragedy was now offered to Mr. Fleetwood, the manager of Drury-lane, but, probably for want of some recommendation, was not accepted. His principal employment for several years was that of writing for Cave in the magazine, where the first of his performances is a Latin ode in Alcaic stanzas, of great elegance and beauty, addressed to the editor. It was inserted in March, 1738. His account of the parliamentary debates forms a very interesting part of his communications to this work. His sole composition of them, (for Guthrie assisted before) extends from Nov. 19, 1740, to Feb. 23, 1743.

Johnson now became intimate with Savage. Together they suffered the miseries of extreme poverty, and in their solitary wanderings conceived a mutual regard, which produced, long after, the partial, but eloquent and instructive life of Savage. It was in May, 1738, that the celebrity of Johnson as an author commenced, by the publication of his imitation of Juvenal's third satire, entitled, "London, a Poem." Like all authors not yet famous, he found a difficulty in getting it published. But when it appeared, it was noticed by Pope, (whose satire entitled, 1738, appeared on the same day) was admired by other wits, and proceeded to a second edition in the course of a week. Still, the profits of authorship were too scanty to encourage him to continue in that line. He attempted to be master of a free-school in Leicestershire, but failed, though recommended by lord Gower, from not being a master of arts. He next made an effort

effort to be admitted at Doctor's-Commons, but a degree in civil law was here indispensable. Forced in this manner to continue an author, he followed the direction of his apparent destiny. His "Marmor Norfolciense," an anonymous attack upon the ministry, and the house of Hanover, published in 1739, has been said to have exposed him to the danger of prosecution: but this account seems to be refuted by a later enquiry. For several years, his principal productions, consisting chiefly of the lives of eminent persons, appeared in the Gentleman's Magazine. His life of Savage was published separately, in 1744. He planned much more than he executed. A list of his literary projects, amounting to near forty articles, has been preserved by sir John Hawkins; all of which, from indolence, versatility, or want of encouragement, remained unexecuted. In 1747, at length, he proceeded to greater things; he was employed upon this edition of Shakspeare, and published the plan of his English Dictionary. The price stipulated in his agreement with the bookfellers for this great work was 1575l. The plan was addressed to lord Chesterfield, in an elegant strain of dignified compliment; and though this was done at the suggestion of Mr. Doddsley, it is evident from the plan itself, that the earl had favoured the design, and had been consulted on the subject. To enable him to complete this vast undertaking, Johnson hired a room in Gough-square, Fleet-street, fitted up one of the upper rooms in the manner of a counting-house, and employed six amanuenses. The words, partly taken from other dictionaries, and partly supplied by himself, were first written down with spaces left between them. He then delivered in writing, the etymologies, definitions, and various significations; and the authorities were copied from books, in which he had marked the passages with a pencil.

While he was employed upon his dictionary, he formed, in 1748, a club for literary discussion, at a coffee house in Ivy-lane, Paternoster-row. His pupil David Garrick had now raised himself, by his transcendent theatrical abilities, to the situation of joint-patentee, and manager of Drury-lane theatre. At the opening of the house, after this event, Johnson had furnished him with an admirable prologue, and in 1749, he shewed, in return, his kindness for his friend, by bringing forward the tragedy of Irene. The tragedy, however, did not please, and the author acquiesced in the decision of the public, by declining all further attempts in that species of composition. It does not indeed appear, that this style of writing was suited to his genius. Irene had been written confessedly with labour, and slow progress, contrary to his usual method, which was rapid and fluent; and though the sentiments are frequently of great value and energy, the language is stiff and unpleasing. In the attack of Lauder

upon

upon the same of Milton, Johnson co-operated this year, by writing the preface and postscript to his book; but he was deceived by the forgeries of the man, and approved no longer than while he believed the allegations to be just. On the 20th of March, 1750, he published the first paper of the Rambler, which he continued without interruption, every Tuesday and Friday, till the 17th of March, 1752. In this very excellent work, he proceeded almost without assistance, only five papers in the whole having been supplied by other writers.

Soon after the close of the Rambler, Johnson suffered a loss which affected him in the deepest manner. His wife died in March, 1752, after an union of seventeen years, and left him a childless and afflicted widower. Whether she greatly deserved his affection has been doubted; that he sincerely loved, and profoundly regretted her, there is abundant proof. Society, to which he had now abundant access, became his chief resource: he excelled in conversation, and he delighted in it. As the publication of his dictionary approached, lord Chesterfield, who had been first addressed as its patron, but during the whole interval had neglected the author, whose manners were not sufficiently graceful to suit his courtly taste, grew anxious to repair his fault, and retain the glory of such patronage. He wrote two papers in its praise, to prepare the public for its appearance, in the periodical work, entitled, "The World;" but these unhappily produced from the dignified lexicographer no other return than that celebrated letter, which by its delicate sarcasms, and severe, though respectful chastisement, must infallibly immortalize his disgrace. "With little assistance of the learned, and without any patronage of the great," this national monument of labour, talents, and judgement, was completed, and appeared in May, 1755; the author having been previously honoured, in February, with the degree of master of arts, by diploma, in testimony of his abilities and merit. With whatever frigidity the great mind of Johnson might persuade itself to dismiss this noble work, while its reception was yet dubious, he must undoubtedly have been gratified in no small degree, by the abundant praises it extorted from domestic and foreign literati. The attacks upon it were such as he had declared himself to expect; the commendations must have surpassed his hopes, though not his deserts. Garrick, in an epigram upon this subject, well turned, though not very carefully written, has asserted from it, the superiority of our countrymen to the French; and, comparing the single labour of Johnson, with the united efforts of the forty academicians of Paris, in producing their dictionary, says,

And Johnson, well-arm'd like a hero of yore,
Has beat forty French, and will beat forty more!

Never.

Nevertheless, he had not yet emerged from poverty. The sum stipulated for his dictionary had been expended during its progress, he had subsisted afterwards principally on his subscriptions for Shakspeare: but, in March, 1756, we find him under arrest for a debt of five guineas, and liberated by the aid of the celebrated Richardson. He now for some time produced only occasional compositions, in various works; but on the 15th of April, 1758, he began to publish "The Idler," which was continued in a weekly newspaper called the Universal Chronicle, till April 5, 1760. At the death of his mother, in January, 1759, his piety taxed his genius; and to pay the expences of her funeral, and a few debts she had left, he wrote his "Rasselas." The copy produced 100*l.* and abundantly answered his purpose.

At length, in 1762, he was placed, by royal munificence, above the necessity of subsisting by occasional and precarious efforts. The king granted him a pension of 300*l.* per annum, expressly as a reward for the merit and moral tendency of his writings; without any kind of stipulation relative to the future use of his pen. The person most active in obtaining for him this deserved and honourable reward, was Mr. Wedderburne, now lord chancellor Loughborough. Some have attempted to fix on the philosopher the charge of inconsistency for receiving this pension, after the indignant definition of a pensioner given in his dictionary. But Johnson was no hireling: it was long after the grant of his salary before he wrote at all for the court, and then it was in defence of his own well-known sentiments, no less than of ministerial measures. The love of Johnson for conversation induced him, in 1764, to form a club, since distinguished by the name of "The Literary Club," which after many losses, and many honourable accessions, still subsists, retaining two of its original members, Mr. Burke and Mr. Langton. The rest were, sir Joshua Reynolds, Dr. Nugent, Mr. Beauclerk, Mr. Chamier, sir John Hawkins, Goldsmith, and Johnson himself. In July, 1765, he was complimented by the university of Dublin with the degree of doctor of laws; "*ob egregiam scriptorum elegantiam et utilitatem*," as the diploma expresses it. In the same year appeared, after long delay, his edition of Shakspeare, of which the preface and the summary account of each play are the most valuable parts.

The king, who had rewarded the merit of Johnson by pecuniary independence, took an opportunity afterwards to prove that he was duly sensible of the merit of the writer he had thus favoured. In a conversation with him at the Queen's-house, in February, 1765, the king asked if he intended to publish any more works? Johnson modestly answered, that he thought he had written enough: "And so should I too," replied the king,
"if

"if you had not written so well." Johnson had now arrived at that eminence which cultivated genius always seeks, but seldom obtains. His fortune, though not great, was adequate to his wants, and of most honourable acquisition; for it was derived from the produce of his labours, and the rewards which his country, in the person of the sovereign, had bestowed upon his merit. He received during life that unqualified applause from the world, which in general is paid only to departed excellence, and he beheld his fame firmly seated in the public mind, without the danger of being shaken by obloquy or shared by a rival. He could number among his friends, the greatest and most improved talents of the country. His company was courted by wealth, dignity, and beauty. His many peculiarities were overlooked and forgotten in the admiration of his understanding; while his virtues were regarded with veneration, and his opinions adopted with submission [E]. It has been said, that in 1771, he was ambitious of adding to his other honours, that of a seat in the house of commons. His fame was now high as a politician, from the celebrity of his pamphlets, entitled, "The false Alarm," and the "Thoughts on the late Transactions respecting Falkland's Islands;" but though an attempt was made for this purpose, by Strahan, the King's printer, who was himself in parliament, no step was taken for him by the ministry, and nothing was effected. It is possible, from his great facility of expression, that he might have shone as a speaker, late as it was in life to begin the attempt, for he was now sixty-two.

In March, 1775, his title of Doctor was confirmed to him by the university of Oxford, which sent him this degree also by diploma; an honour seldom granted, and never certainly to one who would be more sensible of its value. His tour in Scotland in the summer of 1773, produced his book, entitled, "A Journey to the Western Islands of Scotland," which was published this year; and this incidentally brought on his altercation with Macpherson respecting the poems of Ossian, and that famous letter, in which he beats his antagonist more effectually with his pen, than he could with the cudgel which he provided for his defence, in case of the personal attack Macpherson had been foolish enough to threaten. In 1777, he undertook his last great work, "The Lives of the English Poets," which was completed in 1781. Some time in March, says he in his meditations, "I finished the Lives of the Poets, which I wrote in my usual way, dilatorily and hastily; unwilling to work, and working with vigour and haste." In a previous memorandum, he says of them, "Written, I hope, in such a manner as may tend to the promotion of piety." Though this work was begun

in his sixty-eighth, and finished in his seventy-second year; it betrays no symptom of the slightest declension of faculties. His judgement, taste, spirit, and force of thought, appear as strongly in this as in any of his former works, and his style is more level to the general taste, than in the *Rambler*, and some other compositions. From the close of this useful and pleasing labour, his decline in health and happiness was considerable. In May, 1781, he lost his friend Mr. Thrale, in whose house and society he had passed, for fifteen years, the happiest of his hours. The palsy in 1783, and the asthma, with a degree of dropsy, in 1784, gave him warnings of the failure of his constitution. He would at that time have tried to renovate his powers by the milder air of Italy, but his pension did not appear adequate to the expence; and the attempt to procure an augmentation, for that express purpose, unfortunately was not successful. It was probably too late for any essential benefit to be received, and he relinquished his design. He did not, however, view the approach of death with tranquillity. A melancholy, which in him was constitutional, and had harassed him more or less through every period of his life, joined to a very scrupulous sense of duty, filled him with apprehension of an event, which few men can have so good a right to meet with fortitude. That event approached, as it does to all, not the less for being apprehended; the dropsy and asthma became more and more oppressive; yet, in his sleepless nights, he retained sufficient vigour of intellect to amuse himself by translating into Latin verse several of the Greek epigrams in the *Anthologia*. A truly classical employment for a declining author! On the 13th of December, 1784, the fatal period of his life arrived; and the last days of his existence having been less clouded by gloomy apprehensions, he departed full of resignation, strong in faith, and joyful in hope, dying the enviable death of the righteous.

Dr. Johnson was buried in Westminster-abbey, at the foot of Shakspeare's monument, and close to the grave of his friend and pupil Garrick. His monument was reserved for St. Paul's church; and the expences having been defrayed by a liberal and voluntary contribution, it stands with that of Howard, one of the first tributes of national admiration and gratitude admitted into that cathedral. The sculpture was designed and finely executed by Bacon. The epitaph is the composition of Dr. Parr, and is concise, but strongly appropriated. The monument was completed early in 1796. The principal works of Johnson, and the time of their publication have already been mentioned. The smaller pieces are so numerous, that to enumerate them would occupy a considerable space. They were published collectively, with his life, by sir John Hawkins in 1787, forming eleven volumes in octavo. In this edition several pieces are attributed to Johnson

without foundation. A new edition, amounting to twelve volumes, 8vo, with an essay on his life and genius by Arthur Murphy, esq; was published in 1792. Besides these, his "Prayers and Meditations," were published from his manuscripts, by George Strahan, A. M. in 8vo, 1785. "Letters to and from Samuel Johnson, LL. D." were published by Mrs. Piozzi, in 2 vols. 8vo, 1788. The "Sermons left for Publication by Dr. Taylor," were unquestionably Johnson's; and besides the internal evidence of the style, and cast of thought, the fact is now ascertained on the authority of the editor, Mr. Hayes. They are in two volumes, 8vo, published in 1788, and 1789. His "Debates in Parliament," were collected in two volumes, 8vo, from the Gentleman's Magazine, by Mr. Stockdale, in 1787; the real names of the speakers being substituted throughout, for the fictitious or mangled names employed in the Magazine; they are arranged also in chronological order.

The figure of Johnson was large, robust, and latterly unwieldy from corpulency. His carriage was disfigured by sudden motions, which appeared to a common observer to be involuntary and convulsive. But, in the opinion of sir Joshua Reynolds, they were the consequence of a depraved habit of accompanying his thoughts with certain untoward actions. Of his limbs he is said never to have enjoyed the free and vigorous use. His strength, however, was great, and his personal courage not less so. Among other instances which exemplify his possession of both, it is related, that being once at the Litchfield theatre, he sat upon a chair placed for him behind the scenes. Having had occasion to quit his seat, he found it occupied upon his return, by an innkeeper of the town. He civilly demanded that it should be restored to him; but, meeting with a rude refusal, he laid hold of the chair, and with it, of the intruder, and flung them both, without further ceremony into the pit. In his dress he was singular and slovenly, and though he made some improvement under the advice of Mrs. Thrale, at Streatham, his progress was not great. In conversation he was violent, and impatient of contradiction. "There is no arguing with him," said Goldsmith, alluding to a speech in one of Cibber's plays, "for if his pistol misses fire, he knocks you down with the but-end of it." In the early part of his life he had been too much depressed, in his latter years he was too lavishly indulged; but in the wit and wisdom of his conversation, and his warm goodness of heart, his friends found an ample recompence for the submission he exacted. With all his defects of temper, there was scarcely a virtue which he did not in principle possess. He was humane, charitable, affectionate, and generous. His most intemperate fallies were the effect of an irritable habit; he offended only to repent. Another great feature of his mind was the

the love of independence, which he in no degree gave up when he accepted the bounty of his sovereign. The grand characteristic of his genius was gigantic vigour. He had an indolence which often repressed his efforts, but what he seriously attempted he never failed to execute, with a masterly boldness which leaves us to regret that he should ever have relapsed into literary idleness. He united in himself, what are seldom found in union, a vigorous and excursive imagination, with a strong and steady judgement. His memory was remarkably tenacious, and his apprehension wonderfully quick and accurate; and to this he was indebted for that pointed and judicious discrimination which elucidated every question, and astonished every hearer. His reading was casual and desultory, but from this casual reading he rose with a mind seldom fatigued, endowed with clear and accurate perceptions. The variety of his studies relieved without perplexing him; the ideas arranged in order were ready for use, adorned with all the energy of language and force of manner. But the labour of literature was a task from which he always wished to escape; and we scarcely see any attempt beyond a periodical paper, which he did not professedly continue with unwillingness and lassitude. His piety was truly venerable and edifying, yet, from his morbid melancholy, not always consolatory to himself. His prejudices in a few instances were strong, and occasionally biased his judgement, which otherwise might have had a perfection to which a parallel example would be sought in vain. These traits of his character, taken in part from Dr. Anderson's judicious account of his life, will be found, perhaps, to give as correct an idea of his merits and abilities as can be conveyed in so many words. We cannot further expatiate, and leave him to be finally appreciated by the instructive study of his works.

JOHNSTON (ARTHUR), was born at Caskieben, near Aberdeen, the seat of his ancestors [r], and probably was educated at Aberdeen, as he was afterwards advanced to the highest dignity in that university. The study to which he chiefly applied, was that of physic; and to improve himself in that science he travelled into foreign countries. He was twice at Rome, but the chief place of his residence was Padua, in which university the degree of M. D. was conferred on him in 1610, as appears by a MS. copy of verses in the advocate's library in Edinburgh. After leaving Padua, he travelled through the rest of Italy, and over Germany, Denmark, England, Holland, and other countries, and at last settled in France; where he met with great applause as a Latin poet. He lived there twenty years, and by two wives had thirteen children. At last, after twenty-four years

[r] Anecdotes of Bowyer by Nichols, p. 152.

absence, he returned into Scotland, in 1632. It appears by the council-books at Edinburgh, that the doctor had a suit at law before that court about the same time. In the year following, it is very well known that Charles I. went into Scotland, and made bishop Laud, then with him, a member of that council, and by this accident, it is probable, the acquaintance began between the doctor and that prelate, which produced his "*Psal-morum Davidis Paraphrasis Poëtica*." We find that, in the same year, the doctor printed a specimen of his Psalms at London, and dedicated them to his lordship, which is almost as plain a proof as can be desired that the bishop prevailed upon Johnston to remove to London from Scotland, and then set him upon this work; neither can it be doubted but, after he had seen this sample, he also engaged him to perfect the whole, which took him up four years; for the first edition of all the Psalms was published at Aberdeen in 1637, and at London in the same year. In 1641, Dr. Johnston, being at Oxford, on a visit to one of his daughters, who was married to a divine of the church of England in that place, was seized with a violent diarrhœa, of which he died in a few days, in the 54th year of his age, not without having seen the beginning of those troubles which proved so fatal to his patron. He was buried in the place where he died, which gave occasion to the following lines of his learned friend Wedderburn in his "*Suspiria*," on the doctor's death:

"*Scotia mœsta, dole, tanti viduata sepulchro*
Vatis; is Angligenis contigit altus honos."

In what year Johnston was made physician to the king, does not appear; it is most likely that the archbishop procured him that honour at his coming into England in 1633, at which time he translated Solomon's Song into Latin elegiac verse, and dedicated it to his majesty. His Psalms were reprinted at Middleburg, 1642; London, 1657; Cambridge, . . . ; Amsterdam, 1706; Edinburgh, by William Lauder, 1739; and at last on the plan of the Delphin classics, at London, 1741, 8vo, at the expence of auditor Benson, who dedicated them to his late majesty, and prefixed to this edition memoirs of Dr. Johnston, with the testimonies of various learned persons. A laboured, but partial and injudicious comparison, between the two translations of Buchanan and Johnston was printed the same year in English, in 8vo, entitled, "*A Prefatory Discourse to Dr. Johnston's Psalms, &c.*" and "*A Conclusion to it.*" His translations of the "*Te Deum*, *Creed*, *Decalogue*, &c." were subjoined to the Psalms. His other poetical works are his Epigrams, his Parerga, and his "*Musæ Aulicæ*," or commendatory

datory Verses upon persons of rank in church and state at that time, printed in 8vo. at London, 1635.

JOINVILLE (JOHN, Sire de), an eminent French statesman, who flourished about 1260; was descended from one of the noblest and most ancient families at Champagne. He was seneschal, or high-steward, of Champagne, and one of the principal lords of the court of Louis IX. whom he attended in all his military expeditions; and was greatly beloved and esteemed for his valour, his wit, and the frankness of his manners. That monarch placed so much confidence in him, that all matters of justice, in the palace, were referred to his decision; and his majesty undertook nothing of importance without consulting him. He died about 1318, at not much less than ninety years of age. Joinville is known as an author by his "History of St. Louis," in French, which he composed in 1305. It is a very curious and interesting work. The best edition is that of Du Cange, in 1668, folio, with learned remarks. On perusing this edition, however, it is easily seen, that the language is not that of the Sire de Joinville, and has been altered. But an authentic MS. of the original was found in 1748, and was published without alteration, in 1761, by Mélot; keeper of the royal library at Paris. This edition is also in folio.

JOLY (CLAUDE), a French writer, was born at Paris in 1607; and obtained a canonry in the cathedral there in 1631. Discovering also a capacity for state affairs, he was appointed to attend a plenipotentiary to Munster; and, during the commotions at Paris, he took a journey to Rome. In 1671, he was made precentor of his church, and several times official. He lived to the great age of 93, without experiencing the usual infirmities of it; when, going one morning to matins, he fell into a trench, which had been dug for the foundation of the high altar. He died of this fall in 1700, after bequeathing a very fine library to his church. He was the author of many works in both Latin and French, and as well upon civil as religious subjects. One of them in French, 1652, in 12mo, is entitled, "A Collection of true and important Maxims for the Education of a Prince, against the false and pernicious Politics of Cardinal Mazarine;" which, being reprinted in 1663, with two "Apologetical Letters," was burnt in 1665 by the hands of the common hangman. The same year, however, 1665, he published a tract called "Codicil d'Or, or The Golden Codicil," which is relative to the former; being a further collection of maxims for the education of a prince, taken chiefly from Erasmus, whose works he is said to have read seven times over.

JOLY (GUY), known by his long and faithful attachment to the famous cardinal de Retz, whom he attended both in his
I
prosperity

prosperity and adversity. He wrote "Memoirs of his times," from 1641 to 1665, which, as Voltaire expresses it, "are to those of the cardinal, what the servant is to the master."

JONAS (ANAGRIMUS), a learned Icclander, who acquired a great reputation for astronomy and the sciences. He was co-adjutor to Gundebrand of Thorbac, bishop of Holum in Iceland, who was also of that nation, a man of great learning and probity, had been a disciple of Tycho Brahe, and understood astronomy very well. After his death, the see of Holum was offered by the king of Denmark to Anagrimus, who begged to be excused; desiring to avoid the envy that might attend him in that high office, and to be at leisure to prosecute his studies. He chose therefore to continue as he was, pastor of the church of Melftadt, and intendant of the neighbouring churches of the last-mentioned diocese. He died in 1640, at the age of 95, having entered into a second marriage with a young girl about nine years before.

He wrote several books in honour of his country, against the calumnies of Blefkenius and others, which are well esteemed; the titles whereof are, "Idea veri magistratus." Copenhagen, 1589, 8vo. "Brevis commentarius de Islandiâ, ibid. 1593," 8vo. "Anatome Blefkeniana [G]. Holi in Iceland, 1612," 8vo, and at Hamburg, 1618, 4to. "Epistola pro patria defensoria," ibid. 1618. "Ἀπορρίξις calumniæ," ibid. 1622, 4to. "Crymogæa [H], seu rerum Islandicarum libri tres, ibid. 1630," 4to. "Specimen Islandiæ historicum et magnâ ex parte chorographicum," Amstelod. 1634, 4to [1]. "Vita Gundebrandi Thorlacii," Lugd. Bat. 1630, 4to.

[G] This book is a refutation of one printed at Leyden in 1607, entitled, "Islandia, seu descriptio populorum & memorabilium hujus insulæ."

[H] This was written in 1603, and printed at Hamburg in 1609, with a map of Denmark, and, in 1710, without the map.

[1] This piece is a vindication of the author's opinion against the arguments of John Isaac Pontanus. Anagrimus maintained that Iceland was not peopled till about the year 874, and therefore cannot be the ancient Thule.

I N D E X

TO THE

EIGHTH VOLUME.

	Page		Page
H EATH, Benjamin	1	Henley, John	37
Hebenstreit, John Ernest	2	Hennuyer, John	40
Hecht, Christian	ib.	Henry II. (Plantagenet)	ib.
Hecquet, Philip	ib.	—— IV. (of Bourbon)	42
Hedelin, Francis	3	—— Philip	43
Hedericus, or Hederich, Benjamin	4	—— Matthew	45
Heemskirk. <i>See</i> Hemskirk.		—— Robert	46
Heidegger, John Henry	ib.	—— David	47
—— John James	5	Heraclitus	48
Heineccius, John Gotlieb	9	Herbelot, Bartholomew d'	49
Heinecken, Christian Henry	ib.	Herbert, Mary	51
Heinfius, Daniel	10	—— Edward	ib.
—— Nicolas	12	—— George	56
Hele, Thomas	ib.	—— William	ib.
Helena	13	—— Thomas	58
Heliodorus	ib.	Herbinius, John	60
Hellanicus	15	Heritier, Nicolas l'	ib.
Helmont, John Baptift van	ib.	—— Marie Jeanne l'	ib.
Heloife	20	Herman, Paul	ib.
Helfham, Richard	23	Hermann, James	ib.
Helvetius, Adrian	ib.	Hermant, Godefroi	61
—— John-Claude	ib.	Hermas	ib.
—— Claude-Adrian	ib.	Hermes	63
Helvicus, Christopher	25	Hermogenes (of Tarsus)	65
Helyot, Pierre	26	—— (the Heretic)	ib.
Hemelar, John	ib.	Herod the Great	66
Hemmingford, Walter de	27	Herodian	67
Hemskirk, or Heemskirk, Martin	ib.	Herodotus	68
Hemmerlin, or Malcolus, Felix	28	Herophilus	72
Hemsterhuis, Tiberius	ib.	Herrera Tordefillas, Antonio de	73
Henault, John d'	29	Herreras, Ferdinand de	ib.
—— Charles, John, Francis	31	Herring, Dr. Thomas	ib.
Henley, Antony	35	Herfent, Charles	74
		Hervey, James	75
		Hervey,	

	Page		Page
Hervey, Augustus John	76	Hire, Philip de la	138
Herwart, or Hervart, John Frederic	79	Hischam, or Hisjam	140
Heshufius, Tillemannus	ib.	Hoadley, Benjamin (Bp.)	ib.
Hesiod	80	————— (Dr.)	143
Hessels, or Hesselius, John	82	————— John	144
Hefychius	83	Hobbes, or Hobbs, Thomas	146
Hevelius, John	ib.	Hochstetter, Andrew, Adam	158
Heurnius, John	87	Hodges, Nathaniel	159
Heusinger, John Michael	ib.	Hody, Humphrey	ib.
———— James Frederick	88	Hoë, Matthias de Hoeneegg	163
Heylin, Dr. Peter	ib.	Hoeltzlinus, Jeremias	ib.
Heywood, John	92	Hoefschelius, David	ib.
———— Jasper	93	Hoffman, Maurice	164
———— Thomas	ib.	———— John Maurice	165
———— Eliza	ib.	———— Frederick	166
Hiekes, George	94	———— Daniel	ib.
Hiero I. king of Syracuse	98	———— John James	167
Hiero II.	99	Hogarth, William	168
Hierocles, of Bithynia	100	Holbein, John	182
———— (the Platonic)	101	Holberg, Louis de	185
Hieronymus	102	Holden, Henry	186
Hifferman, Paul	108	Holder, William	ib.
Higden, Ralph	109	Holdsworth, Edward	187
Higgins, or Higans, John	ib.	Holinshed, Raphael	188
Higgons, sir Thomas	110	Hollar, or Hollard, Wentzel,	
———— Bevil	111	or Wenceslaus	189
Highmore, Joseph	112	Hollis, Thomas	193
———— Nathaniel	116	Holmes, George	195
Hilarius, or Hilary	117	Holstenius, or Holstein, Lucas	196
———— (of Arles)	119	Holt, sir John	197
Hildebert	ib.	Holyday, Barten	199
Hildesley, Mark	121	Holyoke, Francis	200
Hill, Joseph	122	Homberg, William	201
———— William	ib.	Home, David	203
———— Aaron	ib.	———— Henry	ib.
———— sir John	125	Homer	205
———— Robert	129	Homme, Charles Frederick	210
Hillel the Elder	130	Honderkoeter, Melchior	ib.
———— the Prince	ib.	Hondius, Jesse	ib.
Hilliard, Nicholas	ib.	Hone, George Paul	ib.
Himerius	ib.	Honestis, Petrus de	ib.
Hinckley, John	ib.	Honoratus	211
Hincmar, or Hincmarus	131	Honorius I.	ib.
Hipparchia	ib.	Hontan, the baron de	ib.
Hipparchus	132	Hoofst, Petrus Cornelius van	212
———— (of Nice)	133	Hoogeveen, Henry	ib.
Hippias. See Hipparchus.		Hoogstraten, David van	214
Hippocrates	134	Hoogue, Romain de	ib.
Hipponax	138	Hooke, Robert	ib.
		———— Nathaniel	220

Hooker,

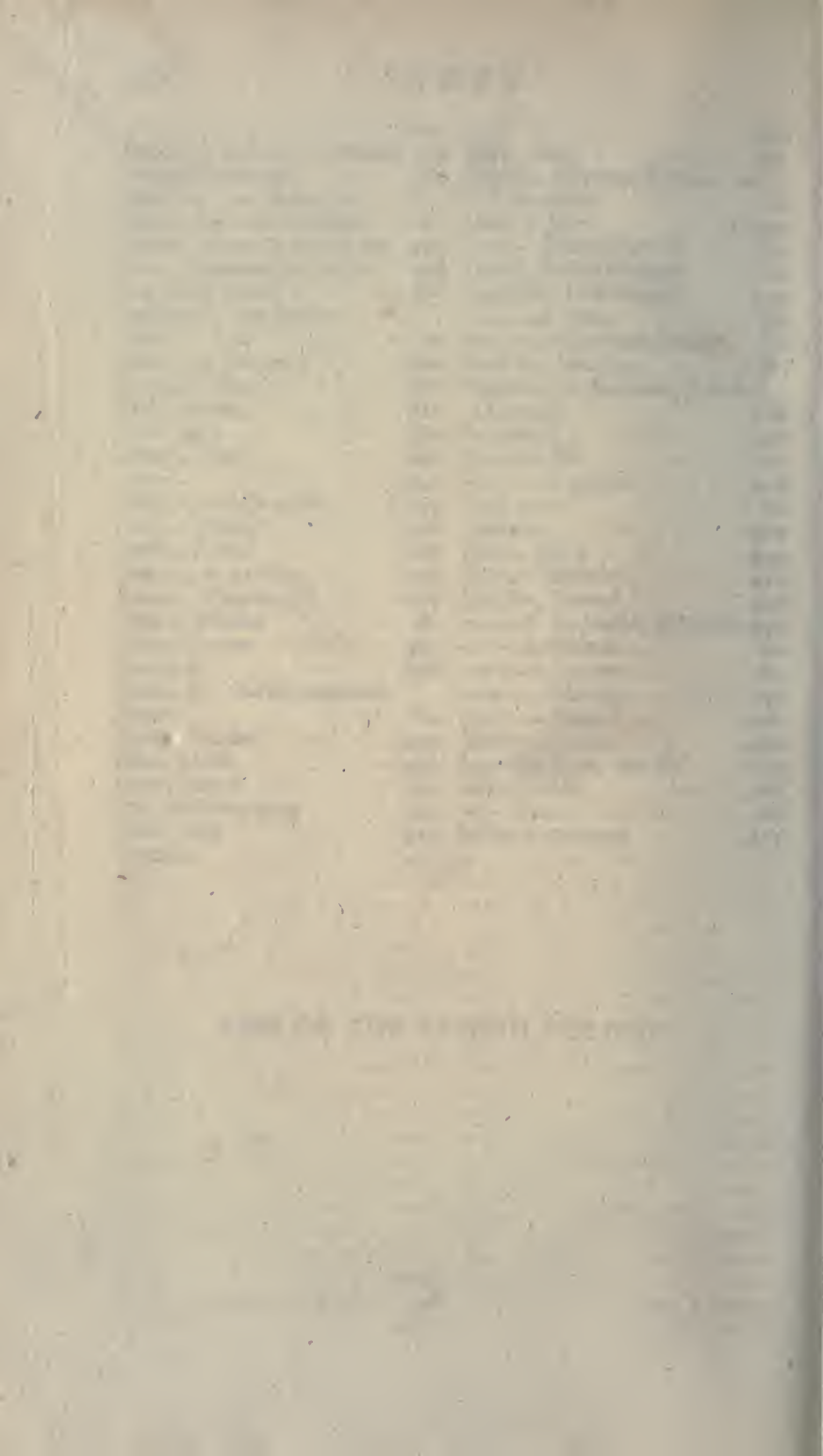
	Page		Page
Hooker, Richard	220	Hugo Herman	290
Hooper, Dr. George	225	—— Charles Louis	291
Hoper, or Hooper, John	227	Hulfemann, John	ib.
Hoornbeeck, John	228	Hume, David	ib.
Hopkins, Ezekiel	229	Humphrey, Laurence	294
—— Charles	ib.	Huniades, John Corvinus	295
—— John	231	Hunnius, Giles	296
Horapollo, or Horus Apollo	232	Hunter, Robert, esq;	297
Horatius, Quintus Flaccus	ib.	—— William, M. D.	ib.
Horne, George	236	—— John	307
Horneck, Dr. Anthony	240	Huntington, Robert	312
Hornius, George	243	Huntorst, George	313
Horrox, Jeremiah	ib.	Hure, Charles	314
Horsley, John	244	Hufs, John	ib.
Horsius, James	245	Hutchefon, Dr. Francis	317
—— George	246	Hutchins, John	319
Hortensius, Quintus	247	Hutchinson, John	320
—— Lambert	248	Hutten, Ulric de	324
Hofius, Stanislaus	ib.	—— Jacob	328
Hospinian, Rodolphus	ib.	Hutter, Elias	ib.
Hospiral, Michel de l'	250	—— Leonhard	329
—— William-Francis-An-		Huygens, Christian	ib.
tony, marquis de l'	252	Hyde, Edward	332
Hotman, Francis	253	—— Dr. Thomas	346
Hottinger, John-Henry	255	—— Henry	349
Houbigant, Charles Francis	258	Hyginus, Caius Julius	350
Hoveden, Roger de	259	Hypatia	351
Hough, John	ib.	Hyperides	355
Houlieries, Antonietta de la		Hypficles	ib.
Garde des	261	Hyrceanus, John	ib.
Houteville, Claude Francis	262	Jaaphar, Ebn Tophail	357
Howard, Henry	ib.	Jablonski, Daniel-Ernest	ib.
—— fir Robert	264	—— Theodore	358
—— John	265	—— Paul-Ernest	ib.
Howe, John, esq;	268	Jacetus, Francis de Cataneis	ib.
Howell, James	269	Jackson, Thomas	ib.
Hozier, Pierre d'	274	—— John	360
Huarte, John	275	Jacob, Ben Naphtali	363
Huber, Ulric	ib.	—— Ben Hajim	ib.
—— Zacharias	276	Jacobæus, Oliger	ib.
—— Mary	ib.	Jacopone, da Todi	364
Hubert, Matthew	ib.	Jacquelot, Isaac	365
Hubner, John	277	Jæger, John Wolfgang	ib.
Hudson, captain Henry	ib.	Jago, Richard	366
—— Dr. John	279	Jamblicus	367
Huet, Peter Daniel	281	James, Thomas	ib.
Hughes, John	287	—— Richard	370
—— Jabez	289	—— Dr. Robert	371
——	290	Jamyn, Amadis	374
Hugo of Cluni	ib.	Janiçon, Francis Michael	375
Vol. VIII.		H h	Janfen,

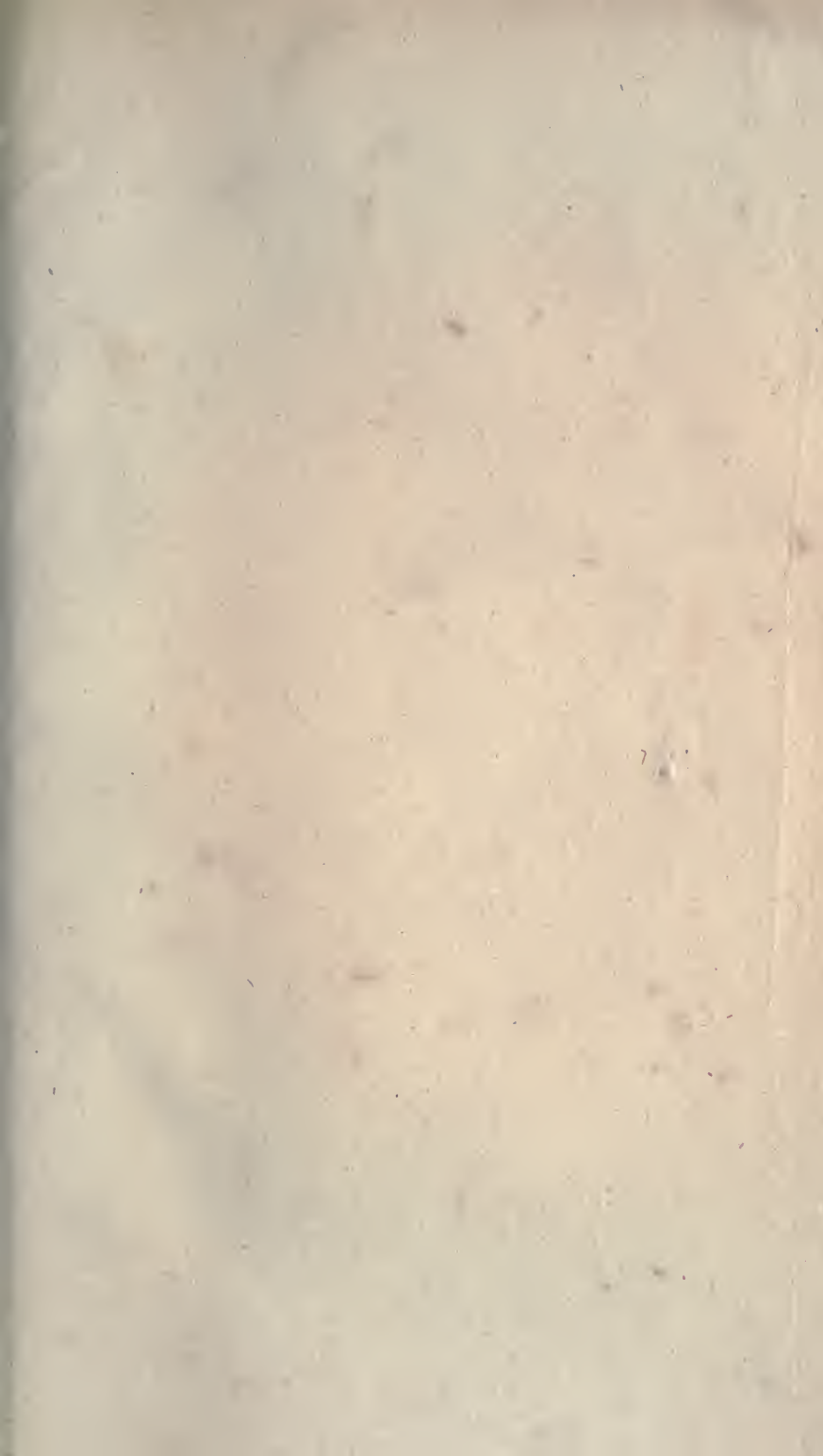
	Page		Page
Janfen, or Janfenius, Cornelius	375	Ilive, Jacob	421
Janfon, Abraham	381	Illyrius, Matthias Flacius, or Francowitz	ib.
Jaquelot. <i>See</i> Jaquelot.		Imbert, John	422
Jarchi, Solomon Ben Ifaac	ib.	——— Joseph Gabriel	ib.
Jardins, Mary Catharine des	383	Imhoff, James-William	ib.
Jarry, Laurence Juillard du	384	Imperiali, John Baptist	423
Jay, Gui Michel le	385	——— John	ib.
Janfonius. <i>See</i> Jenfon.		——— Giuseppe-Renato	ib.
Ibas	ib.	Inchofer, Melchior	ib.
Ibbot, Dr. Benjamin	386	Inguimberti, Dominic, Joseph,	
Jeannin, Pierre	387	Marie d'	424
Jebb, Samuel	388	Ingulphus	425
——— John	389	Innocent III.	ib.
Jeffery, John	391	Inveges, Augustine	426
———	392	Joan, pope	ib.
Jeffreys, Lord George	394	Joachim	429
——— George	396	Jobert, Louis	430
Jenkin, Robert	397	John of Salifbury	431
Jenkins, fir Leoline	398	Johnfon, Samuel	432
Jennens, Charles, efq;	404	——— or Janfen, Cornelius	440
Jenfon, Nicolas	ib.	——— Martin	ib.
Jenyns, Soame	405	——— Charles	ib.
Jeremiah	406	——— Maurice	441
Jerom, St. <i>See</i> Hieronymus.		——— Samuel	442
Jerome	ib.	Johnfton, Arthur	451
Jervas, Charles	409	Joinville, John, Sire de	453
Jefua, Levita	410	Joly, Claude	ib.
Jeune, Jean le	ib.	——— Guy	ib.
Jew, the Wandering	ib.	Jonas, Anagrimus	454
Jewel, John	414		
Ignatius	418		

END OF THE EIGHTH VOLUME.

1850	Jan 1	1850	Jan 1
1850	Jan 2	1850	Jan 2
1850	Jan 3	1850	Jan 3
1850	Jan 4	1850	Jan 4
1850	Jan 5	1850	Jan 5
1850	Jan 6	1850	Jan 6
1850	Jan 7	1850	Jan 7
1850	Jan 8	1850	Jan 8
1850	Jan 9	1850	Jan 9
1850	Jan 10	1850	Jan 10
1850	Jan 11	1850	Jan 11
1850	Jan 12	1850	Jan 12
1850	Jan 13	1850	Jan 13
1850	Jan 14	1850	Jan 14
1850	Jan 15	1850	Jan 15
1850	Jan 16	1850	Jan 16
1850	Jan 17	1850	Jan 17
1850	Jan 18	1850	Jan 18
1850	Jan 19	1850	Jan 19
1850	Jan 20	1850	Jan 20
1850	Jan 21	1850	Jan 21
1850	Jan 22	1850	Jan 22
1850	Jan 23	1850	Jan 23
1850	Jan 24	1850	Jan 24
1850	Jan 25	1850	Jan 25
1850	Jan 26	1850	Jan 26
1850	Jan 27	1850	Jan 27
1850	Jan 28	1850	Jan 28
1850	Jan 29	1850	Jan 29
1850	Jan 30	1850	Jan 30
1850	Jan 31	1850	Jan 31

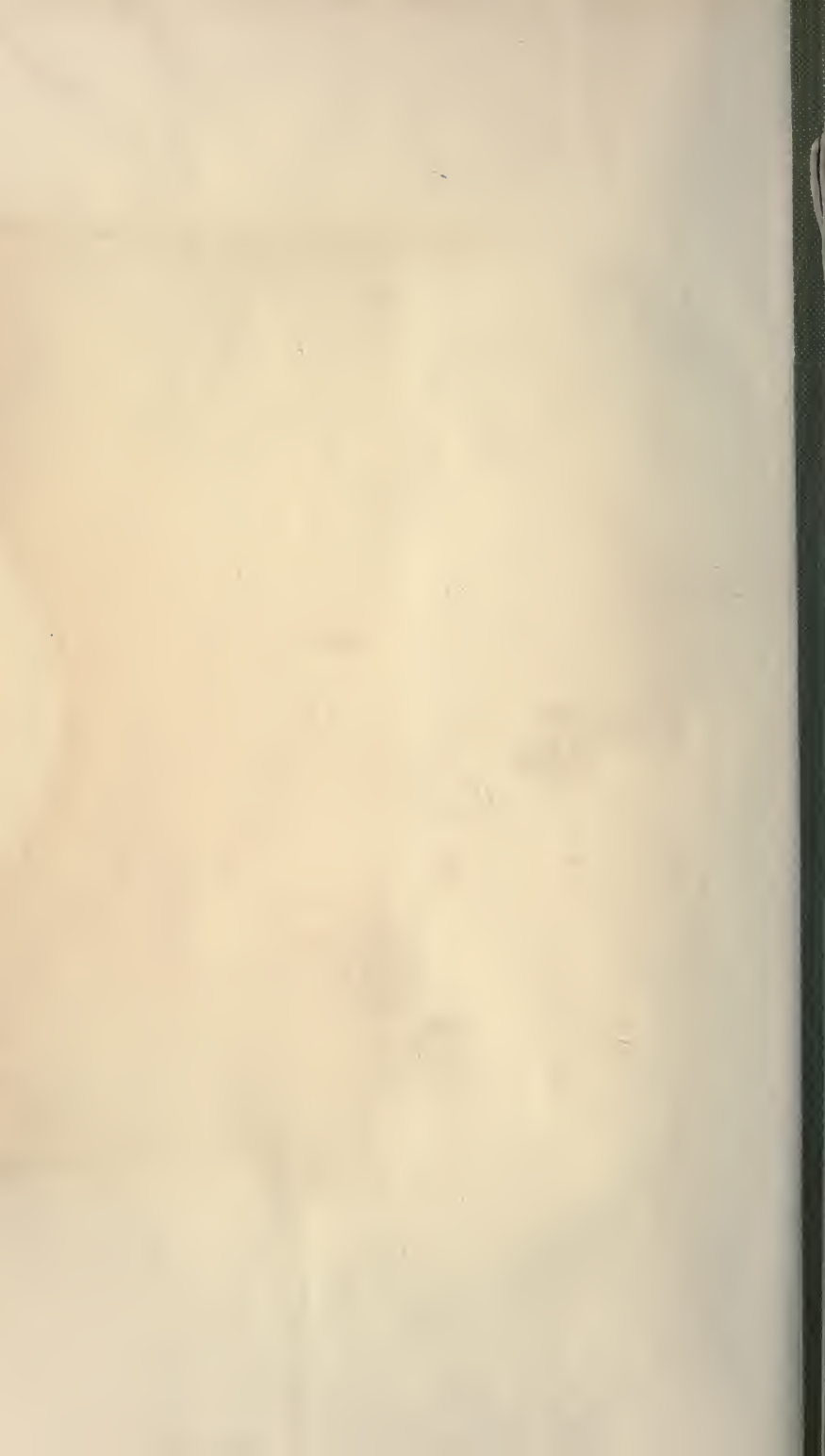
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